

صحيح البخاري

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The Translation of the Meanings

4

Sahih

Bukhari

Vol. I

Sahih Al-Bukhari

Arabic—English

Vol. I

By

Dr. Muhammad Muhsin Khan

ISLAMIC UNIVERSITY •• AL-MEDINA AL-MUNAWWIHA



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of

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Sahīh Al-Bukhārī

Arabic—English

Vol. I

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In the name of Allāh, the most Beneficent, the most Merciful

Praise be to Allāh, the Lord of the Worlds, and Peace be upon the Master of the Apostles, his Family and Companions.

We, the undersigned, have read this translation of the Meanings of "Ṣaḥīḥ al-Bukhārī" achieved by Dr. Muḥammad Muhsin Khan and have done our best to revise and correct it perfectly well from its beginning to its end so that, with the ability and efforts available, it has come near to correctness as much as possible.

We thank Allāh, the Elevated, for the success of this beneficial project and ask Him to bountifully reward all those who have undertaken it or participated in it—Allāh's Pleasure being our aim, and it is He who guides us on the right path.

Shākir Naṣīf Al-'Ubaydī :
M.A. English, Vanderbilt
Univ., U.S.A. ;
Teacher of English :
Baghdād Univ., & College
of Education, Mecca.

Dr. Maḥmūd
Ḥamad Naṣr :
Graduate of
Kharṭūm Univ.
Physician,
King Hospital,
Medina.

Dr. Muḥammad Taqiy-ad-
Din Al-Hilālī :
Ph. D. Berlin Univ.,
Germany ; Professor :
Muḥammad V Univ.,
Morocco ; Islamic Univ.,
Medina.



I have perused a little portion of this translation and found that the translator has succeeded in rendering the meanings of "Al-Jāmi' Aṣ-Ṣaḥīḥ" (Ṣaḥīḥ al-Bukhārī) into English in a simple comprehensible style free from complications. I have also noticed that he has chosen successfully the best and most authentic interpretation of some Hadīths that are interpreted differently by different scholars.

Dr. Maḥmūd Ḥamad Naṣr As-Sūdānī did his best to check the whole translation. The second revision was done by Mr. Shākir Naṣīf Al-'Ubaydī. Finally, Dr. Muḥammad Taqiy-ad-Din Al-Hilālī checked the translation with the translator Dr. M.M. Khān thoroughly and minutely, doing his utmost to correct the minor mistakes he detected, till the translation acquired a high degree of precision.

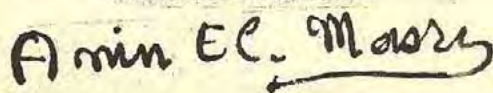
May Allāh bountifully reward whoever has participated in this benevolent work ; and may He make people benefit by it.

I am perfectly sure that the translation, with Allāh's help and after all the great efforts exerted in its production, has neared perfection.

In Allāh's Hands are all means of success. And Praise be to Allāh, the Lord of the Worlds.

MUḤAMMAD AMĪN AL-MIṢRĪ

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Mecca Al-Mukarrama.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله رب العالمين والصلاة والسلام على سيد المرسلين وعلى آله وأصحابه الغر الميامين وبعد : فاننا نحن الموقعين ادناه قد عملنا على قراءة هذه الترجمة التي قام بها الدكتور محمد محسن خان لمعاني كتاب صحيح البخاري ولقد بذلنا الوسع في مراجعتها وتصحيحها بدقة تامة من البداية الى النهاية حتى اصبحت الترجمة اقرب ما يمكن الى الصواب في حدود طاقتنا وجهدنا -

واننا نحمد الله على ما وفق من انجاز هذا المشروع الطيب ونسأله ان يجزل المثوبة للذين قاموا به واسهموا فيه جميعا والله من وراء القصد وهو الهادي الى سواء السبيل -

الاستاذ شاكر نصيف العبيدي	الدكتور محمود	الدكتور محمد تقى الدين الهلالى
ماجستير فى اللغة الانكليزية من	حمد نصر	دكتوراه من جامعة برلين المانيا
جامعة فاند زيلت الامريكية واستاذ	خريج جامعة	استاذ فى جامعة بغداد سابقا
اللغة الانكليزية فى جامعة	الخرطوم	و حاليا استاذ فى جامعة محمد
بغداد ثم استاذ اللغة	وطبيب مستشفى	الخامس بالمغرب واستاذ منتدب
الانكليزية فى كلية التربية	الملك بالمدينة	فى الجامعة الاسلامية بالمدينة
بمكة المكرمة	المنورة	المنورة

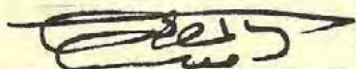
لقد اطلعت على جزء يسير من هذه الترجمة وقد وجدت القائم على الترجمة قد وفق الى نقل معانى الجامع الصحيح الى اللغة الانكليزية باسلوب سهل ميسر قريب خال من التعقيد كما انى وجدتة قد وفق الى احسن الاقوال وارجحها فى تفسير معانى بعض الاحاديث المختلف فيها وقد تسلم العمل بتمامه الدكتور محمود حمد نصر السودانى فبذل فيه غاية وسعه وراجع مراجعة اولى من اوله الى آخره ثم قام بمراجعته مراجعة ثانية الاستاذ شاكر نصيف العبيدي ، ثم راجعه الدكتور محمد تقى الدين الهلالى مع مؤلفه الدكتور محمد محسن خان مراجعة فحص و تدقيق و بذل جهده فى اصلاح ما ظهر له من خطأ قليل حتى ظهرت الترجمة فى غاية التحقيق -

و نسأل الله ان يجزل ثواب كل من شارك فى هذا العمل المبرور و ان ينفع به ، و انى واثق تمام الثقة ان الترجمة بعون الله بعهد كل ما بذل لها من جهد اصبحت اقرب الى الصواب -

والله ولى التوفيق والحمد لله رب العالمين -

محمد امين المصرى

دكتوراه من جامعة كمبرج . المستشار
و رئيس قسم الشريعة فى كلية الشريعة
والدراسات الاسلامية فى مكة المكرمة



Appendix

The Miracles of the Holy Prophet Muhammad (ﷺ).

At this point I would like to bring to the notice of the reader that the Prophet ﷺ was granted many miracles by Allāh (the Lord of the heavens and the earth) and some of them are as follows :

1. The Holy Qur'ān is the living miracle bestowed by Allāh upon the Holy Prophet ﷺ and this, Allāh's Book was revealed to him through the holy spirit (Gabriel) and to-day 1400 years have passed and nobody has been able to change a single letter or produce its imitation as it is said in the Qur'ān (See Sūra Hijr, 15 : 9), and the statement of the Prophet ﷺ " Before me, every prophet was given a miracle and they practised it during their life-time : i.e., Jesus used to cure the sick and make the dead alive, etc; Moses was given the stick etc, and I have been given the permanent miracle of the Qur'ān till The Hour is established, so I hope that my followers will be more in number than all the other apostles' as my miracle will last till the Day of Resurrection, and it is a Glorious Book ; when anyone reads it, he is convinced that it was not written by any human being or any created thing (angels, etc.) but it is from the Creator of the heavens and the earth, even if he is a pagan, etc."
2. The splitting of the moon : Narrated Anas ﷺ that the Meccans requested Allāh's Apostle ﷺ to show them a miracle, so he showed them the splitting of the moon. See (Vol. IV : 831).
3. The crying of the stem of the date palm tree in the Prophet's Mosque : Narrated Ibn 'Umar ﷺ that the Prophet ﷺ used to deliver his Khutba (religious talk) while leaning against a trunk of a date palm tree. When he had the pulpit made and used it instead, the trunk started crying and the Prophet ﷺ went to it, rubbing his hand over it (to stop its crying). See (Vol. IV : 783).
4. The flowing of the water from among the fingers of Allāh's Apostle ﷺ . (See Hadīth Vol. IV : 779).
5. The Prophet's meals used to glorify Allāh while he ate, and this glorification was heard by the companions of the Prophet ﷺ . (See Hadīth Vol. IV : 779).
6. The stones used to greet the Prophet ﷺ whenever he passed by through the pathways of Mecca.

7. The throwing out of a dead body of a Christian by the earth : Narrated Anas : There was a Christian who embraced Islām and read Sūrat-al-Baqara and Al-Imrān and he used to write the revelation for the Prophet ﷺ . Later on he reverted to Christianity and used to say, "Muḥammad knows nothing but what I have written for him." Then Allāh caused him to die and the people buried him but in the morning they found that the earth had thrown out his body." They said, "This is the deed of Muḥammad (ﷺ) and his companions. They have opened the grave of our companion and took his body out because he ran away from them, so they again dug the grave deeply for him, but in the morning again found that the earth had thrown the body out." They said, "This is a deed of Muḥammad (ﷺ) and his companions." So they dug a third grave for him as deep as they could, but in the morning they found that the earth had thrown the body out. Then they believed what had befallen him, was not done by mankind, and they had to leave the body on the ground. (See Vol. IV : 814).
8. The screening (shading) by the trees for the Prophet ﷺ to answer the call of nature.
9. The rising of water in the well at Hudaibiya after it had dried. (See Hadīth Vol. IV : 777).
10. The increase in the amount of dates in the garden of Jābir bin 'Abdullāh after the Prophet ﷺ went round the heap of dates and invoked Allāh for His Blessings. (See Hadīth Vol. IV : 780).
11. **Speaking of a wolf :**
It has been written that a wolf also spoke to one of the companions of the Prophet ﷺ near Medīna, as narrated in Fatah-ul-Bārī (Vol. VIII, p., 23).
Narrated Unais bin 'Amr: Aḥbān bin Aus said, "I was amongst my sheep. Suddenly a wolf caught a sheep and I shouted at it. The wolf sat on its tail and addressed me, saying, 'Who will look after it (i. e. the sheep) when you will be busy and not able to look after it? Do you forbid me the provision which Allāh has provided me?'" Aḥbān added, "I clapped my hands and said, 'By Allāh, I have never seen something more curious and wonderful than this!' On that the wolf said, 'There is something (more curious) and wonderful than this; that is, Allāh's Apostle ﷺ in those palms, inviting people to Allah (i.e. Islam).'" Unais bin 'Amr further said, "Then Aḥbān went to Allāh's Apostle ﷺ and informed him what happened and embraced Islam."
12. The Mi'rāj : The Ascent of the Prophet ﷺ to the heavens. See Volume I, Hadīth No. 345.

I. ACKNOWLEDGEMENTS.

I am greatly indebted to whoever participated in the accomplishment of this translation, especially my doctor colleagues who checked and rechecked the manuscript with great perseverance.

I am pleased to thank particularly Drs. Ḥasan Nāṣir, 'Aṭā'-l-lah Mirza, Akbar Walī, Ramaḍān 'Alī Korānī, Shāmīl 'Aṭīyya, 'Abdul-Qaiyūm and Nizām Addīn.

I am grateful to Dr. Mahmud Naṣr As-Sūdānī who devoted every hour of his leisure time to check the English manuscript comparing it with the Arabic text word for word.

My gratitude and acknowledgements are due to Dr. Muḥammad Taqīyad Din Al-Hilālī Ph.D. Berlin University and Mr. Shākīr Naṣīf Al-'Ubaidī, M. A. in English ; both took responsibility of giving the finishing touches to this colossal work by checking and rechecking the English manuscript comparing it with the Arabic version word for word. The latter chose a suitable system of symbolizing the Arabic sounds, and transliterated the Arabic proper names and other technical terms accordingly. He did his best to improve the structure of the English sentences keeping the style simple and comprehensible. The glossary attached to the book has been compiled by him.

I also wish thank to Mr. Muḥammad 'Abdul 'Alēem an Australian Muslim who has very kindly read the English Text thoroughly to improve its coherence where ever possible.

I am grateful to Dr. M. Amīn Al-Misrī, Ph.D. in Ḥadīth Literature, for his advice concerning the translation of certain Ḥadīths and for his encouragement and sincere wish for the success of this enterprise.

To the Muslim World League at Mecca Al-Mukarrama I wish to express my deep gratitude and great appreciation for encouraging the project.

I am greatly indebted to the Muslim erudite scholars at Medīna who, when consulted, gave willingly their opinions concerning the interpretation of certain Ḥadīths.

My thanks are also due to Mr. Ḥasan Ṣubḥī and to the typists Mr. Amīn Ash-Shamīm and Mrs. Sharrifa 'Adam Makda who typed and retyped the manuscript patiently.

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II. REMARKS

1. The Text of Ṣaḥīḥ Al-Bukhārī used for this translation is taken from "Faḥḥ Al-Bārī" published by the Egyptian Press of Muṣṭafā Al-Bābī Al-Ḥalabī, 1959 (1378 A. H.)

2. Due to the non-existence of appropriate and equivalent English words for many Arabic words, those words have been transliterated and an explanation has been given after each word immediately when it occurs for the first time and a glossary of such words has been compiled at the beginning of each volume. Certain ritual formulas and invocations are also transliterated.

3. The Arabic script is kept as it is for such expressions as  (The Most High) , (Peace be upon him), and  (Allāh be pleased with him) etc.

4. Some materials concerned with Arabic grammar and etymology have been excluded from the English Text.

5. Most of the sub-narrators are often omitted when possible and sometimes only first narrator in each string is kept.

6. Al-Bukhārī in his Ṣaḥīḥ has classified and arranged the Ḥadīths according to the subject matter which they deal with. He gave to each chapter a title indicating a certain point and under that title he stated down all the Ḥadīths that are relevant. This procedure has resulted in the occurrence of the same Ḥadīth under various headings, because one Ḥadīth might deal with a great number of aspects of Islamic Jurisprudence. Al-Bukhārī used each Ḥadīth so that every point that can be inferred from it is referred to.

7. The chapters and the Ḥadīths are numbered. The Ḥadīths of each volume have their own system of numbering starting with number one in each volume.

8. In this translation I have tried my best to convey the meanings of the Ḥadīths of our Holy Prophet (Peace be upon him) in such a way as to enable the average reader to understand them easily. At the same time I tried accurately to translate the work, taking into consideration the statement of the Prophet (Peace be upon him): "Whoever told a lie on me intentionally shall seek his place in Hell."

9. Suggestions and comments for the improvement of this translation shall be most welcomed.

III. TRANSLITERATION.

In transliterating Arabic words the following system of symbols has been used :

1. Consonants.

Arabic script	English symbol	English words having Similar sounds
ا ء*	آ ء***	—
ب	b	bless
ت	t	true
ث	<u>th</u>	think
ج	j	judge
ح**	h	—
د	d	dear
ذ	<u>dh</u>	this
ر	r	road
ز	z	is
س	s	safe
ش	<u>sh</u>	show
ص	s	—
ض	d	—
ط*	t	—
ظ*	z	—
ع*	c***	—
غ*	<u>gh</u>	—
ف	f	free
ق	q	—
ك	k	care
ل	l	light
م	m	moon
ن	n	nice
ه	h	health
و	w	wealth
ي	y	youth

*This symbol represents a glottal stop (transliterated medially and finally and not represented in transliteration when initial).

**These sounds have no equivalent sounds in English.

Native speakers of English usually identify them with familiar English sounds in the following manner :

ḥ	h
ṣ	s
ḍ	d
ẓ	z
ṭ	t
q	k

***The Arabic sounds represented by the symbols (' &) and the ones mentioned in the previous note are to be learned by imitating the native speakers of Arabic, if one wants to be exact in their pronunciation.

2. Vowels :

There are only six vowels in Arabic ; three of them are short and the other three are long. They are symbolised in the following way :

a	approximately as in 'bad'
i	as in 'bid'
u	as in 'pull'
ā	as in 'father'
ī	as in 'bead'
ū	as in 'pool'

Transliteration of certain formulas and their meanings

1. Allāhumma aslamtu wajhī ilaika, wa fauwaḍṭu amrī ilaika, wa ʿaha tu zahri ilaika ragħbatan wa rahbatan ilaika. Lā maljā minka illā ilaika. Allāhumma āmantu bikitābika-l-ladhī anzalta wa binabīyika-l-ladhī arsalta.

(O Allāh ! I surrender to You and trust You in all my affairs and depend upon You for Your Blessings both with hope and fear of You. There is no place of protection and safety except with You. O Allāh ! I believe in the Book You have revealed and in the Prophet whom You have sent).

2. Wa ash-hadu anna Muḥammadan Rasūlul-lāh.

(and I testify that Muḥammad is Allāh's Apostle).

3. Haiya ʿalaṣ-ṣalā (t).

(Come for the prayer).

4. Lā ḥawla walā quwata illā billāh.

(There is neither might nor any power except with Allāh).

5. Allāhumma Rabba ḥadhihi-l-daʿ watit-tāmmati waṣ-ṣalātil-qā'imati, āti Muḥammadan al-wasilata wal-faḍilata, wab'athhu maqāman Maḥmūdān-il-ladhī wa adtahu.

(O Allāh ! Lord of this perfect call and of the regular prayer which is going to be established ! Kindly give Muḥammad the right of intercession and superiority and send him (on the Day of Judgement) to the best and the highest place in Paradise which You promised him).

6. Sami'a-l-lahu liman ḥamidah.

(Allāh heard those who sent praises to Him).

7. Rabbanā wa laka-l-ḥamd.

(O our Lord ! All the praises are for You).

8. Allāhumma, bā'id bainī wa baina khaṭāyayā kamā bā'adta baina-l-mashriqi wal-maghrib. Allāhumma, naqqinī min khaṭāyayā kamā yunaqqa-ththawbu l-abyaḍu mina-d-danas. Allāhumma, ighsil khaṭāyāya bil-mā'i wa-th-thalji wal-barad.

(O Allāh ! Set me apart from the sins (faults) as East and West are set apart from each other and cleanse me from sins as a white garment is cleaned of dirt (after thorough washing). O Allāh ! Wash off my sins with water, snow and hail).

9. Al-hamdu lil-lāhi Rabil-‘ālamīn.

(All praises are for Allāh the Lord of the Worlds).

10. At-tahīyātu lil-lāhi waṣ-ṣalawātu waṭ-ṭaiyibātu. As-salāmu ‘alaika aiyuha-n-Nabiyyu wa raḥmatu-l-lāhi wa barakātuhū. As-salāmu ‘alainā wa‘ala‘ibādil-lāh is-ṣālihīn.

(All the compliments, prayers and good things are due to Allāh ; peace be on you, O Prophet, and Allāh’s mercy and blessings be on you. Peace be on us and on the true pious devotees of Allāh).

11. Allāhumma innī a‘ūdhu bika min‘adhābil-qabri, wa a‘ūdhu bika min fitnatil-masīhid-dajjāl, wa a‘ūdhu bika min fitnatil-maḥyā wa fitnatil-mamāti Allāhumma innī a‘ūdhu bika minal-mā ṭhami wal-maghrami.

(O Allāh, I seek Your Protection against the punishment of the grave and against the afflictions of Pseudo Christ ‘Dajjal’ and the afflictions of life and death. O Allāh, I seek Your protection against sins and debts).

12. Allāhumma innī zalamtu nafsī zulman kathīran. Walā yaghfirudh-dhunūba illā anta, faghfirli maghfiratan min‘indika, war-ḥamnī innaka antal-ghafūrur-raḥīm.

(O Allāh ! I have done great injustice to myself and none except You forgives sins, so please forgive me and be Merciful to me as You are the Forgiver, the Merciful).

13. Lā-ilāha illā-l-lāh waḥdahū lā sharīka lahū, lahul-mulk wa lahul-ḥamd, wahuwa ‘alā kulli shai’in qadīr. Allāhumma lā māni‘a limā aṭait, wa lā muṭṭiya limā manatt, wa lā yanfa‘u dhal-jaddi minka-l-jadd

(None has the right to be worshipped but Allāh and nothing is to be worshipped along with Him, for Him is the kingdom and all the praises are for Him and He is omnipotent. O Allāh ! Nobody can hold back what You give and nobody can give what You hold back, and the luck of lucky people will not be of any use before You).

In the name of Allāh, the most Beneficent, the most Merciful

Having noticed the great need of those Muslims who do not know Arabic to learn the correct authentic Ḥadīths of Allāh's Apostle ﷺ and since Ṣaḥīḥ-Aḥ-Bukḥārī is regarded as the most reliable book of the Prophet's Ḥadīths, I have undertaken the project of translating the meanings of the Ḥadīths it contains into English to serve my Muslim brethren who know this language, but have not had the chance to learn Arabic.

My only hope is that Allāh, the Glorious, may help the Muslims to benefit by this Glorious Book and that I may win a reward in the Hereafter similar to the rewards of those who will act upon its instructions ; as Allāh's Apostle ﷺ says, "He who guides somebody to what is good will have a reward similar to the reward of the doer of that good deed (whom he has guided to it)." (Narrated by Muslim in his Ṣaḥīḥ.)

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In the name of Allah the Most Beneficent the Most Merciful

INTRODUCTION-I

REGARDING IMĀM BUKHĀRĪ AND HIS BOOK (ṢAḤĪḤ-AL-BUKHĀRĪ)

It has been unanimously agreed that Imām Bukhārī's work is the most authentic of all the other works in Ḥadīth literature put together. The authenticity of Al-Bukhārī's work is such that the religious learned scholars of Islām said concerning him: "The most authentic book after the Book of Allāh (i. e. Al-Qur'ān) is 'Ṣaḥīḥ-Al-Bukhārī,'."

Imām Bukhārī was born on 13th Shawwāl in the year 194 A. H. in Bukhārā in the territory of Khurāsān (South Russia). His real name is Muḥammad bin Ismā'īl bin Al-Mughīrah Al-Bukhārī.

His father died when he was still a young child and was looked after by his mother. At the age of ten he started learning the knowledge of Ḥadīth. He travelled to Mecca when he was sixteen years old accompanied by his mother and elder brother. It seemed as though Imām Bukhārī loved Mecca and its learned religious scholars for he remained in Mecca after bidding farewell to his mother and brother. He spent two years in Mecca and then went to Medīna. After spending a total of six years in Al-Hijāz which comprises Mecca and Medīna, he left for Baṣra, Kūfa and Baghdād and visited many other places including Egypt and Syria. He came to Baghdad at many occasions. He met many religious learned scholars including Imām Aḥmad bin Hanbal.

Owing to his honesty and kindness and the fact that he was trustworthy he used to keep away from the princes and rulers for fear that he may incline to say things to please them.

Many a story has been told about Imām Bukhārī in his struggles in collecting Ḥadīth literature. He travelled to many different places gathering the precious

gems that fell from the lips of the noble Prophet Muḥammad ﷺ. It is said that Imām Bukhārī collected over 3,00,000 Ḥadīths and he himself memorised 2,00,000 of which some were unreliable. He was born at a time when Ḥadīth was being forged either to please rulers or Kings or to corrupt the religion of Islam.

It was a great task for him to sift the forged Ḥadīths from the authentic ones. He laboured day and night and although he had memorised such a large number he only chose approximately 7275 of which there is no doubt about their authenticity.

Before he recorded each Ḥadīth, he would make ablution and offer a two Rakʿat prayer and supplicate his Lord (Allāh). Many religious scholars of Islām tried to find fault in the great remarkable collection of 'Ṣaḥīḥ-Al-Bukhārī' but without success. It's for this reason they unanimously agreed that the most authentic book after the Book of Allāh is Ṣaḥīḥ-Al-Bukhārī.

Imām Bukhārī died on First Shawwāl in the year 256 A. H., and was buried in Khartank, a village near Samarkand (Southern Russia). May Allāh have Mercy on his soul.

Dr. Muḥammad Muḥsin Khan.

INTRODUCTION—II

In the name of Allāh, the most Beneficent, the most Merciful

WHY ALLĀH SENT PROPHETS AND APOSTLES (عليهم السلام)

Eversince people innovated the dogma of Shirk, (i.e. joining others in worship along with Allāh) (1) Allāh had been sending prophets and apostles to His Devotees in order to invite them to the Worship of Allāh and Allāh Alone, to order them not to ascribe partners unto Him and bring them out of the darkness of polytheism into the light of monotheism. All the prophets عليهم السلام preached Tauhid (i.e. monotheism, the belief in the Oneness of Allāh, the Glorious, the Elevated). The following Verses from Surat-al-A'raf illustrate this fact : “ Indeed We sent Noah to his people, and he said : O my people ! Worship Allāh. You have no other god except Him. Verily ! I fear for you the Punishment of a Great Day. (59) And unto (the tribe of) Ad (We sent) their brother Hud. He said : O my people ! Worship Allāh. You have no other god save Him. Will you not ward off (evil) ? (65) And unto Midian (We sent) their brother, Shu'aib. He said : O my people ! Worship Allāh. You have no other god save Him. (85) And to (the tribe of) Thamūd (We sent) their brother Sāliḥ. He said : O my people ! Worship Allāh. You have no other god save Him.” (73) Verily We have raised in every nation an apostle (proclaiming) : Worship Allāh and shun false gods. (An Nahl, 36).

Every prophet was sent unto his own nation for their guidance, but the message of the Prophet Muḥammad ﷺ was general for all mankind and Jinns. In Sūrat-al-A'raf,

(1) See “Glossary” for the meaning of the words Shirk and Tauheed.

Verse 158 Allāh addresses His Apostle ﷺ : "Say: O mankind ! Verily ! I am Apostle of Allāh to you all. "

Dear reader, if you think of the period nearly 560 years after Jesus Christ was lifted up by Allāh, the Glorious, the Elevated, you will find that the people had left the Worship of Allāh and had forgotten their Creator and were in complete darkness of Kufr (i.e. disbelief in Allāh). Most of the world was politically divided under the colonization of Khosrau and Caesar. People in general used to worship various sorts of created things like the sun, the moon, stars, trees, stones, idols and the like.

At that time Allāh, the Supreme, the Glorified sent Muḥammad bin ‘Abdullāh ﷺ to all mankind and revealed to him the Glorious Qur’ān and the Second Inspiration, i. e. his traditions, in the heart of the Arabian Peninsula. He invited the people to worship Allāh Alone and warned them against ascribing partners unto Him in such matters as invocations, fear, hope, appealing for help, offerings, vows, prayers, prostration, fasting and other ritual practices. He carried on preaching for twenty-three years so that people might say : None has the right to be worshipped but Allāh. He ordered them to worship Allāh Alone, who has no partners, and to give up the worship of other deities and false gods, for Allāh, the Elevated says, "And verily We have raised in every nation an apostle proclaiming : Worship Allah and shun false gods and deities." (An-Nahl, 36) "Say (O Muḥammad !) : I am only a mortal like you. My Lord has revealed to me that your god is only One God. And whoever hopes for the meeting with his Lord should do righteous work and, in the Worship of his Lord, admit no partners." (Sūrat-al-Kahf, 111)

Dear reader, your God, then, is only One. So it is incumbent upon you to worship Him only and not to ascribe any partner to Him, and to strive hard to do righteous deeds according to the traditions of Muḥammad ﷺ, as is explicitly expressed in his Ḥadīth reported by ‘Āishah رضي الله عنها in Ṣaḥīḥ Muslim : Whatever of (good) deeds done by anybody) is not in agreement with our traditions then it will be rejected (by Allāh).

The Jews claimed that Ezra was the son of Allāh and the Christians claimed that Messiah was the Son of Allāh. These claims are referred to in Sūrat-at-Tauba, Verse 30 : "And the Jews said : Ezra is the Son of Allāh, and the Christians said : The Messiah is the Son of Allāh. That is their saying with their mouths. They imitate the saying of those who disbelieved of old. Allāh's Curse be on them. How they are deluded away from the truth!" So they worshipped Ezra and Messiah, but Allāh, the Supreme, refuted their false statements in the Glorious Qur’ān.

Dear reader, now-a-days some people believe in Allāh, but at the same time take as partners of Allāh, creatures such as saints, righteous men and the like, (by worshipping them) intending to come nearer to Allāh through this dogma. They slaughter animals in their names and vow to them; and all that means nothing but Evident Polytheism, as Allāh says in Sūrat-az-Zumar, Verse 3: "Surely Pure Religion is for Allāh only. And those who choose protectors other than Allāh (say): We only serve them in order that they may bring us nearer to Allāh." And in Verse 43: "What! Do they take for intercessors others besides Allāh? Say: Even though they have nothing whatever and have no intelligence?" And in Verse 44: "Say: Unto Allāh belongs all intercessions. His is the Sovereignty of the Heavens and the Earth. And afterwards unto Him you will be brought back."

Further Allāh addresses his Beloved Apostle Muḥammad ﷺ in Surat-al-Jinn, Verse 21: "Say (O Muḥammad!): It is not in my power to cause you harm or to bring you to right conduct." This indicates that the Prophet ﷺ has no power of harming or benefiting anyone, for all that is in the Hands of Allāh, the Elevated Who says in Sūrat-Ṣabā, Verse 22: "Say: (O Muḥammad!): Call upon those whom you set up beside Allāh. They possess no power—not even to the weight of a smallest ant in the heavens or on earth, nor have they any share in either, nor has He any helper among them."

The above Holy Verse indicates that Allāh, the Blessed, the Supreme, is the True God to be worshipped, the only One, the Almighty, the Disposer, the Sole Creator of the Heavens and the Earth and whatever is in them. He is the Benefactor and Controller of harm, life and death. Those who call upon others besides Him do not own even an atom in anything.

When we know all this, how can we ascribe partners to Him and worship others and invoke them for help?

Dear reader, worshipping others alongwith Allāh is the Greatest Sin, (1) a sin which will never be forgiven by Allāh, the Elevated, if one dies insisting on such a sin. Such a sinner will be cast in Hell with the losers, as Allāh says: "Verily! Allāh forgives

(1) In order to avoid this Great Sin see Introduction No 4: Salvation of mankind from the greatest sin.

not that a partner should be ascribed unto Him. He forgives all other sins to whom He wishes, and whoever ascribes partners to Allāh has indeed invented a tremendous sin." (Sūrat-an-Nisā, Verse 48) "If you ascribe partners to Allāh, all your deeds will be in vain, and definitely you will be one of the losers." (Sūrat-az-Zumar, 65) "But if they set up (for worship) aught (partners besides Him) all they did would be in vain." (Sūrat-al-Anʿām, 88).

Dear reader, ascription of partners to Allāh may appear in various shapes. The Muslim religious scholars have written many exhaustive lengthy books on the subject, but I would like to show to you briefly some observations about what is prevalent among the Muslims of the present era.

Some people worship saints and pious men besides Allāh though they know that worshipping should be for Allāh only, but they think that those saints and pious men will bring them nearer to Allāh and will intercede for them with Him. That is one type of Shirk (i. e. polytheism) and the proof is the Statement of Allāh, the Elevated: "They (i.e. Jews and Christians) have taken as lords besides Allāh (by obeying them in things which they made lawful or unlawful according to their own desires without being ordered by Allāh) their rabbis and their monks and the Messīah, Mary's Son, when they were bidden to worship only One God. None has the right to be worshipped except Him. Be He glorified from all they ascribe as partners unto Him." (Sūrat-at-Tauba, 31).

Once while Allāh's Apostle ﷺ was reciting the above Verse, 'Adī bin Ḥatīm said, "O Allāh's Apostle! They do not worship them (i.e. rabbis and monks)." Allāh's Apostle ﷺ said, "They certainly do. They (i.e. rabbis and monks) made legal things illegal, and illegal things legal, and they (i.e. Jews and Christians) followed them; and by doing so they really worshipped them." (Narrated by Aḥmad, At-Tirmidhī, and Ibn Jarīr).

In Sūrat-Yūnus, Verse 18, Allāh says, "They worship besides Allāh that which neither hurts them nor profits them and they say: These are our intercessors with Allāh. Say: Would you inform Allāh of (something) that He does not know in the Heavens or in the Earth? Praised be He and High Exalted above all that you ascribe (unto Him)."

Dear reader, in the same way, the worship of the graves of saints and pious men, is a type of Shirk. What is meant by worshipping them is to invoke them, or make offerings to them, or vow to them, and the like. They believe that if one does not do so, one will not achieve one's goal.

Dear reader, belief in Allāh means to believe that only Allāh has the possession of everything and can dispose of everything and if any person thinks that an unseen or dead pious man or a saint or a prophet besides Allāh can do anything for him, he is really associating partners unto Allāh.

Dear reader, if one swears by anything other than Allāh, e. g. by "your" life, by the Prophet, one is actually associating partners unto Allāh and turns into an unbeliever. It is reported that 'Umar bin Al-Khattāb , while talking to some of his Muslim brethren, said, "No, I swear by my father." The Prophet  heard him and said, "Don't swear by your fathers. Whoever takes an oath should swear by Allāh or keep quiet." 'Umar further said, "Since I heard its forbiddance from Allāh's Apostle , I have never uttered it." This is Minor Shirk, but it may be regarded as Major Shirk. Sometimes if one reveres and magnifies the thing one swears by as one reveres and magnifies Allāh.

Dear reader, offering sacrifices to any other than Allāh, is Shirk. It does not befit a Muslim to practise any such thing except for Allāh's Sake, as He says in Surāt-al-Kauthar: "Verily! We have given you Al-Kauthar (river), so pray unto your Lord and sacrifice."

Dear reader, look at the companions of the Prophet  and the Early Believers; when they heeded and believed This Prophet's teachings and followed him and believed in what he had brought, a great revolution took place in their thoughts, deeds, manners, and social and political affairs. By dint of that they were able to establish their supremacy over the nations of the East and the West in a short period, and set a good example for those nations. Wherever they went, they ruled with justice, honesty, and equality. They established educational centres and the like, and opened a university in Cordova in Spain and elsewhere. The Europeans learned much from these universities and from the Muslims; and after the Crusades, they awoke and the new role of all Europe started to stand against Islām and to build up modern technology and industries.

In the meantime the Muslims began to desert Allāh's Book and the traditions of their Prophet  gradually. They abandoned the Jihād in Allāh's Cause and started fighting each other. They turned into liars and treacherous and deserted Allāh's Orders and the traditions of their Prophet . They, with the exception of a few whom Allāh

has chosen, no longer observe justice and has become like the people described by Allāh, the Elevated, in Surat-al-Hashr, Verse 19 : " And don't be like those who forgot Allāh ; and He made them forget their own souls ! Such are the rebellious transgressors ! " This has been Allāh's Law amongst His Creatures since He created them, as Allāh says in the Qudsi Hadīth : " He who comes nearer to me for a distance of a span, I come nearer to him for a distance of an armlength, and he who comes to me walking, I come to him running."

It is incumbent on all the Muslims to love Allāh very much. Allāh says: "Those who believe are stauncher in their love for Allāh they i.e. they love Him more than anything else (Surat-al-Baqara, 165). Love for the Apostle is also imperative for every Muslim, who must love the Apostle ﷺ more than himself. Such love is beneficial only if one acts upon what the Apostle ﷺ has enjoined, and avoids what he has prohibited, as Allāh, the Glorious says: "Say: If you do love Allāh, follow me, Allāh will love you and forgive you your sins; for Allāh is Oft-forgiving, Most Merciful. (Al-Imrān, 31)." The Prophet ﷺ says: "None of you has Real Faith unless he loves me more than his son, father and all the people." He said to Umar, "You will not have Belief unless and until you love me more than your soul which is between your two-sides."

The Jihād (i.e. striving) for Allāh's Cause with one's wealth and one's soul is a sign of loving Allāh and His Apostle. The Jihad may be in the shape of fighting in Allāh's Cause or conveying His Message to make His Word glorious. Sometimes, the Jihād may take the form of controlling oneself and one's desire, so that one avoids what is prohibited by Allāh. The honest striving to earn one's own and one's dependents' living is Jihād in Allāh's Cause.

Dear reader, now-a-days all the world is in need of the true religious teachings which Muhammad ﷺ has brought, i.e. the Holy Qur'ān and his Traditions and there is no guidance except by following them both. The world has advanced greatly in the field of industry and the like, but it would be beneficial for them to believe in what Muhammad ﷺ has brought and to follow the light which he has brought. Then they would gain happiness in this life and in the Hereafter.

So it is incumbent upon us, Muslims, to follow the path which Allāh's Apostle adopted and to avoid polytheism and heresy in all its shapes and to take the Holy Qur'ān and the Prophet's Traditions as torches in front of us to guide us. We have to teach our brethren and convey the Message to non-Muslims all over the world as much as possible. We have to

prepare ourselves to stand in the face of our enemy and to possess the means of power and to participate in the progress of useful industries in order to protect our religion and be powerful enough to face our enemy, as Allāh, the Elevated says in Sūrat-al-Anfāl, 60 : "Against them make ready your strength to utmost of your power, including steeds of war, (tanks, planes, missiles and other weapons etc.) to strike terror into (the hearts of) the Enemy of Allāh and your enemy, and others besides, whom you may not know, but whom Allāh does know. Whatever you shall spend in the Cause of Allāh, shall be repaid to you, and you shall not be treated unjustly." The Prophet ﷺ said, " A strong believer is better and more beloved to Allāh than a weak one ; yet in both there is good. So seek what benefits you and depend on Allāh, but don't be lazy." (Narrated by Muslim.)

Finally, nothing is incumbent upon the Apostle except the evident conveyance of the Message, for Allāh Himself guides whomever He likes to the Straight Path.

And I beg Allāh ﷻ to give us the ability to learn and understand Allāh's True Religion (i.e. Islām) and to apply it practically on ourselves and on our dependents and then preach it to others. We beg Allah to forgive us our sins and anything we may have done that transgressed our duty, and make our hearts firm on His Religion and make end to our lives with the True Faith. And may Allāh send His Blessing and Greeting upon our Prophet Muḥammad ﷺ and upon his family totally.

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INTRODUCTION—III

لا اله الا الله محمد رسول الله

In the Name of Allah, the Most Beneficent, the Most Merciful

We have noticed that most of the Europeans and others, who embrace Islām do not understand the reality of the meaning of the first fundamental basic principle of Islām i. e. "None has the right to be worshipped but Allāh and Muḥammad ﷺ is Apostle of Allāh." So I consider it very necessary to explain something of the meaning of this Great Sentence (i. e. Principle) in some detail.

So, you O man! Who have surrendered to Allāh's Will (as Muslim), when you have testified and have truly believed that: "None has the right to be worshipped but Allāh... ..and Muḥammad ﷺ is Apostle of Allāh لا اله الا الله محمد رسول الله."

A. It is as if you have pledged a covenant with (Allāh) the Creator of the Heavens and Earth, the Ruler of all the worlds, the Lord of Majesty and Highness, on four points (or conditions):

Point I. A confession with your heart that the Creator (of every thing) is Allāh, it is as if you are saying: "I testify that the Creator of all the universe including the stars, the planets, the suns, the moons, the heavens, the earth with all its known and unknown forms of life, is Allāh. He is the Organizer and Planner of all its affairs. It is He Who gives life and death, and He (i. e. Allāh Alone) is the Sustainer, and the Giver of Security." And this is called (your confession for the) "Unity of Lordship."

Point. II A confession with your heart as if you are saying: "I testify that None has the right to be worshipped but You (i. e. Allāh) Alone. You have no partners besides You. The word "Worship" (i. e. 'A'ebādah) carries a great number of meanings in Arabic Language, it conveys that all kinds of worships are meant for Allāh (and none else, whether it be an angel, apostle, prophet, Jesus, son of Mary, Ezra and Muḥammad ﷺ, saint, idol, the sun, the moon and all other kinds of false things and deities). So pray to none but Allāh, invoke none but Allāh, ask for help from none (unseen) but Allāh, swear by none but Allāh, slaughter a sacrifice for none but Allāh...etc. In other words all what Allāh and His Apostle ﷺ orders you to do (in His Book "the Qur'ān") you must do and all what He and His Apostle ﷺ forbids you,

you must not do, is called "Worship" And this called (your confession for the) "Unity of Worship." And that is you, (mankind), worship None but Allāh.

Point III. A confession with your heart as if you are saying : "O Allāh ! I testify that all the best of names and the most perfect qualities with which You have qualified Yourself in Your Book (i. e. the Qur'ān) or as Your Prophet (Muḥammad ﷺ) has qualified You, with his statement, 'I confirm that all those (names and qualifications) are for You without changing their meanings or neglecting them completely or giving resemblance to others.'" As Allāh said : "There is nothing like unto Him, and He is the Hearer, the Seer." (42:11) This Holy Verse confirms the quality of hearing and the quality of sight for Allāh without resemblance to others, and similarly He said: "That which I have created with Both My Hands," (38:75) and He also said: 'The Hand of Allāh is over their hands.' (48 : 10) This confirms the Hand, for Allāh, but there is no similarity for it. Also another example, Allāh said: "The Beneficent (i.e. Allāh) arose over the (Mighty) Throne." (20 : 5) So He arose over the Throne really in a manner that suits His Majesty. And Allāh is over the Heavens as the slave-girl pointed towards the Heavens, when Allāh's Apostle (Muḥammad ﷺ) asked her as to, where is Allāh ? It is not like that, as some people say that Allāh is present in the creatures (i. e. human beings etc.). This is strongly contradicted by Allāh and His Apostle (Muḥammad ﷺ). Almighty Allāh is not present in any of His creatures, even Christ, the son of Mary, Gabriel, or any of the angels, they are only souls etc., created by Allāh. And this is called (your confession for the) "Unity the of Names and Qualities of Allāh", and this is the Right Faith, and faith which was followed by the apostles of Allāh (from Noah, Abraham, Moses, David, Solomon, Christ, Muḥammad ﷺ and all the others) and the companions of the Prophet Muḥammad ﷺ and the righteous followers of those apostles.

Point IV. A confession with your heart as if you are saying : " O Allah ! I testify that Muḥammad ﷺ is Apostle of Allah," that means that none has the right to be followed after Allāh, but the Prophet Muḥammad ﷺ . As Allāh said : " And whatever Apostle (i. e. Muḥammad ﷺ) gives you, take it and whatever he forbids you, abstain (from it)," (59 : 7) and also Allāh said : " So, say (O Muḥammad !) : " If you mankind love Allāh then follow me." (3 : 31)

As for others than Muḥammad ﷺ their statements either to be taken or rejected, if it is in accordance with Allāh's Book (i. e. the Qur'ān) or with the Tradition of

the Prophet ﷺ i.e. "Sunna." As the Divine Inspiration has stopped after the death of the Prophet (Muhammad ﷺ) and it will not resume except at the time of the Descent of Jesus, son of Mary ﷺ and he (i.e. Jesus) will rule with justice according to the Islamic Laws, during the last days of the world as it has been mentioned in the true Hadīth (i. e. Narration) of the Prophet Muhammad ﷺ.

B. It is essential to utter, "None has the right to be worshipped but Allāh, and Muhammad ﷺ is His Apostle." As it has come in the statement of the Prophet Muhammad ﷺ to his uncle Abu Talib at the time of the latter's death: "O uncle, if you utter it ('None has the right to be worshipped but Allāh, and Muhammad (ﷺ) is His Apostle'), then I shall be able to argue on your behalf in front of Allah, on the Day of Resurrection." Similarly, when Abū Dhar Al-Ghiffārī, embraced Islām, he went to the Mosque of Mecca (i. e. Ka'ba), and he proclaimed it loudly in front of the Quraish infidels until he was severely beaten.

C. It is essential that one's body parts testify to it, and this is very important as regards its meaning (i. e. the meaning of "None has the right to be worshipped but Allāh, and Muhammad ﷺ is His Apostle"). So whoever has confessed this (with his Lord), he shall not commit sins like stealing, illegal sexual intercourse, eating pig's meat, drinking alcoholic drinks, taking advantage of orphan's property, cheating in trade, bribery and to earn money through illegal means, etc. or otherwise his body parts will testify that he was a liar in his words which he pledged to Allāh. In case he commits the above sins, he should know that it is a sin that obliges him to repent to Allāh, and ask His Forgiveness, as (his) the body parts (i.e. skin, private parts, hands, tongue, ears, all) testify the above crimes (i.e. actions) against the very soul of the one who did them on the Day of Resurrection.

And with the confession of this Great Sentence (i. e. Principle) a person enters (i. e. embraces) the Islamic Religion accordingly, it is essential for him to believe in all the apostles and not to differentiate between them. As it is mentioned in Allah's Book (18 : 102 to 110). Allāh said:—

(102) "Do the disbelievers think that they can take My Slaves (i. e. the angels, Jesus, son of Mary etc.,) as protectors besides Me? Verily, We have prepared Hell, as an entertainment for the disbelievers

(103) Say (O Muhammad!): Shall We tell you of those who will loose most in

respect of their deeds ?

(104) Those whose efforts have been wasted in this life, while they thought they were acquiring good by their works ?

(105) They are those who deny the (Signs) of their Lord and in the meeting with Him (in the Hereafter). So their works are in vain, and on the Day of Resurrection We shall not give them any weight.

(106) That is their reward, Hell, because they disbelieved and took My Signs and My Apostles by way of jest and mockery.

(107) Verily ! As to those who believe, and do righteous deeds, they shall have the Gardens of Al-Firdaus (Paradise) for their entertainment.

(108) Wherein they shall dwell (forever). No desire will they have to be removed from there.

(109) Say (O Muḥammad !) : If the ocean were ink (with which to write) the Words of my Lord, sooner would the ocean be exhausted, than would the Words of My Lord, even if we added (another ocean) like it for its aid.

(110) Say (O Muḥammad !), I am only a man like you, I have been inspired that your god is One God (i.e. Allāh), so whoever hopes for the meeting with his Lord, let him work righteousness and associate None as a partner in the worship of his Lord.'

This introduction is necessary for every body who wishes to embrace Islām. After this confession he (or she) should take a bath (i.e. shower, Ghusl) and then offer a two-Rak at prayer, and act on the Five Principles of Islām.

Praise be to the Lord of the Worlds and peace be upon the Master of the Apostles (i. e. Muḥammad ﷺ), his family and companions.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the most Beneficent, the most Merciful

INTRODUCTION-IV

شُرْكٌ وَ كُفْرٌ بِاللَّهِ

SALVATION OF ALL MANKIND FROM THE GREATEST SIN AGAINST ALLĀH

which

I consider it essential to mention in this Volume some details of the greatest sin which will not be forgiven by Allāh. This unpardonable sin is “SHIRK”.

“SHIRK” implies ascribing partners to Allāh or ascribing divine attributes to others besides Allāh and believing that the source of power, harm and blessings comes from another besides Allāh.

Allāh Almighty says :—

“Verily, Allāh forgives not that rivals should be set up in worship with Him but He forgives save that (anything else) to whom He pleases, and whoever sets up rivals in worship with Allāh, he has indeed invented a tremendous sin.”

Holy Qurʾān 4 : 48

Allāh Almighty says :—

“Then when the trumpet is blown there will be no kinship among them that Day, nor will they ask of one another; Then those whose scales (of good deeds) are heavy, they are the successful.

And those whose scales are light are those who lose their souls ; in Hell will they abide.

The fire burns their faces and they will look grin with displaced lips therein.
(It will be said) Were not My Verses (the Qur'ān) recited to you and then you used to deny them.

They will say : Our Lord, our misfortune overwhelmed us and we were erring people ;

Our Lord, bring us out of this ; if ever we return (to evil) then indeed we shall be wrongdoers.

He will say : Remain you in it with ignominy and speak you not to Me ! "

Holy Qur'ān 23 : 101-108

"SHIRK" AND ITS VARIOUS MANIFESTATIONS

Definition : "Shirk" basically is Polytheism, i. e., the worship of others along with Allāh. It also implies attributing divine attributes to any other besides Allāh. It particularly implies associating partners in worship with Allāh or to set up rivals in worship with Allāh or to believe that the source of power, harm or blessings is from others besides Allāh.

Types. There are three types of "Shirk" namely,

1. "Ash-Shirk-al-Akbar", i. e., Major "Shirk"
2. "Ash-Shirk-al-Asgar", i. e., Minor "Shirk"
3. "Ash-Shirk-al-Khafy", i. e., Inconspicuous "Shirk".

(1) **Manifestations.** "Ash-Shirk-al-Akbar" (the Major "Shirk") :—

The Major and serious polytheistic form has four aspects :—

- (a) "Ash-Shirk-ad-Du'a", i. e. Innovation. This aspect implies to invoke, supplicate or pray to other deities besides Allāh.

Allāh says :—

"And when they embark on the ships they invoke Allāh, making their faith pure for Him only but when He brings them safe to land, behold, they give a share of their worship to others. "

Holy Qur'ān 29 : 65

- (b) "Ash-Shirk-al-Ni'ah wal-Irādah wal Qasd". This aspect implies intentions, purpose and determination in acts of worship or religious deeds not for the sake of Allāh but directed towards other deities.

Allāh Almighty says :—

“Whoever desires the life of the world and its glitter, to them We shall pay (the wages of) their deeds therein and they will have no diminution therein. They are those for whom there is nothing in the Hereafter but Fire; vain are the deeds they did therein, and of no effect is that which they used to do.”

Holy Qurʾān 11 : 15-16

- (c) **“Ash-Shirk-at-Taʿa”**. This aspect implies rendering obedience to any authority against the order of Allāh.

Allāh Almighty says :—

“They (Jews and Christians) took their Rabbies and their monks to be their lords (by obeying them in things that they made lawful or unlawful according to their own desires and not according to the orders of Allāh) besides Allāh and they also took as their lord, Jesus son of Mary while they (Jews and Christians were ordered in the Torah and the Gospel) to worship none but One God (Allāh) : There is none to be worshipped but He, praise and glory be to Him (far above is He) from having the partners they associate (with Him).”

Holy Qurʾān 9 : 31

- (d) **“Ash-Shirk-al-Muḥababah”**. This implies showing the love which is due to Allāh alone, to others than Him.

Allāh Almighty says :—

“Yet of mankind are some who take (for worship others besides Allah) as rivals (to Allāh). They love them as they love Allāh but those who believe, love Allāh more (than anything else). If only those who do wrong could see when they will see the torment that all power belongs to Allāh and that Allāh is severe in punishment.”

Holy Qurʾān 2 : 165

- (2) **“Ash-Shirk-al-Aṣḡar” al-Riʾā** (The Minor” **Shirk**”, i. e., acts performed to show off. Any act of worship or religious deed done in order to gain praise, fame or for worldly purposes falls under this minor form.

Allāh Almighty says :—

“Say (O Muḥammad) : I am only a man like you. I have been inspired that your God is One God (Allāh). So whoever hopes for the meeting with his

Lord, let him work righteousness and associate none as a partner in the worship of his Lord. ”

Holy Qurʾān 18 : 110

- (3) “**Ash-Shirk-al-Khafī**” (The Inconspicuous “**Shirk**”). This type implies being inwardly dissatisfied with the inevitable condition that has been ordained for one by Allāh; conscientiously lamenting that had you done or not done such and such or had you approached such and such you would have had a better status, etc.

The Noble Prophet Muḥammad ﷺ said :—

“ **Shirk** in the Muslim nation is more inconspicuous than the creeping of the black ant on a black rock in the pitch darkness of the night.” And this inconspicuous ‘**Shirk**’ is expiated by saying thrice the following sentences within a day and a night (i. e. “O Allāh, I take Your refuge from : that I should ascribe anything as partner in Your worship and I am conscious of that, and I beg your pardon for that sin which I am not aware of.”

“ A L - K U F R ”

DISBELIEF AND ITS VARIOUS MANIFESTATIONS

“ **Kufr** ” is basically disbelief in any of the Articles of Faith in Islām.

The Articles of Faith. To believe in (1) Allāh, (2) His Angels, (3) His Apostles, (4) His Revealed Books, (5) the Day of Resurrection, and (6) Fate (i. e., whatever Allāh has ordained must come to pass).

There are two aspects of Disbelief :—

1. The Major Disbelief. This aspect excludes one completely from the fold of Islam. There are five types :—

(a) “**Al-Kufr-al-Takdhīb**”. This implies disbelieving the Divine Truth or denial of any of the Articles of Faith.

Allāh Almighty says :—

“ Then who does more wrong than one who utters a lie against Allāh and

denies the Truth (the Qur'ān) when it comes to him. Is there not in Hell an abode for the disbelievers ? ”
Holy Qur'ān 39 : 32

- (b) **“Al-Kufr-al-Abā was-Stakbara ma at-Tasdeeq”**. This implies rejection and pride to bow to Allāh's Commandments after conviction of its truth.

Allāh Almighty says :—

“ And (remember) when We said to the angels : Prostrate yourself before Adam, and they prostrated save Iblīs ; he refused and was proud and was one of the disbelievers (disobedient to Allāh). ”

Holy Qur'ān 2 : 34

- (c) **“Al-Kufr-as-Shak wa Az-Zan”**. This implies doubting or lacking of conviction in the six Articles of Faith.

Allāh Almighty says :—

“ And he went into his garden while in a state, unjust to himself. He said : I think not that this will ever perish and I think not that the Hour will ever come, and if indeed I am brought back to my Lord (on the Day of Resurrection) I surely shall find better than these two (gardens) when I return to Him. His companion said to him during the dispute with him : Do you disbelieve Him Who created you out of dust (i. e., your father Ādam), then out of semen drops, then fashioned you into a man ? But as for my part (I believe) that He is Allāh, my Lord, and none shall I associate as partners with my Lord. ”

Holy Qur'ān 18 : 35-38

- (d) **“Al-Kufr-al-'Irāad”**. This implies turning away from the Truth knowingly or deviating from the obvious Signs which Allāh has revealed,

Allāh Almighty says :—

“ We created not the heavens and the earth and all that is between them except with Truth and for an appointed term. But those who disbelieve turn away from that whereof they are warned. ”

Holy Qur'ān 46 : 3

- (e) **“Al-Kufr-an-Nifaāq”**. This implies hypocritical disbelief.

Allāh Almighty says :—

“ They have made their oaths a screen (for their hypocrisy) thus they hinder

(men) from the Path of Allāh. Verily, evil is what they used to do. That is because they believed then disbelieved, so a seal was set on their hearts, therefore they understand not. ”

Holy Qurʾān 63 : 2-3

- (2) **The Minor Disbelief (Al-Kufr-Al-Asgar)** : This aspect of disbelief does not exclude one from the fold of Islām. It is also termed “Al-Kufr-an-Ni ʿmah”. This implies disbelief manifesting itself in ungratefulness for Allāh’s blessings or favours.

Allāh Almighty says :—

“And Allāh sets forth a parable, a township (Mecca) that dwelt secure and well-content, its provision coming to it in abundance from every place, but it treated the favour of Allāh with ungratefulness so Allāh made it taste the pangs of hunger and terror because of (the evil) which (its people) used to do.”

Holy Qurʾān (16 : 112)

THE JEWS AND THE CHRISTIANS

As for the Jews and the Christians, they are particularly warned because they are followers of chosen Apostles of Allah (i. e., Prophets Moses and Jesus Christ - may peace and blessings be upon them).

Allāh Almighty says :—

“And whoever desires a religion other than Islām (the religion of Prophet Muḥammad - peace and blessings be upon him), it will never be accepted of him and in the Hereafter he will be one of the losers.”

Holy Qurʾān 3 : 85

Prophet Muḥammad - Peace be upon him said (the meaning of which is) : “Any Jew or Christian who heard about me and did not believe in me and what was revealed to me of the Holy Qurʾān and my traditions, his ultimate destination is the (Hell) Fire.”

the Holy Qurʾān is in itself a miracle. Anyone, whatever his nationality, reading this Divinely Revealed Book will be convinced that it is such a Book that could not be produced by a human being,

Allāh Almighty says :—

“And this Qurʾān is not such as could ever be produced by other than Allāh, but

(on the contrary) it is a confirmation of (revelation) that was before it (i. e., the Torah and the Gospel etc.) and a full explanation of the Book (i. e., laws and orders etc. decreed for mankind) wherein there is no doubt from the Lord of the Worlds.

Or do they say : He (Muḥammad-may peace be upon him) forged it ? Say: Bring then a chapter (of the Qur'ān) like unto it and call (to your aid) anyone who can, besides Allāh, if it be you speak the truth." Holy Qur'ān 10 : 37-38

Jesus Christ (Peace be upon him) is a Prophet in whom every Muslim must believe, as belief in all the Prophets and Apostles of Allāh is part of the Islamic Faith. The Bible itself proves categorically that he was the servant of God (Allāh) as a Prophet and preached monotheism.

For the benefit of all the readers I wish to include a thought-provoking article which was originally written in Arabic by a learned religious scholar, Dr. Muḥammad Taquādīn Al-Hilālī, a professor at this Islamic University, Medīna, and rendered into English by Brother Ādam Moosa Makda entitled "Biblical Evidence of Jesus being a Servant of God (Allāh) and having no Share in Divinity."

BIBLICAL EVIDENCE ON JESUS BEING A SERVANT OF GOD AND HAVING NO SHARE IN DIVINITY

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Rendered into English
by : Ādam M. Makda.

INTRODUCTION.

All praise be to the ONE to Whom all Dignity, Honour and Glory are due ; the Unique with perfect attributes, Who begets not, nor is He begotten. He has no equal but He is the Almighty, Omnipotent. He sent His Apostles and Prophets to guide humanity towards monotheism; **to worship Him Alone**, the only ONE worthy of worship, and to warn them of the eternal dire consequences of polytheism; associating partners with one God and the worship of creatures.

Peace and blessings of God be upon all the prophets and apostles, especially on Muḥammad, the last of the prophets, and on all who follow them in righteousness until the Day of Recompense.

A student of mine who studied at a university in the United States of America had written to me how the Christians argued with him on religion while he was unable to reply to their claims or defend himself. I compiled this article for him and entitled it "Biblical Evidence on Jesus being a servant of God and having no share in Divinity" (i. e., Jesus was not an incarnation of God), giving him the exact quotations from the Bible so that he may quote from the English version to them after understanding what I had explained in Arabic. He later informed me how he mastered its contents and then challenged them to a debate in which he dumbfounded and defeated them convincingly.

CHRISTIANITY: MEN WITHOUT RELIGION; ISLĀM: RELIGION WITHOUT MEN.

A Muslim never lacks proofs about the purity and truthfulness of his religion, but what he lacks are those truthful brothers who stand for Allāh and His Prophet (peace be upon him) testifying to the Truth. **Indeed, in this age, Islām is a religion without men (custodians and propagators)** whereas Christianity is men without a religion; yet; by their endeavour, adventurous spirit, patience and monetary contributions they are able to falsify truth and make falsehood appear true. In this materialistic age most of humanity have become slaves to wealth, fashions and mansions.

There is none worthy of worship but Him and in Him do I put my trust, and towards Him am I destined.

JESUS AND THE DEVIL IN THE BIBLE.

In the New Testament of the Bible, in the fourth chapter of S. Matthew the sixth and seventh Verses clearly indicate that Jesus is an obedient one and God is the Master and Lord according to his saying in the seventh verse :—

"It is written again, Thou shalt not tempt the Lord thy God."

In this chapter we read that the Devil actually carried the Messiah (Christ) and took him from place to place. How can the Devil carry God? Glory be to God; He is above such blasphemy!

Then the Devil orders him to prostrate before him and worship him, even tempting him with worldly possessions. How can the Devil even dare such an audacity with God? When the Devil wanted Jesus to comply with his orders, he (Jesus) replied by saying that it was written (in the previous Books):—

"Thou shalt not prostrate before any but the Lord, your God ;

And HIM alone should you worship."

S. Matthew 4 : 10

CHILDREN OF GOD.

Jesus never called himself - ' Son of God ' as far as I know - but he **used** to call himself the ' Son of Man ' (ref. S. Mark 2 : 10) although he heard himself being called by that name but did not object - as assumed in the Bible - and did not consider the title exclusively for him.

According to the Biblical term in the Old and New Testaments, every God-fearing righteous person is called ' Son of God '. In S. Matthew 5 : 9 we read :—

"Blessed are the peace-makers, for they shall be called the children of God."

S. Matthew 5 : 45 :—

"That ye may be children of your Father which is in heaven...."

GOD THE FATHER.

S. Matthew 5 : 48 :—

"Be ye therefore perfect, even as your Father which is in heaven is perfect."

S. Matthew 6 : 1 :—

".....otherwise ye have no reward of your Father which is in heaven."

S. Matthew 7 21 :—

"Not every one that sayeth unto me (Jesus), Lord, Lord, shall enter into the Kingdom of Heaven; but he that doeth the will of my Father which is in heaven."

N. B. The word ' Lord ' here was translated as ' Rab ' in the Arabic version of the Bible so that people may be convinced that Christ is God ! But if one studies the rest of the Verse, one will note that the Verse bears testimony to the subservience (to God's Will) of the Messiah (Jesus). Therefore the correct translation should be:—

"Not everyone that sayeth to me, O my master, shall enter into the Kingdom of Heaven, but he that doeth the Will of my Father which is in heaven."

It is obvious from the above readings from the Bible that the term ' Father ' is used for God in numerous places in the Bible. It is never used exclusively for the Messiah (Jesus).

S. Matthew 11 : 25 :—

“ At that time Jesus answered and said, I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent and has revealed them unto babes.”

JESUS THE WORSHIPPER.

S. Matthew 14 : 23 :—

“ And when he had sent the multitude away, he went up into a mountain apart to pray.....”

I say : If he (Jesus) is God or a part of God then why did he pray ? In fact, prayer is always from a submitting, needy and dependent one for the Mercy of God Almighty as mentioned in the Holy Qurʾān, 35 : 15 :—

“ O men, it is you that have need of Allāh and Allāh is the Self-Sufficient, the Praised One.”

And in 19 : 93 :—

“ There is none in the heavens and the earth but comes to the Beneficent as a servant.”

A BIBLICAL STORY :—

S. Matthew 15 : 22 : 28 :—

“ And, behold, a woman of Canaan came out of the same coasts and cried unto him, saying, Have mercy on me, O Lord, thou son of David ; my daughter is grievously vexed with the devil. But he answered her not a word. And his Disciples came and besought him, saying, Send her away, for she crieth after us. But he answered and said, I am not sent but unto the lost sheep of the house of Israel.

Then came she and worshipped him, saying, Lord, help me. But he answered and said, It is not me to take the children's bread and to cast it to dogs.

And she said, Truth, Lord : yet the dogs eat of the crumbs which fall from their masters' table.

Then Jesus answered and said unto her, O woman, great is thy faith : be it unto thee even as thou wilt. And her daughter was made whole from that very hour.”

In this story about a woman from Canaan there are noteworthy points :—

- (1) Lack of mercy and love charged against Jesus (if the incident is reported correctly).
- (2) Degraded discrimination in regard to the upliftment of his tribe and not for the others.
- (3) Tribal pride of decendance and prejudice against others and calling them dogs.
- (4) An ignorant polytheist woman debated with him and won him over.

JESUS: A PROPHET OF GOD

S. Matthew 19 : 16-17 :—

“And behold, one came and said unto him, Good master, what good thing shall I do that I may have eternal life ? And he said unto him, **Why callest thou me good ?** (There is) none good but one, (i. e.,) God, but if thou wilt enter into life, keep the commandments.”

In the above verses we note his acknowledgement of his submissiveness (to God's will).

S. Matthew 21 : 45-46 :—

“And when the chief priests and pharisees had heard his parable, they perceived that he spake of them. But when they sought to lay hands on him, they feared the multitude because they took him for a prophet.”

Here it is proved that all those who believed in Jesus during his life-time **did not believe in him being God or the Son of God or one in the doctrine of Trinity; but they believed in him as being a Prophet only.** This is indeed one of the strongest points of evidence against those who believe in the Divinity of Jesus (the Incarnation of God) if only they pondered.

JESUS: A SERVANT OF GOD

S. Matthew 23 : 8 :—

“But be not ye called Rabbi: for one is your master, even Christ; and we yet are bretheren.”

Here it is clearly proved that Jesus was a servant of God, and that there is only one master and He is God. In the Arabic version of the Bible this verse has been translated so that Jesus is meant to be the master whereas the English rendering is nearer the original sense.

S. Matthew 23 : 9 :—

“And call no man your father upon the earth : for one is your Father which is in heaven.”

From this you will note that **fatherhood and sonship is meant to be the relationship between the Lord and His servants : it is meant in a general sense and not specifically for Jesus Christ.**

S. Matthew 24 : 36 :—

“But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.”

This is a definite proof that the Final Hour is unknown to any but God, thus Jesus' knowledge is imperfect like all other men; **God alone is all-Knowing, Omniscient.**

S. Matthew 26 : 39 :—

“ And he (Jesus) went a little further, and fell on his face and prayed, saying, O my Father, if it be possible, let this cup pass from me : nevertheless not as I will, but as Thou wilt. ”

We note here that that the person speaking is unaware of God's Will and realises the fact that **he is servant of God.** He (God) alone can cause the change,

THE COMPILATION OF THE BIBLE

S. Matthew 27 : 7-8 :—

- “And they took counsel and brought with them the potter's field to bury strangers in.

Wherefore that field was called The Field of Blood, unto this day.”

From these Verses we understand that the Bible (the New Testament) was not written during Jesus' life-time but long after the occurrence of the events described, having been retained in the memory of the people.

S. Matthew 27 : 46 :—

“ And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani ? (My God, My God, why hast thou forsaken me ?) ”

This is according to their (Christians') assumption that Jesus cried in a loud voice saying the above words while he was being crucified. This is a great insult as such

words could only come from unbelievers in God. Further, it is incredible that such words should come from a Prophet of God because God never breaks His promise, and His Prophets never complained against His promise.

JESUS: PREACHER OF MONOTHEISM ('TAUHĪD')

In S. John 17:3:—

“And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou has sent.”

S. Mark 12:28-30:—

“And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all? And Jesus answered him: The first of all the commandments is, Hear, O Israel, the Lord thy God is one Lord: And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; This is the first commandment.”

In S. Mark 12:32:—

“And the scribe said unto him, Well, Master, thou hast said the truth: for **there is one God**; and there is none other than He.”

In S. Mark 12:34:—

“.....he (Jesus) said unto him, Thou art not far from the kingdom of God.....”

In these verses Jesus (Peace be upon him) himself had testified that God is the one God, there is none other than Him, and that whoever believes in His oneness, he is near the kingdom of God. Therefore, whoever associates partners with God or believes in the Trinity is far away from the kingdom of God, and whoever is far away from the kingdom of God he is the enemy of God.

In S. Mark 24:36:—

“But of that day and hour knoweth no man, not the angels of the heaven, but my Father only.”

I say: A similar text was quoted from S. Mathew which is exactly as proclaimed by the Holy Qur'an in that none knows when the Hour will come except Allāh. This establishes the fact that Jesus was subservient to God and that he had no share in Divinity; that he was an incarnation of God, was an innovation by the people of Canaan.

S. John 20 : 16 :—

“Jesus said unto her, Mary. She turned herself, and saith unto him, Rabbānī; which is to say, Master. Jesus saith unto her, Touch me not : for I am not yet ascended to my Father : but go to my brethren, and say unto them, I ascend unto my Father and your Father; **and to my God and your God.** Mary Magdlene came and told the Disciples that she had seen the Lord, and that He had spoken these things unto her.”

In the above narrative Jesus clearly testifies that **God is his God and their God**, making no difference between him and them in the worship of the one God. Whoever believes that Jesus Christ is God has indeed blasphemed against God and betrayed the Messiah (Jesus) and all the Prophets and Apostles of God.

BIBLICAL PROPHECY ON THE ADVENT OF MUHAMMAD

(Peace be upon him)

S. John 14 : 15-16 :—

“If you love me, keep my commandments. And I will pray to the Father and He shall give you **another comforter** that he may abide with you forever.”

Muslim theologians have said that “**another comforter**” is Muḥammad, the Apostle of God; and him to “**abide forever**” means the perpetuity of his **Laws and way of life (Sharia)** and the Book which was revealed to him.

S. John 15 : 26 - 27 :—

“But when the comforter is come, whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, he shall testify of me : And he also shall bear witness, because ye have been with me from the beginning.”

S. John 16 : 5-8 :—

“But now I go my way to him that sent me ; and none of you asketh me Whither goest thou ? But because I have said these things unto you, sorrow had filled your heart. Nevertheless I tell you the truth; for if I go not away, **the comforter will not come unto you ; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness and of judgement.**”

S. John 16 : 12-14 :—

“I have yet many things to say unto you, but you cannot bear them now. Howbeit when he, the Spirit of Truth, is come, he will guide you into all truth : for he shall not speak of himself ; but whatsoever he shall hear, that shall he speak : and he will show you things to come. He shall glorify me : for he shall receive of mine, and he shall shew it unto you.”

S. John 16 : 16 :—

“A little while and you shall not see me : and again a little while, you shall see me, because I go to the Father.”

Muslim theologians have stated that the person who is described by Jesus to come after him - in the above verses - does not comply with any other person but Muḥammad (Peace be upon him), the Apostle of God. This ‘person’ whom Jesus prophesied will come after him, is called in the Bible ‘Parqaleeta’. This word was deleted by later interpreters and translators and changed at times to ‘Spirit of Truth’, and at other times, to ‘comforter’ and sometimes to ‘Holy Spirit’. The original word is Greek and its meaning is ‘one whom people praise exceedingly.’ The sense of the word is applicable to the word ‘Muḥammad’ (in Arabic).

FINALITY OF PROOFS ON THE FABRICATION OF THE STORY OF THE CROSS

- (1) The Bible testifies to the fact that Jesus was known among the Jews ; he used to preach and deliver sermons in the Temple of Solomon in Jerusalem. It was, therefore, unnecessary to hire a Jew for thirty pieces of silver to direct them to him as related in S. Matthew.
- (2) It is related that one of the twelve Disciples named Judas Iscariot was hired to direct the Jews to Jesus. They then sentenced him after which Judas was greatly ashamed and dissociated himself from them and then committed suicide. All this took place within twenty-four-hours. The contradictions are obvious.
- (3) The clearest proof which alone is sufficient to discredit this story is when the Jews passed the sentence of death against Jesus and intended to get the approval of the Governor, Pontius Pilate.

S. Matthew 27 : 11 - 14 :—

“ And Jesus stood before the Governor : The Governor asked him, saying, Art thou the king of the Jews ? And Jesus said unto him, Thou saith : And when he was accused by the chief priests and elders, he answered nothing. Then said Pilate unto him, Hearest thou not how many things they witness against thee ? And he answered him never a word.....”

The Christians will interpret the above Verse to mean that Jesus wanted to die on the cross for the redemption of mankind and for the forgiveness of their sins ; If so, then why did he ask to turn away that cup from him (i. e. Death) ? Why did he cry out while on the cross (as they assume) : “ O Lord, why hast Thou forsaken me ? ” How could he have remained silent when the Truth was being challenged ? He was known for his soul-inspiring sermons challenging the Jewish learned Rabbis. No sane person can believe in this. If the story of the cross is disproved then the very foundation on which Christianity is based, will be demolished.

Muslims believe that Christ was not crucified by the Jews as revealed in the Holy Qurʾān by Allāh in a crystal clear manner :— Chapter 4 : 157 : 158

“ And their boasting : We killed Jesus, Christ the son of Mary, the Apostle of Allāh ; but they killed him not, nor crucified him, but the resemblance of Jesus was put over another man (and they killed that man). And those who differ therein are full of doubts with no (certainty of) knowledge, but only follow conjectures. For of surety they killed him not (i. e., Jesus, the son of Mary). But Allāh raised him (Jesus) up unto Himself. And Allāh is All-Powerful, All-Wise.”

The Jews themselves together with the entire Christian world believe that he was crucified. As proofs against their views and to prove the truth of the Muslim verdict through the Bible, I prepared the following set of questions based on the Book of S. Matthew in the New Testament of Bible :— Chapters 26 and 27 :—

- (1) Did those who captured Jesus (according to their assumption) know him in person ? Or did they not know him ?

S. Matthew testifies that they did not know him.

- (2) Was it during the day or night that he was captured ?

S. Matthew says it was during the night.

- (3) Who was the one that directed them to him ?

S. Matthew says : He was one of his twelve disciples called Judas Iscariot.

- (4) Did he direct them free of any charge or for a fixed reward which they specified for him ?

S. Matthew says he directed them to him for a fixed reward of thirty pieces of silver.

- (5) What was the condition of Jesus during that night ?

S. Matthew says he was fearful and prostrated in prayer saying :—

“O God, if it is possible for You to let this cup pass from me, then let it pass.”

It is incredible that such words could come from a believer in God, let alone a Prophet of God, because all believers believe that God has power over all things.

- (6) What was the condition of his eleven disciples ?

S. Matthew says : sleep overcame them that night together with their Teacher (according to their assumption) out of fear.

- (7) Was Jesus contented with their condition ?

S. Matthew says (Verses 40-46) : he was not satisfied. He used to come to them to wake them up saying : “ Watch and pray, that ye enter not into temptation : the spirit indeed is willing but the flesh is weak.” Then he would come again to find them asleep and he would again wake them up and say the same thing. This weakness could not have been spoken of righteous pupils even if they were pupils of an ordinary pious teacher, let alone the disciples of Jesus Christ.

- (8) Did they help him when those ruffians captured him ?

S. Matthew says : they forsook him and fled.

- (9) Did Jesus have confidence in his Disciples during that night ?

S. Matthew says : Jesus informed them that they will all forsake him. Then Jesus said unto them : “ Verily I say unto thee. That this night before the cock crows; thou shalt deny me.....thrice. Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the Disciples.” And so it happened.

- (10) How did those ruffians capture him ?

S. Matthew says : They came to him with swords and staves after they were directed to him by a Jew, then they captured him as described in verse 57 :—

"And they that had laid hold on Jesus, led him away to Caiaphas the high priest, where the elders were assembled."

There they passed the sentence of death on him. The ruffians then took him away, spat in his face and struck him with their hands after which they stripped him of his clothes and clad him in scarlet robes, then placed a crown of thorns on his head and took him about, teasing and mocking him. They said to him : You are the king of Israel according to your claim. They severely degraded him.

(11) Who finally decided on the death sentence against him ?

S. Matthew says : he was Pontius Pilate, a Greek Roman, who was at that time the governor in Palestine.

(12) When the ruffians brought that man before the governor and informed him that the priest of the Jews passed the sentence of death by crucifixion according to their law (Torah), did he believe in them without investigation ?

S. Matthew says : he did not believe them but asked that man : Is it true what they have said ? He remained silent. The question was repeated and he continued to remain silent. He remained silent in view of the truth ; it was essential for him even if he was not a Prophet to clarify the truth and deny the false accusation of the Jews. The governor's wife was sent to the governor and she said to him : "Have thou nothing to do with that just man : for I have suffered many things this day in a dream because of him."

The Bible states that Jesus delivered lengthy speeches to the Jews rebuking and warning them which amounted to defaming them. Then why was he silent that day ? The governor's intention for asking him was to stand for the truth.

(13) How was he crucified according to their assumption ?

S. Matthew says : they crucified him between two thieves both of whom abused him by saying to him, "If you are truthful then save yourself."

(14) This was a great calamity. What did he say while on the cross according to their assumption ?

S. Matthew says (27 : 46) :—

"Jesus cried with a loud voice, saying, Eli, Eli, lamā sabachthani ? That is to say, **My God, My God, why hast Thou forsaken me ?**"

This is a blatant declaration of disbelief according to all theological authorities. Whoever relates it to a Prophet is a Disbeliever according to the Revealed Religions.

GOD ALMIGHTY, in the Holy Qur'ān, warns, the Jews and the Christians against their blasphemy - that Jesus Christ is an incarnation of God or the Son of God or in rejecting him totally - and that they must believe in him as an Apostle of God only.

“And there is none of the people of the Scripture (Jews and Christians) but must believe in him (i. e., Jesus as an Apostle of Allāh only) before his (Jew or Christian) death (i. e., when the Angel of Death will appear) and on the Day of Resurrection he (Jesus) will be a witness against them.”

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PROPHET JESUS CHRIST IN THE HOLY QUR'ĀN.

The Holy Qur'ān narrates in some detail the importance of the advent of Jesus Christ, his immaculate birth, his miracles, his mission, and ultimately his ascendance. These Divine Revelations on Jesus (peace be upon him) are indeed a living witness and a proof against Christianity.

Allāh Almighty says :—

“ When the angels said : O Mary, Allāh gives you glad tidings of a Word from Him : His name will be Christ Jesus, the son of Mary, held in honour in this world and the Hereafter, and of those who are near Allāh.” Holy Qur an 3 : 45

“ The likeness of Jesus before Allāh is that of Ādam. He created him from dust then said to Him : Be, and he was. (This is) the Truth from your Lord, so be not of those who doubt.” Holy Qur'ān 3 : 59-60

“And of their (Jews) rejecting Faith and uttering against Mary a grave false charge ;

And their boasting : We killed Christ Jesus, the son of Mary, the Apostle of Allāh ; but they killed him not nor crucified him, but the resemblance of Jesus was put over another man (and they killed that man). And those who differ therein are full of doubts with no (certainty) of knowledge, but only

conjecture to follow. For of a surety they killed him not (i.e., Jesus, son of Mary). (4 : 157)

But Allah raised him (Jesus) up unto Himself. And Allāh is All-Powerful, All-Wise. (4 : 158)

“And there is none of the people of Scripture, (Jews and Christians) but must believe in him (he, Jesus son of Mary as only an Apostle of Allāh before his (Jew's and Christian's) death at the time of the appearance of the Angel of Death). And on the day of Resurrection he (Jesus) will be a witness against them (Jews and Christians) ;;

Holy Qur'ān (4 : 156-159)

“O people of the Scripture! Commit no excesses in your religion (i. e., do not exceed its limits) nor say of Allāh aught but the truth: Jesus Christ, the son of Mary was (no more than)an Apostle of Allāh and His Word which He bestowed on Mary and a spirit created by him, so believe in Allāh and his Apostles. Say not: Three (Trinity)! cease; (it is) better for you, for Allāh is one God, Glory be to Him (far exalted is He) above having a son. To Him belongs whatever is in the heaven and on earth and sufficient is Allāh as a Disposer of affairs.

Christ will never be proud as not to be a slave to Allāh (i. e., he is Allāh's slave and not a God) nor even the angels who are near (to Allāh) (i. e., angels too are Allāh's slaves). And whoever refuses His worship and is proud, He will gather them all together on to Himself

Holy Qur'ān 4; 171-172

“Surely in disbelief are they who say that Allah is Christ, the son of Mary. Say (O Muḥammad) who then has the least power against Allāh if he willed to destroy Christ, the son of Mary, his mother, and all that is on the earth together ? And to Allāh belongs the dominion of the heavens and the earth and all that is between them. He creates what He likes, and Allāh has power to do all things.

And (both) the Jews and the Christians say : We are sons of Allāh and His loved ones ; Say (O Muḥammad) : Why then does He punish you for your sins ? Nay, you are but human being of that what he had created, He forgives whom He will and He punishes whom He will. And to Allāh belongs the dominion of the heavens and the earth and all that is between them and to Him is the final return (of all).”

Holy Qur'ān 5 : 17-19

“ Surely they are disbelievers those who said : Allāh is Messiah (Jesus) son of Mary But Messiah (Jesus) said: O children of Israel, worship Allāh, my Lord and your Lord .

Whoever sets up rivals in worship with Allāh, then verily Allāh has forbidden Paradise for him and the Fire will be his abode. For Wrongdoers there are no helpers."

Holy Qur'ān 5 : 72

Messiah (Jesus) son of Mary was no more than an Apostle. Many were the Apostles that passed away before him. His mother (Mary) was a Saddiqah (i.e. she believed in the Words of Allāh and His Books See 66 : 12). They both used to eat food (as other human beings but Allāh does not). Look how We make the Signs clear to them, yet, look how they are deluded away from the Truth."

Holy Qur'ān 5 : 75

"(Remember) When Allāh will say (on the Day of Resurrection) : O Jesus, son of Mary Remember My favour to you and to your mother when I strengthened you with the Holy Spirit (Gabriel) so that you spoke to the people in the cradle and in maturity and when I taught you the Book and Wisdom, the Torah and the Gospel, and when you made out of clay as it were, the figure of a bird by My permission, and you breathed into it, and it became a bird by My permission, and you healed those born blind and the lepers by My permission, and when you brought forth the dead by My permission. And when I restrained the Children of Israel from (violence to) you when you came unto them with clear signs, the disbelievers among them said : This is nothing but evident magic.

"And when I (Allah) put in the hearts of the Disciples to believe in Me and Mine Apostle, they said : We believe and you bear witness that we surrender to Allāh. When the Disciples said : O Jesus, son of Mary, can your Lord send down to us a table spread with food from Heaven ? Jesus said : Fear Allāh if you have faith.

They said : We wish to eat thereof and to be stronger in Faith and to know that you have indeed told us the Truth and that we ourselves may be witnesses (to the miracle) .

Jesus, son of Mary said : O Allāh, our Lord, send us from Heaven a table spread with food that there may be for us, for the first and the last of us, a festival and a sign from you, and provide for our sustenance, for you are the Best of Sustainers.

Allāh said : I will send it down unto you, but if any of you after that disbelieves, I will punish him with a torment such as I have not inflicted on anyone among all the people.

And when Allāh will (on the Day of Resurrection) say : O Jesus, son of Mary ! did you say unto men : Worship me and my mother as two gods besides Allāh, he will say : Glory be to You ; it was not mine to say what I had no right (to say). Had I said such a thing you would surely have known it. You know what is in my mind though I know not what is in Yours. Truly, You know in full all that is hidden."

Holy Qur'ān 5 : 110-110

"And (remember) when Jesus, son of Mary said : O children of Israel ! I am the Apostle of Allāh (sent) to you confirming the Torah (which came) before me and giving glad tidings of an Apostle to come after me whose name shall be Ahmed (i. e., the second name of Prophet Muḥammad and literally it means the one who praises Allāh more than others). But when he (Jesus) came to them with clear signs they said : This is mere magic."

Holy Qur'ān (61 : 6)

CHRIST'S DESCENT :

I wish to remind the reader here that Jesus Christ, son of Mary (peace be upon him) will be returning to this world before the Day of Resurrection. He will return to become a leader of the Muslim nation as has been revealed in the Holy Qur'ān :—

"And he (Jesus, son of Mary) shall be a knowing sign for the coming of the Hour (Day of Resurrection) (i. e., Jesus' descent on earth). Therefore, have no doubt about it. And follow Me (Allāh) (i. e., be obedient to Allāh and do what He orders you to do, O mankind). This is the Straight Path.

And let not Satan hinder you (from the Right Religion). Verily he (Satan) is to you a plain enemy.

And when Jesus came with clear signs he said : I have come to you with wisdom and in order to make clear to you some of the (points) in which you differ, therefore, fear Allāh and obey me :

Verily, Allāh is my Lord and your Lord. So worship Him (alone). This is a Straight Path."

Holy Qur'ān 43 : 61-64

The Last of all the Prophets, (Muḥammad) - (peace be upon him) said (as narrated by Abu Huraira and quoted in Ṣaḥīḥ-al-Bukhārī :

Narrated Abū Huraira : Allāh's Apostle said : "By Him in Whose Hand my soul is, (Jesus) son of Mary will shortly descend amongst you (Muslims) as a just ruler (not as an Apostle) and will break The Cross and kill the pig and abolish the Jizya (a tax levied from the Jews and Christians who are under the protection of a Muslim government). Then there will be abundance of money and nobody will accept charitable gifts."

Ṣaḥīḥ-al-Bukhārī, Vol. III, No. 427

I conclude with gratitude, praise and glory to Almighty Allāh, the Lord of the worlds, and the salutation : Blessings be to the master of all Apostles, Muḥammad (peace be upon him).

Dr. Muḥammad Muḥsin Khān

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GLOSSARY

Here are listed only the words occurring in the First and Second Volume.

- ‘Ād : An ancient tribe that lived after Noah. It was prosperous but naughty and disobedient to Allāh, so Allāh destroyed it with violent destructive westerly winds.
- Ādhān : The call to prayer pronounced loudly to indicate that the time of praying is due.
- Adhkhar or Idhkhir : A kind of grass well-known for its good smell and is found in Hijāz, Saūdi Arabia.
- Ahkām : “Orders”. According to Islamic Law, there are five kinds of orders:
- (1) Compulsory (Wājib واجب).
 - (2) Order without obligation (Mustahab مستحب).
 - (3) Forbidden (Muharram محرم).
 - (4) Disliked but not forbidden (Makrooh مكروه).
 - (5) Legal and allowed (Halāl حلال).
- Allāhu Akbar : Allāh is greater.
- Al-‘Aqīq : A valley in Medina about seven kilometers west of Medina.
- Āmin : O Allāh, accept our invocation.
- Ammā ba‘du : An expression used for separating an introductory from the main topics in a speech; the introductory being usually concerned with Allāh’s praises and glorification. Literally it means “Whatever comes after.”
- Anṣārī : (Plural: Anṣār) Anyone of the companions of the Prophet ﷺ from the inhabitants of Medina who embraced and supported Islam and who received and entertained the Muslim emigrants who had emigrated from Mecca, and other places.
- ‘Anza : A spear-headed stick.
- ‘Aqra Halqa : Is just an exclamatory expression, the literal meaning of which is not meant here. It expresses disapproval.
- Arāk : A tree from which Siwāk is made.
- ‘Arafāt : A famous place of pilgrimage on the East of Mecca about twenty-five kilo-metres from it.

'Aṣb	: A kind of Yemeni cloth that is very coarse.
'Ashūrā	: The 10th of the month of Muḥarram (the first month in the Muslim calendar).
'Aṣr	: Afternoon 'Aṣr prayer time.
'Aūra	: The part of the body which it is illegal to keep naked before others.
'Awālī Al-Medīna	: Outskirts of Al-Medina at a distance of four or more miles.
Awāq	: (Singular : Aquia) ; 5 Awaqs 22 Riyals "Fransa" (silver).
Awsaq	: (Awsaq) ; plural of "Wasdaq" which is a measure equal to 60 Sa's. 1 Sa 3 kilograms (approx).
Āyāt	: Verses of the Holy Qur'ān.
Azlām	: Literally means "arrows". Here it is the name of a kind of gambling practiced by the 'Arabs of the Pre-Islamic Ignorant Period to try to know in the unseen their fate in the future.
Badana	: (Plural : Budn) a camel offered as a sacrifice.
Badr	: A place about 150 k.m. to the South of Al-Medīna where the first great battle in Islamic History took place between the early Muslims and the Infidils of Quraish.
(Al) Baida'	: A place to the South of Al-Medīna on the way to Mecca.
Baitul-Maqdis	: 'Bait' literally means 'house'; a mosque is frequently called 'Baitul-lāh' (the House of Allāh). Baitul-Maqdis is the famous Mosque in Jerusalem which is regarded as the third greatest Mosque in the Islamic World ; the first and the second being 'Al-Masjid Al-Ḥaram' at Mecca and the Mosque of the Prophet ﷺ at Al-Medīna respectively.
Baqī'	: The cemetery of the people of Medīna ; many of the companions of the Prophet ﷺ are buried in it.
Bint Labūn	: Two-year-old she-camel.
Bint Makḥad	: One-year-old she-camel.
Bu'āth	: A place about two miles from Medīna where a battle took place between the Anṣāry tribes of Al-Aūs and Al-Kḥaz-raj before Islām.
Budn	: Plural of Badana.
Burd	: A black square narrow dress.
Burnus	: A hooded cloak.
Burud	: Sixteen Farsakhs.
Buṭḥān	: A valley in Medīna.
(Ad) Dabur	: Westerly wind.
(Ad-) Dajjāl	: Pseudo Christ.

- Dhātul-Jaish** : A place near Al-Medina.
- Dhī-Mahram** : A male whom a woman can never marry because of close relationship (e.g. a brother, a father, an uncle etc.) ; or her own husband.
- Dhī-Tuwa** : A well-known well in Mecca. In the life-time of the Prophet ﷺ Mecca was a small city and this well was outside its precincts. Now-a-days Mecca is a larger city and the well is within its boundaries.
- Dhul-Hijjah** : The twelfth month in the Muslim calendar.
- Dhul-Hulaifa** : The Miqat of the people of Medina now called "Beer 'Alī".
- Dhul-Qa'da** : The 11th month of the Muslim calendar.
- Dibāj** : Pure silk cloth.
- Dirham** : A silver coin weighing 50 grains of Barley with cut ends.
- Diyya** : Compensation paid by the killer to the relatives of the victim, (in unintentional cases).
- Dubba** : A name of a pot in which alcoholic drinks used to be prepared.
- Duha** : Forenoon.
- Fajr** : Dawn or early morning before sunrise.
- Faraq** : A name of a pot.
- Farīda** : (Plural : Farā'id) an enjoined duty.
- Farruj** : A Qabā' opened at the back.
- Farsakh** : A distance of three miles : 1 mile = 6000 Dora = 1760 Yards.
- (Al-) Ghāba** : Literally : the forest (a well-known place at 'Awālī Al-Medīna).
- Ghazwa** : (Plural : Ghazawāt) ; a holy battle in the cause of Allāh consisting of a large army unit with the Prophet ﷺ himself leading the army.
- (Al-) Ghurrul-Muhajjālūn** : A name that will be given on the Day of Resurrection to the Muslims because the parts of their bodies which they used to wash in ablution will glitter then.
- Ghusl** : Taking a bath in a special ceremonial way. This is necessary for one who is Junub, and also on other occasions. This expression 'taking a bath' is used in this book with the special meaning of Ghusl mentioned here.
- Hadath (A) Small** : Passing wind or urine or answering the call of nature.
- (B) Big** : Sexual discharge.
- Hadi** : An animal (a camel, a cow, a sheep or a goat) offered as a sacrifice by the pilgrims.
- Hadīth** : The Traditions of the Prophet ﷺ ; i.e. his saying and deeds.

Haiṣ	: A dish made of cooking-butter, dates and cheese.
Ḥanataḥ	: An expression used when you don't want to call somebody by his name. (Here it is used for calling a female).
Ḥajj	: Pilgrimage to Mecca.
Ḥajj-Tamattu and Qirān	Ḥajj performed with ^ḥ Umra preceding it while keeping the same state of Ihram for both.
Ḥalāl	: Lawful.
Ḥanīf	: Worshipping Allāh alone and nothing else along with Him, associating no partners to Him.
Ḥantam	: A name of a pot in which alcoholic drinks used to be prepared.
Ḥarām	: Unlawful, forbidden and punishable from the view-point of religion.
Ḥaram	: Sanctuary.
Ḥāraura ^ḥ	: A town in Iraq.
Ḥarba	: A short spear.
Ḥarj	: Killing.
(Al-) Ḥarra ^ḥ	: Land covered with black stones well-known in Al-Medīna.
(Al-) Hasba	: A place outside Mecca where pilgrims go after finishing all the rites and ceremonies of Ḥajj.
Ḥaṣīr	: A mat that is made of leaves of date-palms and is as long as or longer than a man's stature.
Ḥayā ^ḥ	: See Vol. 1 No. 8 (Ḥadīth). This term covers a large number of concepts. It may mean 'modesty', 'self-respect', 'bashfulness', or 'scruple' etc. Ḥayā ^ḥ is of two kinds good and bad, the good Ḥayā ^ḥ is to be ashamed to commit a thing which Allāh has forbidden or not to do a thing which Allāh has ordered to do.
(Al-) Ḥijr	: The unroofed portion of the Ka'ba which is at present in the form of a compound towards the north-west of the Ka'ba.
Ḥilab	: A kind of scent.
Ḥimyan	: A kind of belt part of which serves as a purse to keep money in.
Ḥinna ^ḥ	: A kind of dye.
Ḥiqqa	: A three-year-old she-camel.
(Al-) Ḥudaibiya	: A well-known place ten miles from Mecca on the way to Jedda.
Ḥudūd	: (Plural of Ḥad) Allāh's boundary limits for Ḥalāl and Ḥarām.
Ḥukm	: A judgement of legal decision especially of Allāh.
Ḥums	: The tribe of Quraish, their offspring and their allies were called "Ḥums". This word implies enthusiasm and strictness. The Ḥums used to say, "We are the people of Allāh". They thought themselves superior to the other people.

GLOSSARY

- Hunūt** : What is used for scenting a deceased.
- 'Id Al-Adha** : The four days festival of Muslims starting on the tenth day of Dhul-Hijjah (month).
- Id Al-Fitr** : The three days festival of Muslims starting from the first day of Shawwāl, the month that follows Ramaḍān immediately. 'Fitr' literally means 'breaking the fast'. Muslims fast for the whole of Ramaḍān, the ninth month of the Muslim calendar and when Shawwal comes they break their fast.
- Ihrām** : A state in which one is prohibited to practice certain deeds that are lawful at other times. The ceremonies of 'Umra and Hajj are performed during such state. When one assumes this state the first thing one should do is to express mentally and orally one's intention to assume this state for the purpose of performing 'Umra or Hajj. Then Talbiya is recited, two sheets of unstitched clothes will be the only clothes one will wear, one round one's waist and the other on one's left shoulder going round the chest from under the right arm.
- Ihsān** : The highest level of worship (when you worship Allāh as if you see Him and if you cannot achieve this attitude you worship Him bearing in mind that He sees you).
- Ilyā** : Jerusalem.
- Imām** : The person who leads others in the prayer or the Muslim Caliph.
- Inbijāniya** : A woolen garment without marks.
- Iqāma** : The statements of the Ādhān are recited reduced so that the statements that are repeated twice in the Adhan are recited once in Iqāma except the last occurrence of 'Allāhu Akbar'. The prayer is offered immediately after Iqāma has been pronounced.
- Iqāmat-as-Salāt** : The offering of the prayers perfectly. This is not understood by many muslims. It means :
 (A) All members of a family or group etc., of a town or a village etc., must offer the prayers, all the males in the mosque for the five congregational prayers and the females in their houses both young and old from seven years of age upwards, (and no member of the family is to be excused) at the five fixed stated hours for the five compulsory prayers. If any member intentionally did not offer the prayer, then even if the others prayed, they did not offer the prayer (dutifully and perfectly). Each chief (of a family or a town or

- (Al-) Lizām : The settlement of affairs. In the Ḥadīth it refers to the battle of Badr which was the means of setting affairs between the Muslims and the Pagans.
- Lugata : Article or thing found by somebody other than the owner who has lost it.
- Mabrūr : (Hajj) accepted by Allāh for being perfectly performed according to the Prophet's Traditions.
- Maghrib : Sunset.
- (Al-) Maḥaṣṣab : A valley outside Mecca called sometimes Khaif Banī Kināna.
- Mahram : Dhi-Mahram.
- Mahr : Bridal money (given by the husband to the wife on marrying).
- Makruh : Not approved of, undesirable from the point of view of religion, although not punishable.
- (Al-) Manasi : A vast plateau on the outskirts of Medīna.
- Maqām Ibrāhīm : The position where Ibrāhīm ﷺ stood while he and Isma'il were building the Ka'ba.
- Ma'ras : A place nearer to Minā than Ash-Shajara.
- Mashruba : Attic room.
- Mathānī : Sūras of The Qur'ān, some say that it is Sūra-al-Fāṭḥa.
- Maulā : It has many meanings. Some are : a manumitted slave, or a master or the Lord (Allāh).
- Mawāqīt : Certain positions specified by the Prophet ﷺ for the people to assume Ihram at on their way to Mecca when intending to perform Hajj or 'Umra.
- Mikhḍab : A painted stone pot.
- Minā : A place outside Mecca on the road to 'Arafāt'. It is five miles away from Mecca and about ten miles from 'Arafāt.
- Miqāt : Singular of Mawāqīt.
- Mi'raj : The Ascent of the Prophet ﷺ to the Heavens.
- Mu'adh-dhin : A call maker who recites the Adhān loudly calling people to come and perform the prayer.
- Mudd : A measure of two-thirds a kilo.
- Mufaṣal or Mufaṣṣalāt : The Sūras starting from 'Qaf' to the end of the Holy Qur'ān.

Muhājir	: Anyone of the early Muslims who had emigrated from any place to Medīna in the life-time of the Prophet ﷺ before the conquest of Mecca and also the one who quits all those things, Allāh has forbidden.
Muḥrim	: One who assumes the state of Ihram for the purpose of performing Hajj or 'Umra'.
Muḥrima	: A female in the state of Ihram.
Mujāhidīn	: Muslims fighting in holy wars.
Muqaiyār	: A name of a pot in which alcoholic drinks used to be prepared.
Muṣalla	: A praying place.
Muttaqīn	: Allah-fearing people (pious).
Muzaffāt	: A name of a pot in which alcoholic drinks used to be prepared.
Muzdalifa	: A place between 'Arafāt and Minā where the pilgrims returning from 'Arafāt spend a night between the ninth and tenth of Dhul-Hijjah after performing the Maghrib and 'Ishā' prayers.
Nabīdh	: Water in which dates or grapes etc. are soaked and is not yet fermented.
Nadiha	: A camel used for agricultural purposes.
Nāfila	: Optional practice of worship in contrast to obligatory (Farida).
(The Day of)	: The 12th of Dhul-Hijjah when the pilgrims leave Minā after performing all the rites of Hajj at 'Arafāt' Al-Muzdalifa and Minā.
Nafr	
Nahr	: (Literal: slaughtering of the camels only and is done by cutting the carotid artery at the root of the neck); the day of Nahr is the tenth day of Dhul-Hijjah on which pilgrims slaughter their sacrifice.
Naqib	: A person heading a group of six persons in an expedition.
Naqir	: A name of a pot in which alcoholic drinks used to be prepared.
Nibādh	: A sale in which the deal is completed when the seller throws a thing towards the buyer giving him no opportunity to see, touch or check it.
Nusuk	: A sacrifice.
Qabā'	: An outer garment with full-length sleeves.
Qadr	: One of the odd last ten nights of the month of fasting (Ramadan). Allāh ﷻ describes it as better than one thousand ordinary nights and the one who worships Allāh in it by praying Nāfila and reciting the Holy Qur'ān his reward will be great.
Qālib	: A well.
Qarīn	: One who performs Hajj-al-Qirān.

(Al-) Juhfa	: The Miqāt of the people of Shā'm.
Jumu'a	: Friday.
Junub	: A person who is in a state of Janāba.
Ka'ba	: A stone building in the Great Mosque at Mecca towards which Muslims turn their faces in prayers.
Khasafa	: An Arabic verb meaning "eclipsed" used for a lunar eclipse: Al-Qamaru khasafa (The moon eclipsed).
Kasafāt	: An Arabic verb meaning "eclipsed" used for a solar eclipse. We say: Ash-Shamsu kasafāt (The sun eclipsed).
Khaleel	: This is superior than friend or beloved and is the one whose love is mixed with one's soul. The Prophet ﷺ had only one Khaleel i.e. Allāh but had many friends.
Khamiṣa	: A black woolen square blanket with marks on it.
(Al-) Khandaq	: The name of a battle between the early Muslims and the infidels in which the Muslims dug a 'Khandaq' (trench) round Al-Medina to prevent the enemies from progress.
Khazir	: A special type of dish prepared from barley flour and meat soup.
Khuff	: Leather socks.
Khumra	: A small mat sufficient just for the face and the hands (on prostrating).
Khumus	: One-fifth of war booty given in Allāh's cause etc. Ref: Qur'ān 8:41.
Khutba	: Sermon.
Kufr	: Disbelief including the refusal of anything of what the Prophet Muhammad ﷺ brought.
Kunya	: Agnomen (consisting of 'abu' or 'um' followed by the name of the son).
Kusūf	: Solar eclipse.
LA-ILĀHA ILL-ALLĀH	: None has the right to be worshipped but Allah.
Labbaika wa Sa'daika	: I respond to your call; I am obedient to your orders.
Li'an	: An oath which is taken by both the wife and the husband when he accuses his wife for committing adultery. (Refer: Qur'ān; Sura Noor; 24: 6, 7, 8, 9).
Limās	: A sale in which deal is completed if the buyer touches a thing without seeing or checking it properly.

Qarīn	: One who performs Ḥajj-al-Qirān.
(Qarn-al-Manzil)	: The Miqāt of the people of Najd. It is situated on the way from Tā'if to Mecca.
Qibla	: The direction in which Muslims turn their faces in prayers. That direction is towards the Ka'ba at Mecca.
Qirāṭ	: A special weight, some times of a very great weight like Uhḍ Mountain.
Qirām	: A thin marked woolen curtain.
(Ḥajj-al-) Qirān	: Ḥajj performed along with 'Umra in the same state of Ihṛām; Hadi is to be brought by the pilgrim along with him and offered on performing this type of Ḥajj.
Qissī	: A kind of clothes containing silk; some say it is called so because it is manufactured in Egypt at a place called Qiss.
Qiyām	: The posture of standing in prayer.
Qubā	: A place at the outskirts of Medina. The Prophet ﷺ took a mosque there which bears the same name. A visit to that Mosque on Saturday forenoon and offering two Rak'at prayer is regarded as a performance of 'Umra according to the Prophet's ﷺ saying.
Qunūt	: Invocation in the prayer.
Quraish	: One of the greatest tribes in Arabia in the pre-Islamic period. The Prophet Muḥammad ﷺ belonged to that tribe which had great powers spiritually and financially both before and after Islam came.
(Al-) Rabāḍha	: A place in the desert three stages away from Medina.
Rāhila	: A she-camel used for riding. (literary means: a mount to ride)
Rak'a	: The prayer of Muslims consists of Rak'āt (sing. - Rak'a) which consists of one bowing and two prostrations.
Ramadhān	: The month of fasting. In this month the Holy Qur'ān started to be revealed to our Prophet and in it occurs the Qadr Night and in it also the great decisive battle of Badr took place.
Ramal	: Fast walking accompanied by the movements of the arms and legs to show one's body health. This is to be observed in the first three rounds of the Tawaf around the Ka'ba, and is to be done by the men only and not the women.
Ramī	: The throwing of Pebbles at the Jimār at Minā.
Ribā	: Is of two kinds: (A) Ribā Naseeya: i.e. to take interest on lent money; (B) Ribā Fadal: i.e. taking a superior thing of the same

kind by giving more of the same thing of inferior quality; e.g. dates, some other food-stuff, or gold and silver. Islam strictly prohibits any kind of usury.

- Rida³ : A sheet that is worn round the upper part of the body.
- Rikaz : Buried wealth from the pre-Islamic Period.
- Sa⁴ : A measure that equals four Mudds.
- (As-) Saba : Easterly wind.
- Sa⁴dan : A thorny plant suitable for grazing camels.
- Sadaqa : Anything given in charity.
- Safa and Marwa : Two mountains at Mecca neighbouring Al-Haram (the Great Mosque) to the east. One who performs 'Umra or Hajj should walk seven times between the two places. That rite is called "Sa'i".
- Shaba³ : A place near Khaiber.
- Sahw : Forgetting (here it means forgetting how many Rak'at a person has prayed in which case he should perform two prostrations of Sahu).
- (As-) Sajda : A Sura by the recitation of which prostration becomes essential when certain verses are read.
- Sariya : A small army unit sent by the Prophet ﷺ for Jihad.
- Sharif : A place six miles away from Mecca.
- Sawiq : A kind of mesh made of powdered roasted wheat or barley grain (also with sugar and dates).
- Sham : The region comprising Syria, Palestine, Lebanon and Jordan.
- (Ash-) Shajara : A well-known place on the way from Medina to Mecca.
- Shawwal : The 10th month in the Muslim calendar.
- Shirk : To worship others along with Allah, opposite of Tuheed.
- Sidr : Lotus tree.
- Sidrat-ul-Muntaha : A tree over the seventh or sixth heaven near the Paradise.
- Sila⁴ : A well-known mountain in Medina.
- (As-) Sirat : 'Sirat' originally means 'a road'. It also means the bridge that is laid across Hell-Fire for the people to pass over on the day of Judgement. It is described as sharper than a sword and thinner than a hair, it will have hooks over it to snatch the people.
- Siwak : A piece of a branch or a root of a tree called Al-Arak used as a toothbrush.
- Subhan-Allah : To honour Allah from all what (unsuitable things) is ascribed to Him.

(As-) Suffa	: A shaded place in the Mosque of the Prophet ﷺ at Medīna in which poor people (emigrants) used to take shelter.
Suhūliya	: A cotton cloth, its name is derived from the name of a village in Yemen called Suhul.
Suhūr	: A meal taken at night before the Fajr prayer on the nights of Ramadan, the month of fasting.
Sunna	: All the traditions and practices of the Prophet ﷺ that have become as models to be followed by the Muslims.
Sutra	: An object like a stick, a spear, etc. that is put in front of a praying person to act as a sentimental barrier between him and the others.
Ṭaba	: Another name for Medīna.
Tahajjud	: Night optional prayers offered at any time after the 'Isha prayer and before the Fajr prayer.
Tahnik	: A custom practiced by the early Muslims; whenever a child was born, they would take it to the Prophet ﷺ who would chew a piece of date and put a part of its juice in the child's mouth.
Takbir	: Saying "Allāhu Akbar" (Allāh is Greater).
Takbira	: A single utterance of "Allāhu Akbar".
Talbiya	: Saying "Labbaik Allahumma Labbaik" (O Allāh, I am present to respond to your call).
(At-) Tan'im	: A few miles from the north of Mecca from where Meccans may assume the state of Ihram to perform 'Umra.
Taqlid	: Putting coloured garlands around the necks of the Budn.
Tarawih	: Optional prayers offered after the 'Isha' prayer on the nights of Ramadan. They may be performed individually or in congregation.
Tarwiya	: The 8th day of Dhul-Hijjah when pilgrims start going to 'Mina.
Tashah-hud	: The recitation of the invocation: "At-tahiyātu lillāhi.....(up to) wa ashhadu anna Muḥammadan Rasūlul-lah" while in "Qu'ūd" i.e. sitting posture) in prayer.
(Days of) Tashriq	: 10th, 11th, 12th of Dhul-Hijjah; on these days sacrifices are slaughtered.
Taslim	: On finishing the prayer one turns one's face right and left saying "As-salāmu-Alikum" (Peace be on you). This rite is called Taslim.
Tawaf	: The circumambulation of the Ka'ba.
Tawaf Al-Ifāda	: The circumambulation of the Ka'ba by the pilgrims after they come from Mina after the tenth day of Dhul-Hijjah. This Tawaf is one of the essential rites of Hajj.

Tayammum : To put or strike lightly the hands over clean earth and then pass the palm of each on the back of the other, blow off the dust and then pass them on the face. This is performed instead of ablution when water is not available.

TUĤEED : Is of three kinds :

(A) Unity of Lordship ; "TuĤeed-al-Rubūbiya" : To believe that there is only one Lord for all the universe and that is Allāh.

(B) Unity of Worship : "TuĤeed-al-ulooĤiya" : To believe that none has the right to be worshipped but Allah.

(C) Unity of the Names and the Qualities of Allāh ; "TuĤeed-al-Asmā was-Sifāt : To believe that : (i) we must not name or qualify Allāh except with what He or His Apostle has named or qualified Him ; (ii) none can be named or qualified with the names or qualifications of Allāh ; e.g. "Al-Karim" (iii) we must confirm all Allāh's qualifications which Allāh has stated in His Book (Qur'an) or mentioned through His Apostle (MuĤammad ﷺ) without twisting the meanings or giving resemblance to any of the created things.

These three kinds of TuĤeeds are included in the meaning of "None has the right to be worshipped but Allāh."

(D) Unity of following Allāh's Apostle MuĤammad ﷺ TuĤeed Al-Itaba : This is included in the meaning "I testify that

(A) Unity of Lordship "TuĤeed-al-Rabūbiya". To believe that there is only One Lord for all the universe and that is Allāh.

(B) Unity of Worship "TuĤeed-al-AlooĤeya". To believe that None has the right to be worshipped but Allāh.

(C) Unity of the Names and the Qualities of Allāh "TuĤeed-al-Asma W-as-Sifat" To believe that (1) We must not name or qualify Allāh except with what He or His Apostle (MuĤammad ﷺ) has named or qualified Him.

(2) None can be named or qualified with the names or qualifications of Allāh and Ar-Rahman, Al-Karim etc.

(3) We must confirm all Allāh's qualifications which Allāh has stated in His Book (Qur'an) or mentioned through His Apostle (MuĤammad ﷺ) without twisting the meanings or giving resemblance to any of the created things. These three kinds of TuĤeed are included in the meanings of "None has the right to be worshipped but Allāh."

Muḥammad ﷺ is Allāh's Apostle" and that means "None has the right to be followed after Allāh's Book (Qur'ān) but Allāh's Apostle ﷺ."

Thaniyat Al-Wadā'	: A place at Medīna.
Tubban	: Shirts that cover the knees.
Uqiya	: 38 2/3 grams.
Ushr	: One tenth of the yield of land to be levied for public assistance.
Walā	: A kind of relationship between the master who freed a slave and the freed slave.
Wars	: A kind of perfume.
Wasaq	: Singular of Awsaq.
Witr	: An odd number of Rak'at with which one finishes one's prayers at night after the night prayer or 'Ishā' prayer.
Yalamlam	: The Miqat of the people of Yemen.
Yaqin	: Perfect absolute faith.
Zakāt (i.e. obligatory charity)	: A certain fixed proportion of the wealth of every Muslim to be paid for the benefit of the needy in the Muslim community. The payment of Zakāt is obligatory as it is one of the five major principles of Islām. Zakāt is the major economic means for establishing social justice and leading the Muslim Society to prosperity and security. See the Book of Zakat 24, II Vol.
Zamzam	: The sacred well inside the Hāram (the Great Mosque) at Mecca.
Zuhr	: Noon. Mid-day prayer is called Zuhr prayer.

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In order to please Allah it is declared that any Association or any Allah fearing man who like to convey the message of Holy Prophet ﷺ to the whole world in General, he may write to us for permission to print this book for free distribution. We shall be glad to give him permission to print and distribute the same free of cost.

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(D) Unity of following Allāh's Apostle (Muḥammad ﷺ) —Tuḥeed Al-Itāba' and this is included in the meaning, "I certify that Muḥammad is Allah's Apostle", and that means "None has the right to be followed after Allāh's Book (Qur'ān) but Allāh's Apostle (ﷺ)".

In the Name of Allah,
the Most Beneficent, the Most Merciful:

I. THE BOOK OF REVELATION.

Said Ash-Shaikh Al-Imām Al-Hāfiz Abū 'Abdullāh Muḥammad bin Isma'īl bin Ibrāhīm bin Al-Mughīra Al-Bukhārī (May Allāh ﷺ be Merciful to him): How the Divine Inspiration started to be revealed to Allāh's Apostle ﷺ. And the Statement of Allāh ﷺ: "Indeed, We have sent you inspiration as We sent it to Noah and the Prophets after him."

1. On the pulpit 'Umar bin Al-khattāb said: I heard Allāh's Apostle ﷺ saying, "The outcome of deeds depends upon the intentions and every person will have what he has intended to do. So whoever emigrated for worldly benefits or for a woman to marry, his emigration was for what he emigrated for." (1)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قال الشيخ الإمام الحافظ أبو عبد الله محمد بن إسماعيل بن إبراهيم بن المغيرة البخاري رحمه الله تعالى آمين: كيف كان بدء الوحي إلى رسول الله صلى الله عليه وسلم. وقول الله جلّ ذكره: إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ -

١ - حَدَّثَنَا الْحُمَيْدِيُّ عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْأَنْصَارِيُّ قَالَ: أَخْبَرَنِي مُحَمَّدُ بْنُ إِبْرَاهِيمَ التَّيْمِيُّ أَنَّهُ سَمِعَ عَلْقَمَةَ بْنَ وَقَّاصٍ اللَّيْثِيَّ يَقُولُ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ عَلَى الْمِنْبَرِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: (إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى دُنْيَا يُصِيبُهَا أَوْ إِلَى امْرَأَةٍ يَنْكِحُهَا فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ) -

(1) The Prophet ﷺ said this on the occasion of someone's emigration from Mecca to Medina not for the sake of the Islamic Cause but to marry a woman who had stipulated that he should emigrate if he wanted to marry her. Anyhow, this Ḥadīth implies a general principle i. e. One is rewarded for his deeds according to his real intentions not according to his actual deeds which might be good in themselves but motivated by an ill intention.

2. Narrated **‘Aisha**, the mother of the faithful believers (1) **Al-Hārith bin Hishām** asked Allāh’s Apostle “O Allāh’s Apostle! How is the Divine Inspiration revealed to you?” Allāh’s Apostle replied, “Sometimes it is (revealed) like the ringing of a bell, this form of Inspiration is the hardest of all and then this state passes off after I have grasped what is inspired. Sometimes the Angel comes in the form of a man and talks to me and I grasp whatever he says.” **‘Aisha** added: Verily I saw the Prophet being inspired Divinely on a very cold day and noticed the sweat dropping from his forehead (as the inspiration was over).

3. Narrated **‘Aisha** the mother of the faithful believers: The commencement of the Divine Inspiration to Allāh’s Apostle was in the form of good dreams which came like bright day light

٢- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ الْحَارِثَ بْنَ هِشَامٍ رَضِيَ اللَّهُ عَنْهُ سَأَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: يَا رَسُولَ اللَّهِ كَيْفَ يَأْتِيكَ الْوَحْيُ؟ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: (أَحْيَانَا يَأْتِينِي مِثْلَ صَلَاطَةِ الْجَرَسِ وَهُوَ أَشَدُّهُ عَلَيَّ فَيَقْضِمُ عَنِّي، وَقَدْ وَعَيْتُ عَنْهُ مَا قَالَ، وَأَحْيَانَا يَتَمَثَّلُ لِي الْمَلَكُ رَجُلًا فَيُكَلِّمُنِي فَأَعْبَى مَا يَقُولُ) - قَالَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا: وَلَقَدْ رَأَيْتُهُ يُنْزِلُ عَلَيْهِ الْوَحْيُ فِي الْيَوْمِ الشَّدِيدِ الْبَرْدِ فَيَقْضِمُ عَنْهُ وَإِنْ جَبِينَهُ لَيَتَقَصَّدُ عَرَقًا.

٣- حَدَّثَنَا مُحَمَّدُ بْنُ بَكْبَرٍ قَالَ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ رَضِيَ اللَّهُ عَنْهَا أَنَّهَا قَالَتْ: أَوَّلُ مَا بَدَأَ بِهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ الْوَحْيِ الرُّؤْيَا الصَّالِحَةُ فِي النَّوْمِ، فَكَانَ لَا يَرَى رُؤْيَا إِلَّا جَاءَتْ

(1) Allāh تعالى calls the wives of the Prophet “the mothers of the faithful” in that the believers should show respect and reverence and none of the believers is permitted to marry any of them after the Prophet’s death.

(i.e. true), and then the love of seclusion was bestowed upon him. He used to go in seclusion in the cave of Hirā' where he used to worship (Allāh alone) continuously for many days before his desire to see his family. He used to take with him the journey food for the stay and then come back to (his wife) Khadija to take his food like-wise again till suddenly the Truth descended upon him while he was in the cave of Hirā'. The angel came to him and asked him to read. The Prophet ﷺ replied, "I do not know how to read."

The Prophet ﷺ added, "The angel caught me (forcibly) and pressed me so hard that I could not bear it any more. He then released me and again asked me to read and I replied, 'I do not know how to read.' Thereupon he caught me again and pressed me a second time till I could not bear it any more. He then released me and again asked me to read but again I replied, 'I do not know how to read (or what shall I read)?' Thereupon he caught me for the third time and pressed me, and then released me and said, 'Read, in the name of Your Lord, who created, created man from a clot. Read! And your Lord is the Most Generous.'"

Then Allāh's Apostle ﷺ returned with the Inspiration and with his heart beating severely. Then he went to Khadija bint Khuwailid and said, "Cover me! Cover me!" They covered him till his fear was over and after that he told her every thing that had happened and said, "I fear that something may happen to me."

مِثْلَ فَلَقِ الصُّبْحِ، ثُمَّ حُبِّبَ إِلَيْهِ الْخَلَاءُ
وَكَانَ يَخْلُو بِغَارِ حِرَاءٍ فَيَتَحَنَّنُ فِيهِ :
وَهُوَ التَّعَبُّدُ اللَّيَالِي ذَوَاتِ الْعَدَدِ قَبْلَ
أَنْ يَنْزِعَ إِلَى أَهْلِهِ وَ يَتَزَوَّدُ لِذَلِكَ،
ثُمَّ يَرْجِعُ إِلَى خَدِيجَةَ فَيَتَزَوَّدُ لِمِثْلِهَا،
حَتَّى جَاءَهُ الْحَقُّ وَهُوَ فِي غَارِ حِرَاءٍ،
فَجَاءَهُ الْمَلَكُ فَقَالَ : اقْرَأْ، قَالَ : مَا أَنَا
بِقَارِئٍ، قَالَ : فَأَخَذَنِي فَغَطَّنِي حَتَّى بَلَغَ
مِثْقَالَ الْجَهْدِ ثُمَّ أَرْسَلَنِي فَقَالَ : اقْرَأْ،
قُلْتُ : مَا أَنَا بِقَارِئٍ، فَأَخَذَنِي فَغَطَّنِي
الثَّانِيَةَ حَتَّى بَلَغَ مِثْقَالَ الْجَهْدِ ثُمَّ
أَرْسَلَنِي فَقَالَ : اقْرَأْ، فَقُلْتُ : مَا أَنَا
بِقَارِئٍ، فَأَخَذَنِي فَغَطَّنِي الثَّالِثَةَ ثُمَّ
أَرْسَلَنِي فَقَالَ : اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي
خَلَقَ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ اقْرَأْ وَرَبُّكَ
الْأَكْرَمُ. فَرَجَعَ بِهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ يَرْجُفُ فُؤَادُهُ، فَدَخَلَ عَلَى
خَدِيجَةَ بِنْتِ خُوَيْلِدٍ رَضِيَ اللَّهُ عَنْهَا،
فَقَالَ : زَمِّلُونِي، زَمِّلُونِي فَرَمَلُوهُ حَتَّى
ذَهَبَ عَنْهُ الرَّوَغُ، فَقَالَ لَخَدِيجَةَ
وَاخْتَبَرَهَا الْخَبَرَ : لَقَدْ خَشِيتُ عَلَى نَفْسِي

Khadija replied, "Never! By Allāh, Allāh will never disgrace you. You keep good relations with your kith and kin, help the poor and the destitute, serve your guests generously and assist the deserving calamity-afflicted ones."

Khadija  then accompanied him to her cousin Waraqa bin Naufal bin Asad bin 'Abdul 'Uzza, who, during the Pre-Islamic Period became a Christian and used to write the writing with Hebrew letters. He would write from the Gospel in Hebrew as much as Allāh wished him to write. He was an old man and had lost his eyesight. **Khadija** said to Waraqa, "Listen to the story of your nephew, O my cousin!" Waraqa asked, "O my nephew! What have you seen?" Allāh's Apostle  described whatever he had seen. Waraqa said, "This is the same one who keeps the secrets (angel Gabriel) whom Allāh had sent to Moses. I wish I were young and could live up to the time when your people would turn you out." Allāh's Apostle  asked, "Will they drive me out?" Waraqa replied in the affirmative and said, "Anyone (man) who came with something similar to what you have brought was treated with hostility; and if I should remain alive till the day when you will be turned out then I would support you strongly." But after a few days Waraqa died and the Divine Inspiration was also paused for a while.

..... فَقَالَتْ خَدِيجَةُ : كَلَّا ، وَاللّٰهِ مَا يُخْرِجُكَ اللّٰهُ أَبَدًا ، إِنَّكَ لَتَتَّصِلُ الرَّحِمَ ، وَتَحْمِلُ الْكَلَّ ، وَتَكْسِبُ الْمَعْدُومَ ، وَتَقْرِي الضَّيْفَ . وَتُعِينُ عَلَى نَوَائِبِ الْحَقِّ ، فَانْطَلَقَتْ بِهِ خَدِيجَةُ حَتَّى أَتَتْ بِهِ وَرَقَةَ بْنَ تَوْفَلٍ بْنِ أَسَدٍ بْنِ عَبْدِ الْمُزَيِّ بْنِ عَمِّ خَدِيجَةَ ، وَكَانَ امْرَأً تَنَصَّرَ فِي الْجَاهِلِيَّةِ ، وَكَانَ يَكْتُبُ الْكِتَابَ الْعِبْرَانِيَّ ، فَيَكْتُبُ مِنْ الْإِنْجِيلِ بِالْعِبْرَانِيَّةِ مَا شَاءَ اللّٰهُ أَنْ يَكْتُبَ ، وَكَانَ شَيْخًا كَبِيرًا قَدِ عَمِيَ ، فَقَالَتْ لَهُ خَدِيجَةُ : يَا ابْنَ عَمِّ اسْمَعْ مِنْ ابْنِ أَخِيكَ ، فَقَالَ لَهُ وَرَقَةُ : يَا ابْنَ أَخِي مَاذَا تَبْرَى ؟ فَأَخْبَرَهُ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خَبْرَ مَا رَأَى ، فَقَالَ لَهُ وَرَقَةُ : هَذَا النَّامُوسُ الَّذِي نَزَّلَ اللّٰهُ عَلَى مُوسَى بِالْبَيْتَيْنِ فِيهَا جَدْعَا ، لَيْسَتَنِي أَكُونُ حَيًّا إِذْ يُخْرِجُكَ قَوْمُكَ ، فَقَالَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ : أَوْ يُخْرِجَنِي هُمْ ؟ قَالَ : نَعَمْ ، لَمْ يَأْتِ رَجُلٌ قَطُّ بِمِثْلِ مَا جِئْتَ بِهِ إِلَّا عُوْدِيَ . وَإِنْ يُدْرِكْنِي يَوْمُكَ أَنْصُرَكَ نَصْرًا مُّؤَزَّرًا ، ثُمَّ لَمْ يَنْشَبْ وَرَقَةُ أَنْ تُوُفِّيَ وَفُتِرَ الْوَحْيُ :

Narrated Jābir bin 'Abdullāh Al-Anṣārī while talking about the period of pause in revelation reporting the speech of the Prophet ﷺ, "While I was walking, all of a sudden I heard a voice from the heaven. I looked up and saw the same angel who had visited me at the cave of Hīrā' sitting on a chair between the sky and the earth. I got afraid of him and came back home and said, 'Wrap me (in blankets).' And then Allāh ﷻ revealed the following Holy Verses (of Qur'ān):—

'O you (i. e. Muhammad)! wrapped up in garments!'

Arise and warn (the people against Allāh's Punishment),.....up to 'and desert the idols.' (74 : 1-5)

After this the revelation started coming strongly, frequently and regularly."

4. Narrated Sa'id bin Jubair : Ibn Abbas in the explanation of the Statement of Allāh ﷻ, "Move not your tongue concerning (the Qur'an) to make haste therewith." (75 : 16) Said "Allāh's Apostle ﷺ used to bear the revelation with great trouble and used to move his lips (quickly) with the Inspiration."

Ibn 'Abbās moved his lips saying, "I am moving my lips in front of you as Allāh's Apostle ﷺ used to move his."

Sa'id moved his lips saying, "I am moving my lips, as I saw Ibn 'Abbās moving his."

قال ابن شهاب : وأخبرني أبو سلمة ابن عبد الرحمن أن جابر بن عبد الله الأنصاري قال وهو يحدث عن فترة الوحي فقال في حديثه : بينما أنا أمشي إذ سمعت صوتاً من السماء فرفعت بصري فإذا الملك الذي جاءني بحيراء جالس على كرسي بين السماء والأرض فربيت منه فرجعت فقلت : زملوني فأنزل الله تعالى : - يا أيها المدثر قم فأنذر - ألى قوله - والرجز فاهجر - فحمي الوحي وتتابع ، تابعه عبد الله ابن يوسف وأبو صالح ، وتابعه هلال ابن رداد عن الزهري ، وقال يونس ومعمّر (بوادره) -

٤ - حدثنا موسى بن إسماعيل قال : حدثنا أبو عوانة قال : حدثنا موسى ابن أبي عائشة قال : حدثنا سعيد بن جبشير ، عن ابن عباس في قوله تعالى : - لا تحرك به لسانك لتعجل به - قال كان رسول الله صلى الله عليه وسلم يعالج من التنزيل شدة ، وكان مما يحرك شفتيه ، فقال ابن عباس : فأنا أحرر كهُما لَكُم كما كان رسول الله صلى الله عليه وسلم يحرك كهُما ، وقال سعيد : أنا أحرر كهُما كما رأيت ابن عباس

Ibn 'Abbās  added, "So Allāh  revealed 'Stir not your tongue herewith to hasten it. Upon Us rests the putting (together) thereof and the reading thereof', (75: 16-17) which means that Allāh will make him (the Prophet  remember the portion of the Qur'ān which was revealed at that time by heart and recite it. The Statement of Allāh: 'When We read it, follow the readings' (75: 18) means 'listen to it and be silent.' 'Indeed Upon Us (rests) the explanation thereof' (75: 19) means 'Upon Allāh rests that you will recite it (and its meaning will be clear by itself through your tongue).' Afterwards, Allāh's Apostle  used to listen to Gabriel whenever he came and after his departure he used to recite it as Gabriel had recited it."

5. Narrated Ibn 'Abbās  : Allāh's Apostle  was the most generous of all the people, and he used to reach the peak in generosity in the month of Ramaḍān, when Gabriel met him. Gabriel used to meet him every night of Ramadan to teach him the Qur'ān. Allāh's Apostle  was the most generous person, even more generous than the strong uncontrollable wind (in readiness and haste to do charitable actions).

يُخَرِّكُهُمَا فَحَرَّكَ شَفَتَيْهِ فَأَنْزَلَ اللَّهُ تَعَالَى - لَا تُخَرِّكَ بِهِ لِسَانَكَ لِتَتَمَجَّلَ بِهِ إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ - قَالَ جَمْعُهُ لَهُ فِي صَدْرِكَ وَتَقْرَأَهُ - فَإِذَا قَرَأْتَاهُ فَاتَّبِعْ قُرْآنَهُ - قَالَ فَاسْتَمِعْ لَهُ وَ أَنْصِتْ - ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ - ثُمَّ إِنَّ عَلَيْنَا أَنْ تَقْرَأَهُ، فَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعْدَ ذَلِكَ إِذَا أَتَاهُ جِبْرِيلُ اسْتَمَعَ، فَإِذَا انْطَلَقَ جِبْرِيلُ قَرَأَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَمَا قَرَأَهُ -

٥ - حَدَّثَنَا عَبْدُ اللَّهِ قَالَ : أَخْبَرَنَا عَبْدُ اللَّهِ قَالَ : أَخْبَرَنَا يُونُسُ ، عَنْ الزُّهْرِيِّ ، وَحَدَّثَنَا بِشْرُ بْنُ مُحَمَّدٍ قَالَ : أَخْبَرَنَا عَبْدُ اللَّهِ قَالَ : أَخْبَرَنَا يُونُسُ وَمَعْمَرٌ عَنْ الزُّهْرِيِّ نَحْوَهُ قَالَ : أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ ، عَنْ ابْنِ عَبَّاسٍ قَالَ : (كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَجْوَدَ النَّاسِ ، وَكَانَ أَجْوَدُ مَا يَكُونُ فِي رَمَضَانَ حِينَ يَلْقَاهُ جِبْرِيلُ ، وَكَانَ يَلْقَاهُ فِي كُلِّ لَيْلَةٍ مِنْ رَمَضَانَ فَيُدَارِسُهُ الْقُرْآنَ ، فَلَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَجْوَدُ بِالْخَيْرِ مِنَ الرِّيحِ الْمُرْسَلَةِ) -

6. Narrated 'Abdullāh bin 'Abbās  : Abū Sufyān bin Ḥarb informed me that Heraculius had sent a messenger to him while he had been accompanying a caravan from Quraish. They were merchants doing business in Sha'm (Syria, Palestine, Lebanon and Jordan), at the time when Allāh's Apostle  had truce with Abū Sufyān and Quraish infidels. So Abū Sufyān and his companions went to Heraculius at Ilyā (Jerusalem). Heraculius called them in the court and he had all the senior Roman dignitaries around him. He called for his translator who, translating Heraculius's question said to them, "Who amongst you is closely related to that man who claims to be a Prophet?" Abū Sufyān replied, "I am the nearest relative to him (amongst the group)."

Heraculius said, "Bring him (Abū Sufyān) close to me and make his companions stand behind him." Abū Sufyān added, Heraculius told his translator to tell my companions that he wanted to put some questions to me regarding that man (The Prophet) and that if I told a lie they (my companions) should contradict me." Abū Sufyān added, "By Allāh! Had I not been afraid of my companions labelling me a liar, I would not have spoken the truth about the Prophet . The first question he asked me about him was :

'What is his family-status amongst you?'

I replied, 'He belongs to a good (noble) family amongst us.'

٦ - حَدَّثَنَا أَبُو الْيَمَانِ الْحَكَمُ بْنُ نَافِعٍ قَالَ : أَخْبَرَنَا شُعَيْبٌ عَنْ الزُّهْرِيِّ قَالَ : أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُثَيْبَةَ ابْنِ مَسْعُودٍ أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ أَخْبَرَهُ أَنَّ أَبَا سُفْيَانَ بْنَ حَرْبٍ أَخْبَرَهُ أَنَّ هِرَقْلَ أَرْسَلَ إِلَيْهِ فِي رَكْبٍ مِنْ قُرَيْشٍ وَكَانُوا تِجَارًا بِالشَّامِ فِي الْمَدَةِ الَّتِي كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا فِيهَا أَبَا سُفْيَانَ وَكَفَّارَ قُرَيْشٍ فَأَتَوْهُ وَهُمْ بِأَيْلِيَاءَ ، فَدَعَاهُمْ فِي مَجْلِسِهِ وَحَوْلَهُ عِظَمَاءُ الرُّومِ ، ثُمَّ دَعَاهُمْ وَدَعَا بَنِي جُمَانِهِ ، فَقَالَ : أَيُّكُمْ أَقْرَبُ نَسَبًا هَذَا الرَّجُلِ الَّذِي يَزْعُمُ أَنَّهُ نَبِيٌّ ، فَقَالَ أَبُو سُفْيَانَ : فَقُلْتُ أَنَا أَقْرَبُهُمْ نَسَبًا ، فَقَالَ : أَذْنُوهُ مِنِّي وَقَرَّبُوا أَصْحَابَهُ فَاجْعَلُوهُمْ عِنْدَ ظَهْرِهِ ، ثُمَّ قَالَ لِبَنِي جُمَانِهِ : قُلْ لَهُمْ إِنِّي سَائِلٌ هَذَا عَنْ هَذَا الرَّجُلِ ، فَإِنْ كَذَبَنِي فَكَذِّبُوهُ ، فَإِنَّ اللَّهَ لَوْ لَا الْحَيَاءُ مِنْ أَنْ يَأْتِرُوا عَلَيَّ كَذِبًا لَكَذَّبْتُ عَنْهُ ، ثُمَّ كَانَ أَوَّلَ مَا سَأَلَنِي عَنْهُ أَنْ قَالَ : كَيْفَ نَسَبُهُ فَيَكُم ؟ قُلْتُ : هُوَ مِنَّا ذُو نَسَبٍ ،

Heraculius further asked, 'Has anybody else amongst you ever claimed the same (i.e. to be a Prophet) before him?'

I replied, 'No.'

He said, 'Was anybody amongst his ancestors a king?'

I replied, 'No.'

Heraculius asked, 'Do the nobles or the poor follow him?'

I replied, 'It is the poor who follow him.'

He said, 'Are his followers increasing or decreasing (day by day)?'

I replied, 'They are increasing.'

He then asked, 'Does anybody amongst those who embrace his religion become displeased and renounce the religion afterwards?'

I replied, 'No.'

Heraculius said, 'Have you ever accused him of telling lies before his claim (to be a Prophet)?'

I replied, 'No.'

Heraculius said, 'Does he break his promises?'

I replied, 'No. We are at truce with him but we do not know what he will do in it.' I could not find opportunity to say anything against him except that.

..... قَالَ : فَهَلْ قَالَ هَذَا الْقَوْلَ
مِنْكُمْ أَحَدٌ قَطُّ قَبْلَهُ ؟ قُلْتُ : لَا ،
قَالَ : فَهَلْ كَانَ مِنْ آبَائِهِ مِنْ مَلِكٍ ؟
قُلْتُ : لَا ، قَالَ : فَأَشْرَافُ النَّاسِ يَتَّبِعُونَهُ
أَمْ ضَعْفَاؤُهُمْ ؟ فَقُلْتُ : بَلْ ضَعْفَاؤُهُمْ ،
قَالَ : أَيْزِيدُونَ أَمْ يَنْقُصُونَ ؟ قُلْتُ :
بَلْ يَزِيدُونَ ، قَالَ : فَهَلْ يَرْتَدُّ أَحَدٌ
مِنْهُمْ سَخَطَةً لِدِينِهِ بَعْدَ أَنْ يَدْخُلَ
فِيهِ ؟ قُلْتُ : لَا ، قَالَ : فَهَلْ كُنْتُمْ
تَتَّهِمُونَهُ بِالْكَذِبِ قَبْلَ أَنْ يَقُولَ
مَا قَالَ ؟ قُلْتُ : لَا ، قَالَ : فَهَلْ يَغْدِرُ ؟
قُلْتُ : لَا ، وَنَحْنُ مِنْهُ فِي مَدَّةٍ لَا نَدْرِي
مَا هُوَ فَاعِلٌ فِيهَا ، قَالَ : وَلَمْ تُمَكِّنِي
كَلِمَةً أَدْخِلُ فِيهَا شَيْئًا غَيْرَ هَذِهِ
الْكَلِمَةِ ،

Heraculius asked, 'Have you ever had a war with him?'

I replied, 'Yes.'

Then he said, 'What was the outcome of the battles?'

I replied, 'Sometimes he was victorious and sometimes we.'

Heraculius said, 'What does he order you to do?'

I said, 'He tells us to worship Allāh and Allāh alone and not to worship anything along with Him, and to renounce all that our ancestors had said. He orders us to pray, to speak the truth, to be chaste and to keep good relations with our kith and kin.'

Heraculius asked the translator to convey to me the following, 'I asked you about his family and your reply was that he belonged to a very noble family. In fact all the Apostles come from noble families amongst their respective peoples. I questioned you whether anybody else amongst you claimed such a thing, your reply was in the negative. If the answer had been in the affirmative, I would have thought that this man was following the previous man's statement. Then I asked you whether anyone of his ancestors was a king. Your reply was in the negative, and if it had been in the affirmative, I would have thought that this man wanted to take back his ancestral kingdom.'

..... قَالَ : فَهَلْ قَاتَلْتُمُوهُ ، قُلْتُ
نَعَمْ ؟ قَالَ : فَكَيْفَ كَانَ قِتَالُكُمْ إِيَّاهُ ؟
قُلْتُ : الْحَرْبُ بَيْنَنَا وَبَيْنَهُ سِجَالٌ
يَنَالُ مِنَّا وَنَنَالُ مِنْهُ ، قَالَ : مَاذَا
يَأْمُرُكُمْ ؟ قُلْتُ : يَقُولُ اعْبُدُوا اللَّهَ
وَحْدَهُ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَاتْرُكُوا
مَا يَقُولُ آبَاؤُكُمْ ، وَ يَأْمُرُنَا بِالصَّلَاةِ
وَالصَّدَقِ وَالْعَقَابِ وَالصَّلَاةِ فَقَالَ
لِلَّتْرِ جَمَان : قُلْ لَهُ سَأَلْتُكَ عَنْ نَسَبِهِ
فَذَكَرْتَ أَنَّهُ فِيكُمْ ذُو نَسَبٍ ، فَكَذَلِكَ
الرَّسُلُ تُبْعَثُ فِي نَسَبِ قَوْمِهَا ، وَسَأَلْتُكَ :
هَلْ قَالَ أَحَدٌ مِنْكُمْ هَذَا الْقَوْلَ ؟
فَذَكَرْتَ أَنْ لَا ، فَقُلْتُ : لَوْ كَانَ أَحَدٌ
قَالَ هَذَا الْقَوْلَ قَبْلَهُ لَقُلْتُ رَجُلٌ
يَأْتِسِي يَقُولُ قَبْلَ قَبْلِهِ ، وَسَأَلْتُكَ :
هَلْ كَانَ مِنْ آبَائِهِ مِنْ مَلِكٍ ؟ فَذَكَرْتَ
أَنْ لَا ، قُلْتُ : فَلَوْ كَانَ مِنْ آبَائِهِ مِنْ
مَلِكٍ ، قُلْتُ رَجُلٌ يَطْلُبُ مُلْكَ أَبِيهِ ،

I further asked whether he was ever accused of telling lies before he said what he said, and your reply was in the negative. So I wondered how a person who does not tell a lie about others could ever tell a lie about Allāh. I, then asked you whether the rich people followed him or the poor. You replied that it was the poor who followed him. And in fact all the Apostles have been followed by this very class of people. Then I asked you whether his followers were increasing or decreasing. You replied that they were increasing, and in fact this is the way of true faith, till it is complete in all respects. I further asked you whether there was anybody, who, after embracing his religion, became displeased and discarded his religion. Your reply was in the negative, and in fact this is (the sign of) true faith, when its delight enters the hearts and mixes with them completely. I asked you whether he had ever betrayed. You replied in the negative and likewise the Apostles never betray. Then I asked you what he ordered you to do. You replied that he ordered you to worship Allāh and Allāh alone and not to worship any thing along with Him and forbade you to worship idols and ordered you to pray, to speak the truth and to be chaste. If what you have said is true, he will very soon occupy this place underneath my feet and I knew it (from the scriptures) that he was going to appear but I did not know that he would be from you, and if I could reach him definitely, I would go immediately to meet him and if I were with him, I would certainly wash his feet.'

وَسَأَلْتُكَ : هَلْ كُنْتُمْ تَتَّبِعُونَهُ
بِالْكَذِبِ قَبْلَ أَنْ يَقُولَ مَا قَالَ ؟
فَدَكَرْتُ أَنْ لَا ، فَقَدْ أَعْرَفُ أَنَّهُ لَمْ
يَكُنْ لِيَذَرَ الْكَذِبَ عَلَى النَّاسِ وَ
يَكْذِبَ عَلَى اللَّهِ ، وَسَأَلْتُكَ : أَشَرَفَ
النَّاسِ اتَّبَعُوهُ أَمْ ضَعُفَاؤُهُمْ ؟ فَدَكَرْتُ
أَنْ ضَعُفَاءَهُمْ اتَّبَعُوهُ وَ هُمْ أَتْبَاعُ
الرُّسُلِ ، وَسَأَلْتُكَ : أَتَزِيدُونَ أَمْ
يَنْقُصُونَ ؟ فَدَكَرْتُ أَنَّهُمْ يَزِيدُونَ
وَكَذَلِكَ أَمْرُ الْإِيمَانِ حَتَّى يَتِمَّ ، وَسَأَلْتُكَ :
أَيَّرْتَدُّ أَحَدٌ سَخِطَةً لِدِينِهِ بَعْدَ أَنْ
يَدْخُلَ فِيهِ ؟ فَدَكَرْتُ أَنْ لَا وَكَذَلِكَ
الْإِيمَانُ حِينَ تُخَالِطُ بِشَاشَتِهِ الْقُلُوبَ ،
وَسَأَلْتُكَ : هَلْ يَغْدِرُ ؟ فَدَكَرْتُ
أَنْ لَا ، وَكَذَلِكَ الرُّسُلُ لَا تَغْدِرُ ،
وَسَأَلْتُكَ : يَمُوتُكُمْ ؟ فَدَكَرْتُ
أَنَّهُ يَمُوتُكُمْ أَنْ تَعْبُدُوا اللَّهَ وَلَا
تُشْرِكُوا بِهِ شَيْئًا ، وَبَيَّنَّاكُمْ عَنْ
عِبَادَةِ الْإِوْثَانِ ، وَبَيَّنَّاكُمْ بِالصَّلَاةِ
وَالصَّدَقِ وَالْعَقَافِ ، فَإِنْ كَانَ مَا تَقُولُ
حَقًّا فَسَيَمْلِكُ مَوْضِعَ قَدَمَيْ هَاتَيْنِ ،
وَقَدْ كُنْتُ أَعْلَمُ أَنَّهُ خَارِجٌ ، لَمْ أَكُنْ
أُظَنُّ أَنَّهُ مِنْكُمْ ، فَلَوْ أَنَّنِي أَعْلَمْتُ أَنَّنِي
أَخْلَصْتُ إِلَيْهِ لَتَجَشَّمْتُ لِقَاءَهُ ، وَلَوْ
كُنْتُ عِنْدَهُ لَفَسَلْتُ عَنْ قَدَمَيْهِ ،

Heraculius then asked for the letter addressed by Allāh's Apostle ﷺ which was delivered by Dihya to the Governor of Busra, who forwarded it to Heraculius to read. The contents of the letter were as follows : In the name of Allāh the Beneficent, the Merciful (This letter is) from Muḥammad the slave of Allāh and His Apostle ﷺ to Heraculius the ruler of Byzantines. Peace be upon him, who follows the right path. Furthermore I invite you to Islam, and if you become a Muslim you will be safe, and Allāh will double your reward, and if you reject this invitation of Islam you will be committing a sin by misguiding your Arisiyin (peasants). (And I recite to you Allāh's Statement :)

'O people of the scriptures! Come to an agreement which is common between us and you that we will worship none but Allāh ﷻ and that we will not worship any thing along with Him, and that none of us shall take others for Lords beside Allāh. And if they turn away then say : Bear witness that we are Muslims (those who have surrendered to Allāh).' (3 : 64)

Abū Sufyān then added, "When Heraculius had finished his speech and had read the letter, there was a great hue and cry in the Royal Court. So we turned out of the court. I told my companions that the question of Ibn-Abī-Kabsha(1) (the Prophet

نَمَّ دَعَا
بِكِتَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الَّذِي
بَعَثَ بِهِ دِحْيَةَ إِلَى عَظِيمِ بَصْرَى
فَدَفَعَهُ إِلَى هِرَقْلَ فَقَرَأَهُ فَإِذَا فِيهِ :
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ . مِنْ مُحَمَّدٍ
عَبْدِ اللَّهِ وَرَسُولِهِ إِلَى هِرَقْلَ عَظِيمِ
الرُّومِ ، سَلَامٌ عَلَى مَنْ اتَّبَعَ الْهُدَى ،
أَمَّا بَعْدُ : فَإِنِّي أَدْعُوكَ بِدَعَايَةِ الْإِسْلَامِ ،
أَسْلِمْتَ تَسْلَمَ يُوْتِيكَ اللَّهُ أَجْرَكَ مَرَّتَيْنِ ،
فَإِنْ تَوَلَّيْتَ فَإِنَّ عَلَيْكَ إِتْمَ الْأَرْبَعِينَ ،
وَيَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ
بَيْنَنَا وَبَيْنَكُمْ ، أَنْ لَا نَعْبُدَ إِلَّا اللَّهَ ،
وَلَا نُشْرِكَ بِهِ شَيْئًا ، وَلَا يَتَّخِذَ بَعْضُنَا
بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ ، فَإِنْ تَوَلَّوْا
فَقُولُوا أَشْهَدُوا بِأَنَّا مُسْلِمُونَ - قَالَ
أَبُو سُفْيَانَ : فَلَمَّا قَالَ مَا قَالَ وَفَرَّغَ
مِنْ قِرَاءَةِ الْكِتَابِ كَثُرَ عِنْدَهُ الصَّخَبُ
وَارْتَفَعَتِ الْأَصْوَاتُ ، وَآخِرُ جُنَا
فَقُلْتُ لَا صُحَابِي حِينَ آخِرِ جُنَا : لَقَدْ
أَمَرَ أَمِيرُ ابْنِ أَبِي كَبْشَةَ إِنَّهُ يُخَافُهُ

(1) Abī Kabsha was not the Father of the Prophet Muḥammad ﷺ but it was a mockery done by Abū Sufyān out of hostility against the Prophet ﷺ

Muhammad (ﷺ) has become so prominent that even the king of Bani Al-Asfar (Byzantines) is afraid of him. Then I started to become sure that he (the Prophet ﷺ) would be the conqueror in the near future till I embraced Islam (i. e. Allāh guided me to it)."

The subnarrator adds, "Ibn An-Nātūr was the Governor of ʿIlyāʾ (Jerusalem) and Heraculius was the head of the Christians of Shām. Ibn An-Nātūr narrates that once while Heraculius was visiting ʿIlyāʾ (Jerusalem), he got up in the morning with a sad mood. Some of his priests asked him why he was in that mood? Heraculius was a foreteller and an astrologer. He replied, 'At night when I looked at the stars, I saw that the leader of those who practice circumcision had appeared (become the conqueror). Who are they who practice circumcision?'

The people replied, 'Except the Jews nobody practices circumcision, so you should not be afraid of them (Jews).

Just issue orders to kill every Jew present in the country.'

While they were discussing it, a messenger sent by the king of Ghassān to convey the news of Allāh's Apostle (ﷺ) to Heraculius was brought in.

مَلِكُ بَنِي الْأَصْفَرِ، فَمَازَلْتُ مُوقِنًا أَنَّهُ سَيُظْهِرُ حَتَّى أَدْخَلَ اللَّهُ عَلَى الْأِسْلَامِ، وَكَانَ ابْنُ النَّاطُورِ صَاحِبُ إِبِلْيَاءَ وَهَرَقْلُ سَقْفًا عَلَى نَصَارَى الشَّامِ يُحَدِّثُ أَنَّ هَرَقْلَ حِينَ قَدِمَ إِبِلْيَاءَ أَصْبَحَ يَوْمًا خَبِثَ النَّفْسُ، فَقَالَ بَعْضُ بَطَارِقَتِهِ قَدِ اسْتَشْكَرْنَا هَيْئَتَكَ، قَالَ ابْنُ النَّاطُورِ: وَكَانَ هَرَقْلُ حَزَاءً يَنْظُرُ فِي النُّجُومِ، فَقَالَ لَهُمْ حِينَ سَأَلُوهُ: إِنِّي رَأَيْتُ اللَّيْلَةَ حِينَ تَنَظَّرْتُ فِي النُّجُومِ مَلِكَ الْخِتَانِ قَدْ ظَهَرَ، فَمَنْ يَحْتَسِنُ مِنْ هَذِهِ الْأُمَّةِ؟ قَالُوا: لَيْسَ يَحْتَسِنُ إِلَّا الْيَهُودُ فَلَا يَهْمُكَ شَيْءٌ مِنْهُمْ - وَآكُتُبُ إِلَى مَدَائِنِ مَمْلَكَتِكَ فَيَقْتُلُوا مَنْ فِيهِمْ مِنَ الْيَهُودِ - فَبَيَّنَّا لَهُمْ عَلَى أَمْرِهِمْ أَنِّي هَرَقْلُ بَرَجُلٍ أَرْسَلَ بِهِ إِلَيْكَ غَسَّانٌ يُخْبِرُ عَنْ خَبَرِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ،

Having heard the news, he (Heraculius) ordered the people to go and see whether the messenger of Ghassān was circumcised. The people, after seeing him, told Heraculius that he was circumcised. Heraculius then asked him about the Arabs. The messenger replied, 'Arabs also practice circumcision.'

(After hearing that) Heraculius remarked that sovereignty of the Arabs had appeared. Heraculius then wrote a letter to his friend in Rome who was as good as Heraculius in knowledge. Heraculius then left for Homs (a town in Syria) and stayed there till he received the reply of his letter from his friend who agreed with him in his opinion about the emergence of the Prophet ﷺ and the fact that he was a Prophet. On that Heraculius invited all the heads of the Byzantines to assemble in his palace at Homs. When they assembled, he ordered that all the doors of his palace be closed. Then he came out and said, 'O Byzantines! If success is your desire and if you seek right guidance and want your empire to remain then give a solemn pledge to this Prophet ﷺ (i.e. embrace Islam).'

..... فَلَمَّا اسْتَشْخِرَهُ هِرَقْلُ قَالَ :
اذْهَبُوا فَانظُرُوا أَمْخِشِينَ هُوَ أَمْ لَا ،
فَنَظَرُوا إِلَيْهِ فَحَدَّثُوهُ أَنَّهُ مُخْشِتٌ
وَسَأَلَهُ عَنِ الْعَرَبِ فَقَالَ هُمْ يَخْتَنُونَ ،
فَقَالَ هِرَقْلُ : هَذَا مُلْكُ هَذِهِ الْأُمَّةِ
قَدْ ظَهَرَ ، ثُمَّ كَتَبَ هِرَقْلُ إِلَى صَاحِبِ
لَهُ بِرُومِيَّةٍ وَكَانَ نَظِيرُهُ فِي الْعِلْمِ ،
وَسَارَ هِرَقْلُ إِلَى حِمَصَ فَلَمَّ يَرِمُ
حِمَصَ حَتَّى أَنَاهُ كِتَابٌ مِنْ صَاحِبِهِ
يُؤَافِقُ رَأْيَ هِرَقْلَ عَلَى خُرُوجِ النَّبِيِّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنَّهُ نَبِيٌّ ، فَأَذِنَ
هِرَقْلُ لِعِظَمَاءِ الرُّومِ فِي دَسْكَرَةِ
لَهُ بِحِمَصَ ثُمَّ أَمَرَ بِأَبْوَابِهَا فَعُلِقَتْ
ثُمَّ أُطْلِعَ فَقَالَ : يَا مَعْشَرَ الرُّومِ هَلْ
لَكُمْ فِي الْفَلَاحِ وَالرُّشْدِ وَأَنْ
يَنْبُتَ مُلْكُكُمْ فَتُبَايِعُوا هَذَا النَّبِيَّ ؟
فَحَاصُوا حَبِصَةَ حُمُرِ الْوَحْشِ إِلَى
الْأَبْوَابِ فَوَجَدُوهَا قَدْ غُلِقَتْ ،
فَلَمَّا رَأَى هِرَقْلُ نَقَرَتِهِمْ وَأَيْسَ مِنْ
الْإِيمَانِ قَالَ : رُدُّوهُمْ عَلَيَّ ، وَ قَالَ :

(On hearing the views of Heraculius) the people ran towards the gates of the palace like onagers but found the doors closed. Heraculius realised their hatred towards Islam and when he lost the hope of their embracing Islam, he ordered that they should be brought back in audience. (When

they returned) he said, 'What I already said was just to test the strength of your conviction and I have seen it.' The people prostrated before him and became pleased with him, and this was the end of Heraculius's story (in connection with his faith)."

إِنِّي قُلْتُ مُقَالَتِي أَنِفًا أُخْتَبِرُ بِهَا شِدَّةَ تَكْرُمِ
عَلَى دِينِكُمْ فَقَدْ رَأَيْتُ قَسَجْدُ وَالَهُ
وَرَضُوعَتَهُ، فَكَانَ ذَلِكَ آخِرَ شَأْنٍ
مِرْقَلٍ رَوَاهُ صَالِحُ بْنُ كَيْسَانَ
وَبُؤُسُ وَمَعْمَرُ عَنِ الزُّهْرِيِّ -

II. THE BOOK OF BELIEF (i.e. FAITH)

In the Name of Allāh,
the Most Beneficent, the Most Merciful

(1) **CHAPTER.** Belief and the statement of the Prophet ﷺ, 'Islam is based on five principles.' (1) And belief is both saying and acting, and it increases and decreases. Allāh ﷻ revealed the following Verses concerning the subject: 'That they may add faith to their faith.' (48: 4) 'And We increased them in guidance.' (18: 13) 'And Allāh ﷻ increases in guidance those who walk aright.' (19: 76) 'As for those who accept guidance, He (i. e. Allāh ﷻ) increases their guidance and bestows on them their piety.' (47: 17) 'And the believers may increase in Faith.' (74: 31) 'Which of you has had his faith increased by it? As for those who believed, it has increased their faith.' (9: 124) And also the Statement of Allāh ﷻ: '(Men said to them: The people have gathered against you a great army), therefore fear them, but it (only) increased their faith.' (3: 173) And also the Statement of Allāh ﷻ: 'And it only added to their faith and to their submissiveness (to Allāh).' (33: 22).

And to love and hate for Allāh's Sake is a part of faith.

'Umar bin 'Abdul Aziz wrote to 'Adi bin 'Adi, "Belief includes Farā'id (enjoined duties), laws and Hudūd (Allāh's boundry limits between lawful and unlawful things.) and Sunna (i.e. Prophet's traditions). And

كتاب الايمان بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

باب الايمان و قول النبي صلى الله عليه وسلم: بِنِيّ الاسلامُ على خمسٍ، وهو قولٌ وفِعْلٌ ويزيدُ وينقصُ، قال الله تعالى - ليزدادُ وايمانا مع ايمانهم - وزدناهم هدى - ويزيدُ الله الذين اهتدوا هدى - والذين اهتدوا زادهم هدى وآثامهم تقواهم - ويزداد الذين آمنوا ايمانا - وقوله: ايسكم زادته هذه ايمانا فاما الذين آمنوا فزادتهم ايمانا - وقوله جل ذكره - فاخشوهم فزادهم ايمانا - وقوله تعالى - وما زادهم الا ايمانا وتسليما - والحب في الله والبغض في الله من الايمان - وكتب عمر بن عبد العزيز إلى عدي بن عدي: إنَّ للإيمان فرائضَ وشرائعَ وحدوداً و سنناً،

whoever follows all of them has complete belief and whoever does not follow them completely (does not act on them), his belief is incomplete. And should I live I will tell you all about them so that you may act on them. And should I die, I am not anxious to have your company."

And the Prophet Abraham عليه السلام said, "So that my heart may be satisfied." (2 : 260) Mu'adh said (to Aswad bin Hilāl, one of his companions), "Let us sit for a while so that we may dedicate that period of time to faith." Ibn Mas'ūd said, "Yaqīn is perfect Faith." And Ibn 'Umar said, "A person cannot attain true sense of piety unless and until he removes all suspicions from his heart."

And Mujāhid said, "Allāh ﷻ has given His commandments to you." Means "O Muḥammad! ﷺ We gave the same commandment (religion) to you, as We gave it to him (Noah) and all other (Prophets)."

And Ibn 'Abbās explained : laws and Islamic programme are Islamic way and tradition.

(2) **CHAPTER.** Your invocation is your faith (invocation means belief). (The Ḥadīth Scholar Nawawī considers that the word Chapter has been put by mistake.)

فَمَنْ اسْتَكْمَلَهَا اسْتَكْمَلَ الْإِيمَانَ ، وَمَنْ لَمْ يَسْتَكْمِلْهَا لَمْ يَسْتَكْمِلْ الْإِيمَانَ ، فَإِنْ أَعِشْ فَسَابِقُهَا لَكُمْ حَتَّى تَعْمَلُوا بِهَا . وَإِنْ أَمِتْ فَمَا أَنَا عَلَى صُحْبَتِكُمْ بِحَرِيصٍ ، وَقَالَ إِبْرَاهِيمُ : وَلَكِنْ لِيَطْمَئِنَّ قَلْبِي - وَقَالَ مُعَاذٌ : أَجْلِسْ بَيْنَا نُوْمِنُ سَاعَةً - وَقَالَ ابْنُ مَسْعُودٍ : الْيَقِينَ الْإِيمَانُ كُلُّهُ وَقَالَ ابْنُ عَمْرٍ : لَا يَبْلُغُ الْعَبْدُ حَقِيقَةَ التَّقْوَى حَتَّى يَدَّعِ مَا حَاكَ فِي الصَّدْرِ - وَقَالَ مُجَاهِدٌ : شَرَعَ لَكُمْ : أَوْصَيْنَاكَ يَا مُحَمَّدُ وَإِيَّاهُ دِينًا وَاحِدًا ، وَقَالَ ابْنُ عَبَّاسٍ : شِرْعَةٌ وَمِنْهَا جَأ : سَبِيلًا وَسُنَّةٌ -

باب : دُعَاؤُكُمْ إِيْمَانُكُمْ -

7. Narrated Ibn 'Umar : Allāh's Apostle ﷺ said : Islam is based on the following five principles :

1. To testify that none has the right to be worshipped but Allāh and Muḥammad is His Apostle.
2. To offer the (compulsory congregational) prayers dutifully and perfectly. (1)
3. To pay Zakat (i. e. obligatory charity).
4. To perform Hajj. (i.e. Pilgrimage to Meccā)
5. To fast in the month of Ramaḍān.

(3) **CHAPTER.** (What is said) regarding the deeds of faith, and the saying of Allāh تعالى :

“It is not righteousness that you turn your faces to the East and the West ; but righteous is he who believes in Allāh ﷻ and the Last Day and the angels and the Holy Scripture and the Prophets ; and gives his wealth, although he loves it, to kinsfolk and to orphans and the needy and the way-farer and to those who ask, and for manumission of slaves, and offers the prayers dutifully and pays the Zakāt regularly. And those who keep their contracts when they make them (fulfill their promises) and who are patient in (severe poverty), adversity and in suffering pain (disease) and in time of stress (at the time of actual war) such are the people of truth, and such are the pious.” (2 : 177)

٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُوسَى قَالَ : أَخْبَرَنَا حَنْظَلَةُ بْنُ أَبِي سُفْيَانَ عَنْ عِكْرِمَةَ بْنِ خَالِدٍ ، عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ : شَهَادَةٍ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ، وَإِقَامَ الصَّلَاةِ ، وَإِيتَاءِ الزَّكَاةِ ، وَالْحَجِّ ، وَصَوْمِ رَمَضَانَ) -

بَابُ أُمُورِ الْإِيمَانِ - وَقَوْلُ اللَّهِ تَعَالَى - لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسِ وَالْفُرَّاءِ وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ

“Successful indeed are the faithful believers.” (23 : 1)

8. Narrated Abū Huraira  : The Prophet  said, “Faith consists of more than sixty branches (i.e. parts) and Haya (1) (This term covers a large number of concepts which are to be taken together ; amongst them are self respect, modesty, bashfulness, and scruple, etc.) is a part of faith.”

(4) **CHAPTER.** A Muslim is he who avoids harming Muslims with his tongue and hands.

9. Narrated ‘Abdullāh bin ‘Amr:  : The Prophet  said, “A Muslim is he who avoids harming Muslims with his tongue and hands. And a Muhājir (emigrant) is that who abandons what Allah  has forbidden.”

(5) **CHAPTER.** Whose Islam is the best (Who is the best Muslim)?

صَدَقُوا وَآلَيْكَ هُمُ الْمُتَّقُونَ - قَدْ أَفْلَحَ الْمُؤْمِنُونَ - الآية

٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ قَالَ : حَدَّثَنَا أَبُو عَامِرٍ الْعَقَدِيُّ قَالَ : حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ ، عَنْ أَبِي صَالِحٍ ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ ، عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ (الْإِيمَانُ بِضْعٌ وَسِتُّونَ شُعْبَةً ، وَالْحَيَاءُ شُعْبَةٌ مِنَ الْإِيمَانِ) -

بَابُ الْمُسْلِمِ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ -

٩ - حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ قَالَ : حَدَّثَنَا شُعْبَةُ ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي السَّفَرِ وَاسْمَاعِيلَ ، عَنْ الشَّعْبِيِّ ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا ، عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ (الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ ، وَالْمُهَاجِرُ مَنْ هَجَرَ مَا نَهَى اللَّهُ عَنْهُ : وَقَالَ أَبُو مُعَاوِيَةَ : حَدَّثَنَا دَاوُدُ عَنْ عَامِرٍ قَالَ : سَمِعْتُ عَبْدَ اللَّهِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَالَ عَبْدُ الْأَعْلَى : عَنْ دَاوُدَ ، عَنْ عَامِرٍ ، عَنْ عَبْدِ اللَّهِ ، عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -

بَابُ أَيِّ الْإِسْلَامِ أَفْضَلُ -

(1) See the word Ḥayā' in the Glossary.

10. Narrated Abū Mūsā  :

Some people asked Allāh's Apostle,  "Whose Islam is the best ? i.e. (Who is a very good Muslim)?" He replied, "One who avoids harming the Muslims with his tongue and hands."

۱۰ - حَدَّثَنَا سَعِيدُ بْنُ يَحْيَى بْنِ سَعِيدٍ الْقُرَشِيُّ قَالَ : حَدَّثَنَا أَبِي قَالَ : حَدَّثَنَا أَبُو بَرْدَةَ بْنُ عَبْدِ اللَّهِ ابْنُ أَبِي بَرْدَةَ ، عَنْ أَبِي بَرْدَةَ ، عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ : (قَالُوا : يَا رَسُولَ اللَّهِ أَيُّ الْإِسْلَامِ أَفْضَلُ ؟) قَالَ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ) -

(6) CHAPTER. To feed (others) is part of Islam.

11. Narrated 'Abdullāh bin 'Amr : 

A man asked the Prophet , "Whose Islam is good?" The Prophet replied, "One who feeds others and greets those whom he knows and those whom he does not know."

باب إطعام الطعام من الإسلام -
۱۱ - حَدَّثَنَا اللَّيْثُ ، عَنْ يَزِيدَ عَنْ أَبِي الْخَسْبِ ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا (أَنْ رَجُلًا سَأَلَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : أَيُّ الْإِسْلَامِ خَيْرٌ ؟) قَالَ : تَطْعِمُ الطَّعَامَ ، وَتَقْرَأُ السَّلَامَ عَلَى مَنْ عَرَفْتَ وَ مَنْ لَمْ تَعْرِفْ) -

(7) CHAPTER. To wish for one's (Muslim) brother what one likes for one-self is part of faith.

12. Narrated Anas  : The Prophet

 said, "None of you will have faith till he wishes for his (Muslim) brother what he likes for himself."

باب من الإيمان أن يحب لأخيه ما يحب لنفسه -

۱۲ - حَدَّثَنَا مُسَدَّدٌ قَالَ : حَدَّثَنَا يَحْيَى ، عَنْ شُعْبَةَ ، عَنْ قَتَادَةَ ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَنْ حُسَيْنِ الْمُعَلِّمِ قَالَ : حَدَّثَنَا قَتَادَةُ ، عَنْ أَنَسٍ ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ (لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ) -

(8) CHAPTER. Love of the Apostle (Muhammad ) is part of faith.

باب حب الرسول صلى الله عليه وسلم من الإيمان -

13. Narrated Abū Huraira : ﷺ

“Allāh’s Apostle ﷺ said, “By Him in Whose Hands my life is, none of you will have faith till he loves me more than his father and children.”

١٣ - حَدَّثَنَا ابْنُ أَبِي الْيَمَانِ قَالَ : أَخْبَرَنَا شُعَيْبٌ قَالَ : حَدَّثَنَا ابْنُ الزُّنَادِ ، عَنْ الْأَعْرَجِ ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ (فَوَالَّذِي نَفْسِي بِيَدِهِ لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَالِدِهِ وَوَلَدِهِ) -

14. Narrated Anas. ﷺ The Prophet

ﷺ said, “None of you will have faith till he loves me more than his father and children and all mankind.”

١٤ - حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ : حَدَّثَنَا ابْنُ عُثَيْمٍ ، عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ ، عَنْ أَنَسٍ ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَحَدَّثَنَا آدَمُ قَالَ : حَدَّثَنَا شُعَيْبٌ ، عَنْ قَتَادَةَ ، عَنْ أَنَسٍ قَالَ : قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَالِدِهِ وَوَلَدِهِ وَالنَّاسِ أَجْمَعِينَ) -

(9) **CHAPTER.** Sweetness (delightness) of faith.

باب حلاوة الإيمان -

15. Narrated Anas. ﷺ The Prophet

ﷺ said, “Whoever possesses the following three qualities will taste the sweetness of faith:

١٥ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ : حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ قَالَ : حَدَّثَنَا أَيُّوبُ ، عَنْ أَبِي قِلَابَةَ ، عَنْ أَنَسٍ ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ (ثَلَاثٌ مَنْ كُنَّ فِيهِ وَجَدَ حَلَاوَةَ الْإِيمَانِ : أَنْ يَكُونَ اللَّهُ وَرَسُولَهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا ، وَأَنْ يُحِبَّ الْمَرْءَ لِمُحِبَّتِهِ

1. To love Allāh ﷻ and His Apostle more than anything else.
2. To love others and that love should be for Allāh’s sake only.

3. To hate to revert to Kufr(1) as one hates to be thrown into the fire."

(10) **CHAPTER.** Love for the Anṣār is a sign of faith :

16. Narrated Anas :  The

Prophet  said, "Love for the Anṣār is a sign of faith and hatred for the Anṣār is a sign of hypocrisy."

(11) **CHAPTER.**

17. Narrated 'Ubāda bin Aṣ-Ṣāmit , who took part in the battle of Badr and was a Naqīb (a person heading a group of six persons), on the night of Al-'Aqaba pledge : Allāh's Apostle  with a group of his companions around him said, "Take a solemn pledge before me for :

1. Not to worship anything along with Allāh.
2. Not stealing.
3. Not committing illegal sexual intercourse.
4. Not killing your children.
5. Not accusing an innocent person (to spread such an accusation among people).
6. Not to be disobedient (when ordered) to do good deed."

إِلَّا اللَّهَ، وَأَنْ يَسْكُرَهُ أَنْ يَعُودَ فِي الْكُفْرِ -
كما يَكْرَهُ أَنْ يُقْذَفَ فِي النَّارِ) -
باب علامةُ الإيمانِ حُبُّ الأنصارِ

١٦ - حَدَّثَنَا أَبُو الْوَلِيدِ قَالَ : حَدَّثَنَا شُعْبَةُ قَالَ : أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ ابْنُ جَنْبَرٍ قَالَ : سَمِعْتُ أَنَسًا، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ (آيَةُ الْإِيمَانِ حُبُّ الْأَنْصَارِ، وَآيَةُ النِّفَاقِ بُغْضُ الْأَنْصَارِ)

باب حَدَّثَنَا أَبُو الْيَمَانِ قَالَ :

١٧ - أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ : أَخْبَرَنِي أَبُو إِدْرِيسَ عَائِدُ اللَّهِ بْنُ عَبْدِ اللَّهِ أَنَّ عَبْدَ اللَّهِ بْنَ الصَّامِتِ رَضِيَ اللَّهُ عَنْهُ وَكَانَ شَهِيدَ بَدْرًا وَهُوَ أَحَدُ النَّقَبَاءِ لَيْلَةَ الْعَقَبَةِ أَنَّ رَسُولَ اللَّهِ عَلَيْهِ وَسَلَّمَ قَالَ وَحَوْلَهُ عَصَابَةٌ مِنْ أَصْحَابِهِ (بَيِّعُونِي عَلَى أَنْ لَا تُشْرِكُوا بِاللَّهِ شَيْئًا، وَلَا تَسْرِقُوا، وَلَا تَزْنُوا وَلَا تَقْتُلُوا أَوْلَادَكُمْ، وَلَا تَوَابِهَتَانِ تَقْتَرُونَهُ بَيْنَ أَيْدِيكُمْ وَأَرْجُلَيْكُمْ، وَلَا تَعْصُوا فِي مَعْرُوفٍ)

(1) Kufr : See the Glossary.

The Prophet added: "Whoever amongst you fulfils his promise (to do so) will be rewarded by Allāh.  And whoever indulges in any one of them (except the ascription of partners to Allāh) and gets the punishment in this world, that punishment will be an expiation for that sin. And if one indulges in any of them, and Allāh conceals his sin, it is up to Him to forgive or punish him (in the Hereafter)."

‘Ubāda bin Aṣ-Ṣāmit added: "We took the solemn pledge for these."

(12) **CHAPTER.** To run away from afflictions is part of religion.

18. Narrated Abu Saīd Al-Khudri  : Allāh's Apostle  said, "A time will come that the best property of a Muslim will be sheep which he will take on the top of mountains and the places of rainfall (valleys) so as to escape with his religion from afflictions."

(13) **CHAPTER.** The Statement of the Prophet  : "I know Allāh  better than all of you do." And knowledge is the act of the heart as is referred to by the Statement of Allāh تعالى, "But He will take you to task for what your hearts have earned."

.....فَمَنْ وَفَى مِنْكُمْ فَأَجْرُهُ عَلَى
الله، وَمَنْ أَصَابَ مِنْ ذَلِكَ شَيْئًا فَعُوقِبَ
فِي الدُّنْيَا فَهُوَ كَفَّارَةٌ لَهُ وَمَنْ أَصَابَ
مِنْ ذَلِكَ شَيْئًا ثُمَّ سَرَّهُ اللهُ فَهُوَ إِلَى اللهِ
إِنْ شَاءَ عَفَا عَنْهُ، وَإِنْ شَاءَ عَاقَبَهُ،
فَبَايَعْنَاهُ عَلَى ذَلِكَ) -

باب مِنَ الدِّينِ الْفِرَارُ مِنَ
الْفِتَنِ -

١٨ - حَدَّثَنَا عَبْدُ اللهِ بْنُ مَسْلَمَةَ،
عَنْ مَالِكٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ
عَبْدِ اللهِ بْنِ عَبْدِ الرَّحْمَنِ ابْنِ أَبِي
صَعْفَةَ عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ
الْخُدْرِيِّ أَنَّهُ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى
اللهُ عَلَيْهِ وَسَلَّمَ (يُوشِكُ أَنْ يَكُونَ خَيْرُ
مَالِ الْمُسْلِمِ غَنَمٌ يَتَّبِعُ بِهَا شَعَفَ
الْجِبَالِ وَمَوَاقِعَ الْقَطْرِ، يَقْرِ بِدِينِهِ
مِنَ الْفِتَنِ) -

باب قَوْلِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ
وَسَلَّمَ (أَنَا أَعْلَمُكُمْ بِاللَّهِ) وَأَنَّ الْمَعْرِفَةَ
فِعْلُ الْقَلْبِ لِقَوْلِ اللهِ تَعَالَى - وَلَكِنْ
يُؤْخَذُكُمْ بِمَا كَسَبْتُمْ قُلُوبُكُمْ -

19. Narrated 'Aisha  : When Allah's Apostle  ordered the Muslims, he used to order them to do deeds according to their strength (endurance).

They said, "O Allāh's Apostle! 

We are not like you. Allāh  has forgiven your past and future sins." So Allāh's Apostle  became angry and it was apparent on his face. He said, "I am the most Allāh fearing, and know Allāh  better than all of you do."

(14) **CHAPTER.** It is part of faith to hate to revert to Kufr (1) just as one hates to be thrown in fire.

20. Narrated Anas  : The Prophet  said, "Whoever possesses the following three qualities will taste the sweetness of faith :

1. (He is to be) the one by whom Allāh  and His Apostle  are more loved than anything else.
2. Who loves another person for Allāh's sake only.

١٩ - حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامٍ قَالَ : أَخْبَرَنَا عَبْدَةُ ، عَنْ هِشَامٍ عَنْ أَبِيهِ ، عَنْ عَائِشَةَ قَالَتْ : (كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَمَرَهُمْ أَمَرَهُمْ مِنْ الْأَعْمَالِ بِمَا يُطِيقُونَ ، قَالُوا : إِنَّا لَسْنَا كَهَيْئَتِكَ يَا رَسُولَ اللَّهِ ، إِنَّ اللَّهَ قَدْ غَفَرَ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ ، فَيَغْضَبُ حَتَّى يَعْرِفَ الْغَضَبُ فِي وَجْهِهِ ثُمَّ يَقُولُ : إِنْ أَتَقَاكُمْ وَأَعْلَمَكُمْ بِاللَّهِ أَنَا) -

بابُ مَنْ مَكْرَهُ أَنْ يَعُودَ فِي الْكُفْرِ
كَمَا يَكْرَهُ أَنْ يُلْتَقَى فِي النَّارِ مِنَ الْإِيمَانِ -

٢٠ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ قَالَ : حَدَّثَنَا شُعْبَةُ ، عَنْ قَتَادَةَ ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ ، عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ (ثَلَاثٌ مَنْ كُنَّ فِيهِ وَجَدَ حَلَاوَةَ الْإِيمَانِ : مَنْ كَانَ اللَّهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا ، وَمَنْ أَحَبَّ عَبْدًا لَا يُحِبُّهُ إِلَّا لِلَّهِ ، وَمَنْ

(1) See the Glossary.

3. Who hates to revert to disbelief as one hates to be thrown in fire after Allāh ﷻ has saved him from it."

(15) **CHAPTER.** The difference in superiority of the Faithful Believers results from their good deeds.

21. Narrated Abū Saïd Al-Khudrī رضي الله عنه: The Prophet ﷺ said, "When the people of Paradise enter Paradise and the people of Hell go to Hell, Allāh ﷻ will order those who have had even a grain of faith to be taken out from Hell. So they will be taken out but (by then) they will have been charred and then put in the river of Ḥayā' (rain) or Ḥayāt (life) (the narrator Mālik is in doubt as to which is the right term).

They will revive like a grain (of barley or wheat) growing near the bank of a flood channel. Don't you see that it comes out yellow and twisted?"

22. Narrated Abū Saïd Al-Khudrī رضي الله عنه: Allāh's Apostle ﷺ said, "In a dream I saw some people wearing shirts some of which were reaching the breasts and the others were shorter than that.

يَسْكُرُهُ أَنْ يَعُودَ فِي الْكُفْرِ بَعْدَ إِذْ أَنْقَذَهُ اللَّهُ كَمَا يَسْكُرُهُ أَنْ يُلْقَى فِي النَّارِ) -

بابُ تَفَاضُلِ أَهْلِ الْإِيمَانِ فِي الْأَعْمَالِ

٢١ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ : حَدَّثَنِي مَالِكٌ ، عَنْ عَمْرِو بْنِ يَحْيَى الْهَارِزِيِّ ، عَنْ أَبِيهِ ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَفِئِىَ اللَّهِ عَنْهُ ، عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : (يَدْخُلُ أَهْلُ الْجَنَّةِ الْجَنَّةَ وَأَهْلُ النَّارِ النَّارَ ثُمَّ يَقُولُ اللَّهُ تَعَالَى : أَخْرِجُوا مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ خَرْدَلٍ مِنْ إِيْمَانٍ ، فَيُخْرِجُونَ مِنْهَا قَدْ اسْوَدُّوا فَيُلْقَوْنَ فِي نَهْرٍ أَوْ الْحَيَاةِ ، شَكٌّ مَالِكٌ ، فَيَنْبُتُونَ كَمَا تَنْبُتُ الْحَبَّةُ فِي جَانِبِ السَّيْلِ ، أَلَمْ تَرَ أَنَّهَا تَخْرُجُ صَفْرَاءَ مُلْتَوِيَةً ؟ قَالَ وَهَيْبٌ : حَدَّثَنَا عَمْرُو : الْحَيَاةِ ، وَقَالَ : خَرَدَلٍ مِنْ خَبَرٍ) -

٢٢ - حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدِ اللَّهِ قَالَ : حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ ، عَنْ صَالِحٍ ، عَنْ ابْنِ شِهَابٍ ، عَنْ أَبِي أُمَامَةَ ابْنِ سَهْلٍ أَنَّهُ سَمِعَ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (بَيْنَا أَنَا نَائِمٌ رَأَيْتُ النَّاسَ يُعْرَضُونَ عَلَيَّ وَعَلَيْنَهُمْ قُمُصٌ مِنْهَا مَا يَبْلُغُ الْثَدْيَ ،

'Umar bin Al-Khattāb  was shown wearing a shirt that he was dragging."

The people asked, "What is its interpretation, O Allāh's Apostle?"

He (the Prophet ) replied, "Religion."

وَمِنْهَا مَا دُونَ ذَلِكَ، وَ عَرِضَ عَلَى
عُمَرُ بْنُ الْخَطَّابِ وَعَلَيْهِ قَمِيصٌ
يَجْرُهُ، قَالُوا: فَمَا أُوْلَتْ ذَلِكَ يَا رَسُولَ
اللَّهِ؟ قَالَ الدِّينُ -

(16) CHAPTER. Al Hayā is part of faith.

بَابُ الْحَيَاءِ مِنَ الْإِيمَانِ -

23. Narrated 'Abdullāh (bin 'Umar)  : Once Allāh's Apostle  passed by an Anṣārī (man) who was preaching to his brother against Hayā.

On that Allāh's Apostle  said, "Leave him. Hayā is part of faith."

٢٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ
قَالَ: أَخْبَرَنَا مَالِكُ بْنُ أَنَسٍ، عَنْ ابْنِ
شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ
أَبِيهِ (أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
مَرَّ عَلَى رَجُلٍ مِنْ الْأَنْصَارِ وَهُوَ يَعْظُمُ
أَخَاهُ فِي الْحَيَاءِ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ: دَعَهُ فَإِنَّ الْحَيَاءَ مِنَ الْإِيمَانِ) -

(17) CHAPTER. (The Statement of Allāh ) (تعالى), "But, if they repent and offer the prayers perfectly and give obligatory charity then leave them free." (9 : 5)

بَابُ فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ
وَاتُّوا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ -

24. Narrated Ibn 'Umar  : Allāh's Apostle  said, "I have been ordered to fight with the people until they testify that none has the right to be worshipped but Allāh  and that Muḥammad  is His Apostle, and offer the prayers

٢٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ
الْمُسْتَدِيُّ قَالَ: حَدَّثَنَا أَبُو رَوْحٍ الْحَرَمِيُّ
ابْنُ عُمَارَةَ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ
وَأَقْدِسَ بْنِ مُحَمَّدٍ قَالَ: سَمِعْتُ أَبِي
يُحَدِّثُ عَنْ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ (أُمِرْتُ أَنْ أَقَاتِلَ
النَّاسَ حَتَّى يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ
وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَيُقِيمُوا الصَّلَاةَ،

perfectly and give the obligatory charity and if they do all that, they will save their lives and property from me except for Islamic laws, and then their reckoning (accounts) will be done by Allah."

وَيُؤْتُوا الزَّكَاةَ ، فَإِذَا فَعَلُوا ذَلِكَ عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلَّا بِحَقِّ الْإِسْلَامِ وَحِسَابُهُمْ عَلَى اللَّهِ .

(18) **CHAPTER.** Whoever says that faith is action (good deeds), referring to the Statement of Allāh تعالى : "And this is the Paradise which you are made to inherit because of your deeds which you used to do." (43 : 72) A number of religious learned men explained the verse (Statement of Allāh ﷻ) "So by your Lord We shall certainly call all of them to account for all what they used to do" (15 : 92) And the Statement, "None has the right to be worshipped but Allah."

بَاب مَن قَالَ إِنَّ الْإِيمَانَ هُوَ الْعَمَلُ
لِقَوْلِ اللَّهِ تَعَالَى - وَتِلْكَ الْجَنَّةُ الَّتِي أُورِثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ - وَقَالَ عِدَّةٌ مِّنْ أَهْلِ الْعِلْمِ فِي قَوْلِهِ تَعَالَى - فَوَرَبِّكَ لَنَسْأَلَنَّهُمْ أَجْمَعِينَ عَمَّا كَانُوا يَعْمَلُونَ - عَنْ قَوْلِ لَا إِلَهَ إِلَّا اللَّهُ - وَقَالَ : لِمِثْلِ هَذَا فَلْيَعْمَلِ الْعَامِلُونَ -

And Allāh said, "For the like of this let all work who wish to work." (37 : 61)

25. Narrated Abū Huraira  :

Allāh's Apostle  was asked, "What is the best deed?"

He replied, "To believe in Allāh and His Apostle."

The questioner then asked, "What is next?"

He replied, "The Jihād (religious fighting) in Allāh's Cause."

The questioner again asked, "What is next?"

٢٥ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ ، وَ مُوسَى بْنُ إِسْمَاعِيلَ قَالَا : حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ قَالَ : حَدَّثَنَا ابْنُ شِهَابٍ ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سُئِلَ أَيُّ الْعَمَلِ أَفْضَلُ ؟ فَقَالَ : (إِيمَانٌ بِاللَّهِ وَرَسُولِهِ ، قِيلَ : ثُمَّ مَاذَا؟) قَالَ : الْجِهَادُ فِي سَبِيلِ اللَّهِ ، قِيلَ : ثُمَّ

He replied, "To perform Hajj 'Mabrūr' (which is accepted by Allāh ﷺ and is performed not to show off and without committing a sin and in accordance with the traditions of the Prophet ﷺ)." .

ماذا ؟ قال : حج مبرور .

(19) CHAPTER. If somebody does not accept Islam truly but does so by compulsion or for fear of being killed, (then that man is not a faithful believer), as occurs in the statement of Allāh تعالى : Bedouins say, "We believe." Say (O Muhammad), "You believe not," but can only say, "We have submitted (to you, O Muslims)." (49 : 14)

And if they had embraced Islam truly (sincerely) their Islam would have been as is referred to in the Statement of Allāh ﷻ : "Verily, the religion in the Sight of Allāh ﷻ is Islam." (3 : 19)

26. Narrated Sa'd ﷺ : Allāh's Apostle ﷺ distributed (Zakāt) amongst (a group of) people while I was sitting there but Allāh's Apostle ﷺ left a man whom I thought the best of the lot. I asked, "O Allāh's Apostle ! Why have you left that person? By Allāh I regard him as a faithful believer."

The Prophet ﷺ commented : "Or merely a Muslim."

I remained quiet for a while, but could not help repeating my question because of what I knew about him. And then I asked

باب إذا لم يكن الإسلام على الحقيقة وكان على الاستسلام أو الخوف من القتل ليقوله تعالى : قالت الاعراب آمنا قل لم تؤمنوا ولكن قولوا أسلمنا فإذا كان على الحقيقة فهو على قوله - جل ذكره - إن الدين عند الله الإسلام -

٢٦ - حدثنا أبو اليمان قال : أخبرنا شُعَيْبٌ عَنْ الزُّهْرِيِّ قَالَ : أَخْبَرَنِي عَامِرُ بْنُ سَعْدٍ بْنُ أَبِي وَقَّاصٍ ، عَنْ سَعْدِ رَضِيَ اللَّهُ عَنْهُ (أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَعْطَى رَهْطًا وَسَعْدٌ جَالِسٌ فَتَرَكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلًا هُوَ أَحَبُّهُمْ إِلَيَّ ، فَقُلْتُ : يَا رَسُولَ اللَّهِ ، مَا لَكَ عَنْ فُلَانٍ ؟ قَوْلَا لِي لَأَرَاهُ مُؤْمِنًا ؟ فَقَالَ : أَوْ مُسْلِمًا ، فَسَكَتُ قَلِيلًا ثُمَّ غَلَبَنِي مَا أَعْلَمُ مِنْهُ فَقَدْتُ لِمَقَالَتِي فَقُلْتُ : مَا لَكَ عَنْ

Allāh's Apostle, ﷺ, "Why have you left so and so? By Allāh! He is a faithful believer."

The Prophet ﷺ again said, "Or merely a Muslim."

And I could not help repeating my question because of what I knew about him. Then the Prophet ﷺ said, "O Sa'd! I give to a person and leave another whom I like more for fear that he might be thrown on the face in the Fire by Allāh."

(20) **CHAPTER.** To greet is part of Islam. And 'Ammār said, "Whoever acquires the following three qualities will acquire faith :

1. To treat others as one likes to be treated by others :
2. To greet everybody (known and unknown).
3. To spend (give charitable gifts) in Allāh's cause, in spite of poverty."

27. Narrated 'Abdullāh bin 'Amr : A person asked Allāh's Apostle ﷺ, "What deeds in Islam are good?" He ﷺ replied, "To feed (the poor) and greet those whom you know and those whom you don't know."

فَلَا نَ ؟ فَوَاللَّهِ إِنِّي لَأَرَاهُ مُؤْمِنًا، فَقَالَ : أَوْ مُسْلِمًا ، ثُمَّ غَلَبَنِي مَا أَعْلَمُ مِنْهُ فَعُدْتُ لِمَقَالَتِي ، وَعَادَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ قَالَ : يَا سَعْدُ إِنِّي لَا أُعْطِي الرَّجُلَ ، وَغَيْرُهُ أَحَبُّ إِلَيَّ مِنْهُ خَشْيَةً أَنْ يَسْكِبَهُ اللَّهُ فِي النَّارِ) وَرَوَاهُ يُونُسُ وَصَالِحٌ وَمَعْمَرٌ وَابْنُ أَخِي الزُّهْرِيُّ عَنْ الزُّهْرِيِّ -

بَابُ إِفْشَاءِ السَّلَامِ مِنَ الْإِسْلَامِ ، وَقَالَ عَمَّارٌ : ثَلَاثٌ مَنْ جَمَعَهُنَّ فَقَدْ جَمَعَ الْإِيمَانَ : الْإِنْصَافُ مِنْ نَفْسِكَ ، وَبَدَلُ السَّلَامِ لِلْعَالَمِ ، وَالْإِنْفَاقُ مِنَ الْاِقْتَارِ -

٢٧ - حَدَّثَنَا قُتَيْبَةُ قَالَ : حَدَّثَنَا اللَّيْثُ ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ ، عَنْ أَبِي الْخَيْرِ ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو (أَنَّ رَجُلًا سَأَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : أَيُّ الْإِسْلَامِ خَيْرٌ ؟ قَالَ : تُطْعِمُ الطَّعَامَ ، وَتَقْرَأُ السَّلَامَ عَلَى مَنْ عَرَفْتَ وَمَنْ لَمْ تَعْرِفْ) -

(21) **CHAPTER.** (Women's) ungratefulness of (their) husbands. And disbelief is of different grades. A narration narrated by Abu Said Al-Khudri رضي الله عنه on the authority of the Prophet ﷺ has bearing on this Chapter.

28. Narrated 'Ibn Abbās : The Prophet ﷺ said, "I was shown the Hell Fire and most of its inhabitants were women who were ungrateful." It was asked, "Do they disbelieve Allāh?" He replied, "They are ungrateful to their husbands and are ungrateful to the charitable deeds done to them. If you have always been benevolent to one of them and then she sees something in you (not of her liking), she will say, 'I have never received any good from you'."

(22) **CHAPTER.** Sins are from ignorance and a sinner is not a disbeliever unless he worships others along with Allāh, according to the Statement of the Prophet ﷺ "You still have some characteristics of ignorance" and the statement of Allāh ﷻ : "Verily Allāh shall not forgive those who worship others along with Him. But He forgives anything else to whom He will." (4 : 48)

29. Narrated Al-Ma'rūr رضي الله عنه : At Ar-Rabadha I met Abū Dhar رضي الله عنه who was wearing a cloak, and his slave, too, was wearing a similar one. I asked about the reason for it. He replied,

بابُ كُفْرَانِ الْعَشِيرِ وَكُفْرِ بَعْدِ كُفْرٍ - فِيهِ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -

٢٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ مَالِكٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ ابْنِ عَبَّاسٍ قَالَ : قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (أُرِيتُ النَّارَ فَإِذَا أَكْثَرُ أَهْلِهَا النِّسَاءُ يَكْفُرْنَ، قِيلَ : أَيَكْفُرْنَ بِاللَّهِ؟ قَالَ : يَكْفُرْنَ الْعَشِيرَ، وَيَكْفُرْنَ الْإِحْسَانَ، لَوْ أَحْسَنْتَ إِلَى إِحْدَاهُنَّ الدَّهْرَ ثُمَّ رَأَتْ مِنْكَ شَيْئًا قَالَتْ : مَا رَأَيْتُ مِنْكَ خَيْرًا قَطُّ) -

بابُ الْمَعَاصِي مِنَ أَمْرِ الْجَاهِلِيَّةِ وَلَا يَكْفُرُ صَاحِبُهَا بِإِتِكَائِهَا إِلَّا بِالشِّرْكِ، لِقَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (إِنَّكَ أَمْرٌ فِيكَ جَاهِلِيَّةٌ) وَقَوْلِ اللَّهِ تَعَالَى - إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ -

٢٩ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ قَالَ : حَدَّثَنَا شُعْبَةُ عَنْ وَاصِلِ الْأَحْدَبِ عَنْ الْمَعْرُورِ قَالَ : لَقِيتُ أَبَا ذَرٍّ بِالرَّبَذَةِ وَعَلَيْهِ جُلَّةٌ وَعَلَى غُلَامِهِ جُلَّةٌ فَسَأَلْتُهُ عَنْ ذَلِكَ؟ فَقَالَ : إِنِّي

"I insulted a person by abusing his mother. The Prophet ﷺ said to me, 'O Abū Dhar ! Have you abused him through his mother? You still have some characteristics of ignorance. Your slaves are your brothers and Allāh has put them under your command and whoever has a brother under his command must feed him from what he eats and dress him from what he wears. Do not ask them (slaves) to do things beyond their power; and if you have to, then help them' "

سَابَيْتُ رَجُلًا فَعَبَّرْتُهُ بِأُمِّهِ ، فَقَالَ لِيَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : يَا أَبَا ذَرٍّ أَعَبَّرْتُهُ بِأُمِّهِ ؟ إِنَّكَ أَمْرُو فِيكَ جَاهِلِيَّةٌ ، إِخْوَانُكُمْ خَوْلُكُمْ جَعَلَهُمُ اللَّهُ تَحْتَ أَيْدِيكُمْ ، فَمَنْ كَانَ أَخُوهُ تَحْتَ يَدِهِ فَلْيُطْعِمْهُ مِمَّا يَأْكُلُ ، وَلْيَلْبِسْهُ مِمَّا يَلْبَسُ ، وَلَا تُكَلِّمُوهُمْ مَا يَغْلِبُهُمْ ، فَإِنْ كَلَّفْتُمُوهُمْ فَأَعِينُوهُمْ) -

(23) CHAPTER. (The Statement of Allah ﷻ); "And if two parties of believers fall to fighting then make peace between them both " (49 : 9) Allah has called them "believers."

بَابٌ وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلَحُوا بَيْنَهُمَا - فَسَمَّاهُمُ الْمُؤْمِنِينَ -

30. Narrated Al-Aḥnaf bin Qais : While I was going to help this man (Alī Ibn Abī Tālib, ﷺ), Abū Bakra ﷺ met me and asked, "Where are you going?" I replied, "I am going to help that person." He said, "Go back for I have heard Allāh's Apostle ﷺ saying, 'When two Muslims fight (meet) each other with their swords, both the murderer as well as the murdered will go to the (Hell) fire.' I said, 'O Allāh's Apostle ! ﷺ It is alright for the murderer but what about the murdered one?' Allāh's Apostle ﷺ replied, 'He surely had the intention to kill his companion.' "

٣٠ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ الْمُبَارَكِ ، قَالَ : حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ ، قَالَ : حَدَّثَنَا أَيُّوبُ وَيُونُسُ ، عَنِ الْحَسَنِ ، عَنِ الْأَحْنَفِ بْنِ قَيْسٍ ، قَالَ : ذَهَبْتُ لِأَنْصُرَ هَذَا الرَّجُلَ فَلَقَيْتَنِي أَبُو بَكْرَةَ فَقَالَ : أَيْنَ تَرِيدُ ؟ قُلْتُ : أَنْصُرُ هَذَا الرَّجُلَ ، قَالَ : ارْجِعْ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ : إِذَا لَقِيَ الْمُسْلِمَانِ بَسِيفَتَيْهِمَا فَالْقَاتِلُ وَالْمَقْتُولُ فِي النَّارِ ، فَقُلْتُ : يَا رَسُولَ اللَّهِ هَذَا الْقَاتِلُ فَمَا بِالْمَقْتُولِ ؟ قَالَ : إِنَّهُ كَانَ حَرِيصًا عَلَى قَتْلِ صَاحِبِهِ) -

(24) **CHAPTER.** Injustice of one kind can be greater or lesser than that of another.

31. Narrated 'Abdullāh  : When the following Verse was revealed: "It is those who believe and confuse not their belief with wrong (worshipping others besides Allah)." (6:82), the companions of Allāh's Apostle  asked, "Who is amongst us who has not done injustice?" Allāh  revealed: "No doubt, joining others in worship with Allah  is a great wrong indeed." (31 : 13)

باب "ظلم" دون "ظلم" -

٣١ - حَدَّثَنَا أَبُو الْوَلِيدِ قَالَ : حَدَّثَنَا شُعْبَةُ ح قَالَ : وَ حَدَّثَنِي بِشْرٌ قَالَ : حَدَّثَنَا مُحَمَّدٌ ، عَنْ شُعْبَةَ ، عَنْ سُلَيْمَانَ ، عَنْ إِبْرَاهِيمَ ، عَنْ عَلْقَمَةَ ، عَنْ عَبْدِ اللَّهِ قَالَ ، لَمَّا نَزَلَتْ الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ - قَالَ أَصْحَابُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : أَيْتَالُمْ يَظْلِمُ ، فَأَنْزَلَ اللَّهُ - إِنَّ الشَّرَّكَ لَظُلْمٌ عَظِيمٌ -

(25) **CHAPTER.** The Sign of the Hypocrite.

32. Narrated Abū Huraira  : The Prophet  said, "The signs of a hypocrite are three :

1. Whenever he speaks, he tells a lie.
2. He always breaks his promises.
3. If you trust him he, proves to be dishonest. (If you keep something as a trust with him, he will not return it)."

باب علامة المنافق -

٣٢ - حَدَّثَنَا سُلَيْمَانُ أَبُو الرَّبِيعِ قَالَ : حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ قَالَ : حَدَّثَنَا نَافِعُ بْنُ مَالِكٍ بْنِ أَبِي عَامِرٍ أَبُو سَهِيلٍ ، عَنْ أَبِيهِ ، عَنْ أَبِي هُرَيْرَةَ ، عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ (آيَةُ الْمُنَافِقِ ثَلَاثٌ : إِذَا حَدَّثَ كَذَبَ - وَإِذَا وَعَدَ أَخْلَفَ - وَإِذَا أُؤْتِيَ تَمَنَّى) - (خَان)

33. Narrated 'Abdullāh bin 'Amr  : The Prophet  said,

٣٣ - حَدَّثَنَا قَبِيصَةُ بْنُ عُقْبَةَ قَالَ : حَدَّثَنَا سُفْيَانُ ، عَنْ الْأَعْمَشِ ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ ، عَنْ مَسْرُوقٍ ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ (أَرْبَعٌ مَنْ كُنَّ فِيهِ كَانَ

“Whoever has the following four characteristics will be a pure hypocrite and whoever has one of the following four characteristics will have one characteristic of hypocrisy unless and until he leaves it :

- 1 If you trust him, he always proves to be a dishonest person.
- 2 Whenever he speaks, he tells a lie.
- 3 If he promises he always breaks his promise (if he has a treaty he betrays).
- 4 Whenever he quarrels, he behaves in a very imprudent, evil and insulting manner.”

(26) **CHAPTER** To establish prayers on the night of Qadr is part of faith.

34. Narrated Abū Huraira  :

Allāh's Apostle  said, “Whoever establishes the prayers on the night of Qadr out of sincere faith and the desire to attain Allāh's rewards (not to show off) then all his past sins will be forgiven.”

(27) **CHAPTER** Al-Jihād (fighting in Allāh's cause) is part of faith.

35. Narrated Abū Huraira  :

The Prophet  said, “The person

مُتَافِقًا خَالِصًا، وَمَنْ كَانَتْ فِيهِ خَصْلَةٌ مِنْهُنَّ كَانَتْ فِيهِ خَصْلَةٌ مِنَ النِّفَاقِ حَتَّى يَدَّعِيَهَا: إِذَا أَوْفَى بِعَهْدٍ خَانَ، وَإِذَا حَدَّثَ كَذَبَ، وَإِذَا عَاهَدَ غَدَرَ، وَإِذَا خَاصَمَ فَجَرَ) تَابِعَهُ شُعْبَةُ عَنْ الْأَعْمَشِ

باب قِيَامُ لَيْلَةِ الْقَدْرِ مِنَ الْإِيمَانِ -

٣٤ - حَدَّثَنَا أَبُو الْيَمَانِ قَالَ : أَخْبَرَنَا شُعَيْبٌ قَالَ : حَدَّثَنَا أَبُو الزُّنَادِ، عَنِ الْأَعْرَجِ ، عَنْ أَبِي هُرَيْرَةَ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (مَنْ يَقُومُ لَيْلَةَ الْقَدْرِ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ) -

باب الْجِهَادُ مِنَ الْإِيمَانِ -

٣٥ - حَدَّثَنَا حَرَمِيُّ بْنُ حَقْقٍ قَالَ : حَدَّثَنَا عَبْدُ الْوَاحِدِ قَالَ : حَدَّثَنَا عُمَارَةُ قَالَ : حَدَّثَنَا أَبُو زُرْعَةَ بْنُ عَمِيرَةَ بْنِ جَرِيرٍ قَالَ : سَمِعْتُ أَبَا هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ :

who participates in (Holy battles) in Allāh's cause and nothing compels him to do so except the belief in Allāh and His Apostles, will be recompensed by Allāh either with a reward, or booty (if he survives) or will be admitted to Paradise (if he is killed in the battle as a martyr). Had I not found it difficult for my followers, then I would not remain behind any sariya(1) going for Jihād and I would have loved to be martyred in Allāh's cause and then made alive, and then martyred and then made alive, and then again martyred in His cause."

(28) **CHAPTER.** It is part of faith to establish the (Nawāfil) prayers during the nights of Ramaḍān.

36. Narrated Abū Huraira :

Allāh's Apostle  said, "Whoever establishes prayers during the nights of Ramaḍān faithfully out of sincere faith and the desire to attain Allāh's rewards (not for showing off), all his past sins will be forgiven."

(29) **CHAPTER.** It is an aspect of faith to fast in the month of Ramaḍān (sincerely and faithfully) hoping for Allāh's rewards only (not for showing off).

(اِنَّتَدَبَ اللّٰهُ لِمَنْ خَرَجَ فِي سَبِيلِهِ لَا يَخْرِجُهُ اِلَّا اِيْمَانٌ بِي وَتَصَدِيقٌ بِرُسُلِيْ اَنْ اَرْجِعَهُ بِمَا نَالَ مِنْ اَجْرِ اَوْ عَسِيْمَةٍ اَوْ اَدْخِلَهُ الْجَنَّةَ ، وَلَوْ لَا اَنْ اَشُقَّ عَلَى اُمَّتِيْ مَا قَعَدْتُ خَلْفَ سَرِيَّةٍ ، وَلَوْ دِدْتُ ، اَنِيْ اُقْتَلُ فِيْ سَبِيلِ اللّٰهِ ، ثُمَّ اُحْيَا ، ثُمَّ اُقْتَلُ ثُمَّ اُحْيَا ثُمَّ اُقْتَلُ) -

باب 'نَطَوُّعُ قِيَمِ رَمَضَانَ
مِنْ الْاِيْمَانِ -

٣٦ - حَدَّثَنَا اِسْمَاعِيْلُ قَالَ : حَدَّثَنِيْ مَالِكٌ ، عَنْ ابْنِ شِهَابٍ ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ ، عَنْ اَبِيْ هُرَيْرَةَ : اَنْ رَّسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ : (مَنْ قَامَ رَمَضَانَ اِيْمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ) -

باب 'صَوْمُ رَمَضَانَ احْتِسَابًا
مِنْ الْاِيْمَانِ -

(1) See "Sariya" in the Glossary.

37. Narrated Abū Huraira  :

Allāh's Apostle  said, "Whoever fasts in the month of Ramadān out of sincere faith and the desire to attain Allāh's rewards, all his past sins will be forgiven."

٣٧ - حَدَّثَنَا ابْنُ سَلَامٍ قَالَ : أَخْبَرَنَا مُحَمَّدُ بْنُ فُضَيْلٍ قَالَ : حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ ، عَنْ أَبِي سَلَمَةَ ، عَنْ أَبِي هُرَيْرَةَ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (مَنْ صَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ)

(30) **CHAPTER.** Religion is very easy.

And the Statement of the Prophet  :

"The most beloved religion to Allāh  is the tolerant Hanīfiya (i.e. to worship Him (Allāh) and not to worship anything else along with Him)."

بَابُ الدِّينِ يُسْرٌ وَقَوْلُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (أَحَبُّ الدِّينِ إِلَى اللَّهِ الْحَنِيفِيَّةُ السَّمْحَةُ) -

38. Narrated Abū Huraira  :

The Prophet  said, "Religion is very easy and whoever overburdens himself in his religion will not be able to continue in that way. So you should not be extremists, but try to be near to perfection and receive the good tidings that you will be rewarded; and gain strength by worshipping in the mornings, after-noons and during the last hours of the nights."

٣٨ - حَدَّثَنَا عَبْدُ السَّلَامِ بْنُ مُطَهَّرٍ قَالَ : حَدَّثَنَا عُمَرُ بْنُ عَلِيٍّ عَنْ مَعْنٍ بْنِ مُحَمَّدٍ الْغِفَارِيِّ ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْقُمْيَرِيِّ ، عَنْ أَبِي هُرَيْرَةَ ، عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ (إِنَّ الدِّينَ يُسْرٌ وَلَنْ يُشَادَّ الدِّينَ أَحَدٌ إِلَّا غَلَبَهُ ، فَسَدِّدُوا وَقَارِبُوا ، وَأَبْشِرُوا ، وَاسْتَعِينُوا بِالْغَدْوَةِ وَالرَّوْحَةِ وَشَىْءٍ مِنَ الدَّلْجَةِ) -

(31) **CHAPTER.** The offering of prayers is part of faith. And the Statement of Allāh تعالى : "But it was not Allāh's purpose that your faith should be in vain" (2 : 143) (i.e. your prayers which you offered in the past facing the Bait (Jerusalem),

بَابُ الصَّلَاةِ مِنَ الْإِيمَانِ وَقَوْلُ اللَّهِ تَعَالَى - وََمَا كَانَ اللَّهُ لِيُضَيِّعَ إِيمَانَكُمْ - يَعْنِي صَلَاتَكُمْ عِنْدَ الْبَيْتِ -

39. Narrated Al-Barā' (bin 'Āzib) :

When the Prophet  came to Medina, he stayed first with his grandfathers or maternal uncles from Anṣār. He offered his prayers facing Baitul-Maqdis (Jerusalem) for sixteen or seventeen months, but he wished that he could pray facing the Ka'ba (at Mecca).

The first prayer which he offered facing the Ka'ba was the 'Aṣr prayer in the company of some people. Then one of those who had offered that prayer with him came out and passed by some people in a mosque who were bowing during their prayers (facing Jerusalem). He said addressing them, "By Allāh, I testify that I have prayed with Allāh's Apostle  facing Mecca (Ka'ba)." Hearing that, those people changed their direction towards the Ka'ba immediately. Jews and the people of the scriptures had been pleased to see the Prophet facing Jerusalem in prayers but when he changed his direction towards the Ka'ba, during the prayers, they disapproved of it.

Al-Barā'  added, "Before we changed our direction towards the Ka'ba (Mecca) in prayers, some Muslims had died or had been killed and we did not know what to say about them (regarding their prayers). Allāh  then revealed: 'But it was not Allāh's purpose that your faith should be in vain. (i.e. the prayers of those Muslims were valid).' "

٣٩ - حَدَّثَنَا عَمْرُو بْنُ خَالِدٍ قَالَ : حَدَّثَنَا زُهَيْرٌ قَالَ : حَدَّثَنَا أَبُو إِسْحَاقَ عَنْ الْبَرَاءِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ أَوَّلَ مَا قَدِمَ الْمَدِينَةَ تَزَلَّ عَلَى أَجْدَادِهِ أَوْ قَالَ : أَخْوَالِهِ مِنَ الْأَنْصَارِ ، وَأَنَّهُ صَلَّى قِبَلَ بَيْتِ الْمَقْدِسِ سِتَّةَ عَشَرَ شَهْرًا أَوْ سَبْعَةَ عَشَرَ شَهْرًا ، وَكَانَ يُعْجِبُهُ أَنْ تَكُونَ قِبَلَتُهُ قِبَلَ الْبَيْتِ ، وَأَنَّهُ صَلَّى أَوَّلَ صَلَاةٍ صَلَّاهَا صَلَاةَ الْعَصْرِ وَ صَلَّى مَعَهُ قَوْمٌ ، فَخَرَجَ رَجُلٌ مِمَّنْ صَلَّى مَعَهُ فَمَرَّ عَلَى أَهْلِ مَسْجِدٍ وَهُمْ رَاكِعُونَ فَقَالَ : أَشْهَدُ بِاللَّهِ لَقَدْ صَلَّيْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قِبَلَ مَكَّةَ فَدَارُوا كَمَا هُمْ قِبَلَ الْبَيْتِ وَكَانَتِ الْيَهُودُ قَدْ أَحْبَبَهُمْ إِذْ كَانَ يُصَلِّي قِبَلَ بَيْتِ الْمَقْدِسِ وَأَهْلُ الْكِتَابِ ، فَلَمَّا وَلَّى وَجْهَهُ قِبَلَ الْبَيْتِ أَنْكَرُوا ذَلِكَ ، قَالَ زُهَيْرٌ : حَدَّثَنَا أَبُو إِسْحَاقَ ، عَنْ الْبَرَاءِ فِي حَدِيثِهِ هَذَا ، أَنَّهُ مَاتَ عَلَى الْقِبْلَةِ قِبَلَ أَنْ تُخَوَّلَ رِجَالٌ وَقْتُلُوا فَلَمْ نَدْرِ مَا نَقُولُ فِيهِمْ ، فَأَنْزَلَ اللَّهُ تَعَالَى - وَمَا كَانَ اللَّهُ لِيُضَيِّعَ إِيْمَانَكُمْ -

(32) **CHAPTER.** (What is said regarding the superiority of) a person who embraces Islam sincerely.

Narrated Abū Saʿīd Al-Khudrī رضي الله عنه :

Allāh's Apostle ﷺ said, "If any person embraces Islam sincerely, then Allāh ﷻ shall forgive all his past sins, and after that starts the settlement of accounts : the reward of his good deeds will be ten times to seven hundred times for each good deed and a bad deed will be recorded as it is unless Allāh ﷻ forgives it."

40. Narrated Abū Huraira رضي الله عنه :

Allāh's Apostle ﷺ said, "If any one of you improves his religion then his good deeds will be rewarded ten times to seven hundred times for each good deed and a bad deed will be recorded as it is."

بابُ حُسْنِ إِسْلَامِ الْمَرْءِ ، قَالَ
مَالِكٌ : أَخْبَرَنِي زَيْدُ بْنُ أَسْلَمَ أَنَّ عَطَاءَ
بْنَ يَسَارٍ أَخْبَرَهُ أَنَّ أَبَا سَعِيدٍ الْخُدْرِيَّ
أَخْبَرَهُ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ يَقُولُ (إِذَا أَسْلَمَ الْعَبْدُ
فَحَسَنَ إِسْلَامُهُ يُكَفِّرُ اللَّهُ عَنْهُ كُلَّ
سَيِّئَةٍ كَانَ زَلَفَهَا ، وَكَانَ بَعْدَ ذَلِكَ
الْقِصَاصُ الْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا إِلَى
سَبْعِمِائَةٍ ضِعْفٍ وَالسَّيِّئَةُ بِمِثْلِهَا إِلَّا أَنْ
يَتَجَاوَزَ اللَّهُ عَنْهَا -

٤٠ - حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ
قَالَ : حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ : أَخْبَرَنَا
مَعْمَرٌ ، عَنْ هِشَامٍ ، عَنْ أَبِي هُرَيْرَةَ
قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (إِذَا
أَحْسَنَ أَحَدُكُمْ إِسْلَامَهُ فَكُلُّ حَسَنَةٍ
يَعْمَلُهَا تُكْتَبُ لَهُ بِعَشْرِ أَمْثَالِهَا إِلَى
سَبْعِمِائَةٍ ضِعْفٍ - وَكُلُّ سَيِّئَةٍ يَعْمَلُهَا
تُكْتَبُ لَهُ بِمِثْلِهَا) -

(33) **CHAPTER.** The most beloved devotion (act of worship) to Allāh ﷻ is that which is done regularly.

41. Narrated 'Aisha رضي الله عنها :

Once the Prophet ﷺ came while a woman was sitting with me. He said, "Who is she?"

بابُ أَحَبِّ الدِّينِ إِلَى اللَّهِ أَدْوَمُهُ -

٤١ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى ،
حَدَّثَنَا يَحْيَى عَنْ هِشَامٍ قَالَ : أَخْبَرَنِي أَبِي ،
عَنْ عَائِشَةَ (أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ دَخَلَ عَلَيْهَا وَعِنْدَهَا امْرَأَةٌ قَالَ :

I replied, "She is so and so," and told him about her (excessive) praying. He said disapprovingly, "Do those good deeds which you can do without being overtaxed because Allāh ﷻ does not get tired (of giving rewards) but surely you will get tired and the best devotion (act of Worship) to Allāh ﷻ is that which is done regularly."

(34) **CHAPTER.** Faith increases and decreases. And the Statements of Allāh ﷻ, "We increased them in guidance." (18 : 13) "And that believers may increase in faith." (74 : 31)—And Allāh ﷻ said, "Today I have perfected your religion for you." (5 : 3)

(The last statement indicates that) if somebody leaves a part of (from) the perfection of the religion then his religion is incomplete.

42. Narrated Anas ﷺ : The Prophet ﷺ said, "Whoever says that none has the right to be worshipped but Allāh and has in his heart good (faith) equal to the weight of a grain of barley will be taken out of Hell. And whoever says that none has the right to be worshipped but Allāh and has in his heart good (faith) equal to the weight of a grain of wheat will be taken out of Hell. And whoever says that none has the right to be worshipped but Allāh and has in his heart good (faith) equal to the weight of an atom will be taken out of Hell."

مَنْ هَذِهِ؟ قَالَتْ: ثَلَاثَةٌ، تَسْذُكُرُ مِنْ صَلَاتِهَا قَالَتْ: مَهْ، عَلَيْكُمْ بِمَا تَطْبِقُونَ، فَوَ اللَّهُ لَا يَمَلُّ اللَّهُ حَتَّى تَمَلُّوا وَكَانَ أَحَبَّ الدِّينِ إِلَيْهِ مَا دَامَ عَلَيْهِ صَاحِبُهُ -

بابُ زِيَادَةِ الْإِيمَانِ وَتَقْصَاتِهِ وَقَوْلُ اللَّهِ تَعَالَى - وَزِدْنَاهُمْ هُدًى، وَبِزِدَادِ الَّذِينَ آمَنُوا إِيمَانًا - وَقَالَ - الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ فَاذَا تَرَكَ شَيْئًا مِنَ التَّكْمَالِ فَهُوَ نَاقِصٌ -

٤٢ - حَدَّثَنَا مُسْلِمُ بْنُ أَبِرَاهِيمَ قَالَ: حَدَّثَنَا هِشَامٌ قَالَ: حَدَّثَنَا قَتَادَةُ عَنْ أَنَسٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ (يَخْرُجُ مِنَ النَّارِ مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ وَفِي قَلْبِهِ وَزَنُّ شَعِيرَةٍ مِنْ خَشِيرٍ، وَيَخْرُجُ مِنَ النَّارِ مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ وَفِي قَلْبِهِ وَزَنُّ بُرَّةٍ مِنْ خَشِيرٍ، وَيَخْرُجُ مِنَ النَّارِ مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ وَفِي قَلْبِهِ وَزَنُّ ذَرَّةٍ مِنْ خَشِيرٍ) قَالَ أَبُو عَبْدِ اللَّهِ: قَالَ أَبَانُ: حَدَّثَنَا قَتَادَةُ، حَدَّثَنَا أَنَسٌ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (مِنْ إِيْمَانٍ) مَكَانَ (مِنْ خَشِيرٍ) -

43. Narrated 'Umar bin Al-Khattāb : Once a Jew said to me, "O the chief of faithful believers! There is a verse in your Holy Book which is read by all of you and had it been revealed to us, we would have taken that day (on which it was revealed) as a festival." 'Umar bin Al-Khattāb  asked, "Which is that verse?"

The Jew replied,

"This day I have
perfected your religion
For you, completed
My favour upon you,
And have chosen for you
Islam as your religion." (5 : 3)

'Umar  replied, 'No, doubt, we know when and where this verse was revealed to the Prophet . It was Friday and the Prophet  was standing at 'Arafāt."

(35) **CHAPTER.** To pay Zakāt is part of Islam. And the Statement of Allāh  :

"And they were commanded
No more than this :
To worship Allāh, (Alone)
Offering Him sincerity in religion
Being True (in His worship) and
To offer prayer perfectly,
And to give Charity,
And that is the religion
Right and straight." (98 : 5)

٤٣ - حَدَّثَنَا الْحَسَنُ بْنُ الصَّبَّاحِ
سَمِعَ جَعْفَرَ بْنَ عَدَوْنَ ، حَدَّثَنَا أَبُو
الْعُمَيْسِ ، أَخْبَرَنَا قَبَسُ بْنُ مُسْلِمٍ عَنْ
طَارِقِ بْنِ شِهَابٍ ، عَنْ عُمَرَ بْنِ
الْخَطَّابِ (أَنَّ رَجُلًا مِنَ الْيَهُودِ قَالَ لَهُ :
يَا أَمِيرَ الْمُؤْمِنِينَ ، آيَةٌ فِي كِتَابِكُمْ
تَقْرُؤُهَا لَوْ عَلَيْنَا مَعَشَرَ الْيَهُودِ نَزَلَتْ
لَاتَّخَذْنَا ذَلِكَ الْيَوْمَ عِيدًا ، قَالَ : أَى
آيَةٍ ؟ قَالَ : الْيَوْمَ أَكْمَلْتُ لَكُمْ
دِينَكُمْ وَاتَّمَمْتُ عَلَيْكُمْ نِعْمَتِي
وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا ، قَالَ عُمَرُ :
قَدْ عَرَفْنَا ذَلِكَ الْيَوْمَ وَالْمَكَانَ الَّذِي
نَزَلَتْ فِيهِ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
وَهُوَ قَائِمٌ بِعَرَفَةَ يَوْمَ جُمُعَةٍ) -

بَابُ الزَّكَاةِ مِنَ الْإِسْلَامِ ، وَقَوْلُهُ
وَمَا أَمَرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ
لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَ
يُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقِيَمَةِ -

44. Narrated Talha bin 'Ubaidullāh

 : A man from Najd with unkempt hair came to Allāh's Apostle  and we heard his loud voice but could not understand what he was saying, till he came near and then we came to know that he was asking about Islam. Allāh's Apostle  said, "You have to offer prayers perfectly five times a day." The man asked, "Is there any more (praying)?" Allāh's Apostle  replied, "No, but if you want to offer the Nawāfil prayers (you can)." Allāh's Apostle  further said to him, "Fast in the month of Ramaḍān." The man asked, "Is there any more fasting?" Allāh's Apostle  replied, "No, but if you want to observe the Nawāfil fasts (you can)." Then Allāh's Apostle  further said to him, "Pay the Zakāt." The man asked, "Is there any thing other than the Zakāt for me to pay?" Allāh's Apostle  replied, "No, unless you want to give alms of your own." And then that man retreated saying, "By Allāh! I will neither do less nor more than this." Allāh's Apostle  said, "If what he has said is true then he will be successful (i.e. he will be granted Paradise)."

٤٤ حَدَّثَنَا إِسْمَاعِيلُ قَالَ : حَدَّثَنِي مَالِكُ بْنُ أَنَسٍ ، عَنْ عَمِّهِ أَبِي سُهَيْلٍ بْنِ مَالِكٍ ، عَنْ أَبِيهِ أَنَّهُ سَمِعَ طَلْحَةَ بْنَ عُبَيْدِ اللَّهِ يَقُولُ (جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ أَهْلِ نَجْدٍ ثَائِرُ الرَّأْسِ يُسْمِعُ دَوِيَّ صَوْتِهِ وَلَا يُفْقَهُ مَا يَقُولُ حَتَّى دَنَا فَاذَا هُوَ يَسْأَلُ عَنِ الْإِسْلَامِ ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : خَمْسٌ صَلَوَاتٌ فِي الْيَوْمِ وَاللَّيْلَةِ ، فَقَالَ هَلْ عَلَى غَيْرِهَا؟ قَالَ : لَا إِلَّا أَنْ تَطَوَّعَ ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَصِيَامٌ رَمَضَانَ ، قَالَ : هَلْ عَلَى غَيْرِهِ؟ قَالَ : لَا إِلَّا أَنْ تَطَوَّعَ ، قَالَ : وَذَكَرَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الزَّكَاةَ ، قَالَ : هَلْ عَلَى غَيْرِهَا؟ قَالَ : لَا ، إِلَّا أَنْ تَطَوَّعَ ، قَالَ : فَأَذَى بَرِّ الرَّجُلِ وَهُوَ يَقُولُ : وَاللَّهِ لَا أَزِيدُ عَلَى هَذَا وَلَا أَنْقُصُ ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : أَفْلَحَ إِنْ صَدَقَ) -

(36) **CHAPTER.** To accompany the funeral procession (up to the place of burial) is part of faith.

باب "تَبَاعُ الْجَنَائِزِ مِنَ الْإِيمَانِ -

45. Narrated Abū Huraira  :

Allāh's Apostle  said, "A faithful believer who follows (joins) the funeral procession of a Muslim out of faith and hope for Allāh's reward and remains with it till the funeral prayer is offered and the burial ceremonies are over, he will return with a reward of two Qirāts. Each Qirāt is like the size of the Mount Uhud. He who offers the funeral prayer only and returns before the burial, will return with the reward of one Qirāt only."

٤٥ - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ عَمِيلٍ الْمَشْجُوفِيُّ، قَالَ حَدَّثَنَا رَوْحٌ قَالَ حَدَّثَنَا عَوْفٌ عَنْ الْحَسَنِ وَمُحَمَّدٍ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : (مَنْ اتَّبَعَ جَنَازَةَ مُسْلِمٍ إِيْمَانًا وَاحْتِسَابًا وَكَانَ مَعَهُ حَتَّى يُصَلَّى عَلَيْهَا وَيَقْرُغَ مِنْ دَقْنِهَا فَاتَهُ بِرَجْعٍ مِنَ الْأَجْرِ بِقَبْرِ أَطْنِينَ، كُلُّ قَبْرٍ أَطْنٍ مِثْلُ أَحَدٍ. وَمَنْ صَلَّى عَلَيْهَا ثُمَّ رَجَعَ قَبْلَ أَنْ تَدْقَنَ فَاتَهُ بِرَجْعٍ بِقَبْرِ أَطْنٍ) ، تَابِعَهُ عِشْيَانُ الْمُؤَدَّبُ قَالَ : حَدَّثَنَا عَوْفٌ عَنْ مُحَمَّدٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ -

(37) **CHAPTER** (What is said regarding)

the fear of a faithful believer that his good deeds may be annulled without his knowledge. And Ibrahim At-Taimi said, "When I compare my talks with my deeds (then I find that my deeds are deficient compared with my talks), I fear that I may become a person who does not believe." And Ibn Abi Mulaika said, "I met thirty companions of the Prophet  and each of them was afraid of becoming a hypocrite and none of them said that he was as strong in belief as the angel Gabriel or Michael." And Al-Hasan (Al-Basri) said, "It is only a faithful believer who dreads hypocrisy and only a hypocrite who considers himself safe (is not afraid of hypocrisy)."

بابُ خَوْفِ الْمُؤْمِنِ مِنْ أَنْ يَحْبُطَ عَمَلُهُ وَهُوَ لَا يَشْعُرُ وَقَالَ إِبْرَاهِيمُ التَّيْمِيُّ : مَا عَرَضْتُ قَوْلِي عَلَى عَمِيلٍ إِلَّا خَشِيتُ أَنْ أَكُونَ مُكْذِبًا ، وَقَالَ ابْنُ أَبِي مُلَيْكَةَ : أَدْرَكْتُ ثَلَاثِينَ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَأَنَّهُمْ يَخَافُونَ النِّفَاقَ عَلَى نَفْسِهِ ، مَا مِنْهُمْ أَحَدٌ يَقُولُ إِنَّهُ عَلَى إِيْمَانٍ جَبْرِيْلَ وَمِيكَائِيلَ ، وَيَذْكُرُ عَنْ الْحَسَنِ : مَا خَافَهُ إِلَّا مُؤْمِنٌ وَلَا أَمِنَهُ إِلَّا مُنَافِقٌ وَمَا يُحْذَرُ مِنَ الْأَصْرَارِ عَلَى النِّفَاقِ

And one should not persist in hypocrisy and in doing sins without repenting to Allāh ﷻ immediately, as is referred to in the Statement of Allāh ﷻ : "They are never obstinate in persisting knowingly in (the wrong) they have done." (3 : 135)

46. Narrated 'Abdullāh ﷻ : The Prophet ﷺ said, "Abusing a Muslim is an impiety (disobedience) and fighting with him is Kufr (disbelief)." Narrated Anas ﷻ on the authority of 'Ubāda bin As-Sāmit that once Allāh's Apostle ﷺ went out to tell the people about the night of Qadr but it happened that two Muslims were quarrelling with each other. He said, "I came out to tell you about (the date of) the night of Qadr and because of their quarrel, I forgot (the date of) the night of Qadr. It may be more beneficent for you. Now seek this night amongst the nights of the 7th, the 9th and the 5th (of the last 10 days of the month of Ramaḍān)."

(38) CHAPTER. The asking of Gabriel from the Prophet ﷺ about belief, Islam, Ihsān (devotion) and the knowledge of the Hour (Dooms day), and the explanation given by the Prophet ﷺ of this to him. Then the Prophet ﷺ said (to his companions), "Gabriel ﷺ came to teach you your religion" So the Prophet ﷺ regarded all this as a religion. And

وَالْعَصِيانِ مِنْ غَيْرِ تَوْبَةٍ لِقَوْلِ اللَّهِ تَعَالَى - وَلَمْ يُصِرُّوا عَلَى مَا فَعَلُوا وَهُمْ يَعْلَمُونَ -

٤٦ - حَدَّثَنَا مُحَمَّدُ بْنُ عَرُورَةَ قَالَ : حَدَّثَنَا شُعْبَةُ ، عَنْ زُبَيْدٍ قَالَ : سَأَلْتُ أَبَا وَائِلٍ عَنِ الْمُرْجِيَةِ ، فَقَالَ : حَدَّثَنِي عَبْدُ اللَّهِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ (مِابُ الْمُسْلِمِ فُسُوقٌ وَفِتْنَاهُ كُفْرٌ) أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنْ حَمِيدٍ ، عَنْ أَنَسٍ قَالَ : أَخْبَرَنِي عُبَادَةُ بْنُ الصَّامِتِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَرَجَ بِخَبِيرِ بْنِ بَلْتَلَةَ الْقَدَرِ فَنَاحِي رَجُلَانِ مِنَ الْمُسْلِمِينَ فَقَالَ : إِنِّي خَرَجْتُ لَا أَخْبِرُكُمْ بِبَلْتَلَةَ الْقَدَرِ ، وَأَنَّهُ تَلَا حَيَّ فُلَانٌ وَفُلَانٌ فَرُفِعَتْ وَعَسَى أَنْ يَكُونَ خَبِيرًا لَكُمْ ، التَّمِيسُوهَا فِي السَّبْعِ وَالتَّسْعِ وَالْخَمْسِ -

بَابُ سُؤَالِ جِبْرِيلَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الْإِيمَانِ وَالْإِسْلَامِ وَالْإِحْسَانِ ، وَعِلْمِ السَّاعَةِ وَبَيَانِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَهُ "نَمَّ" قَالَ : جَاءَ جِبْرِيلُ عَلَيْهِ السَّلَامُ يُعَلِّمُكُمْ دِينَكُمْ فَجَعَلَ ذَلِكَ

what the Prophet ﷺ explained to the delegation of Abdul Qais concerning faith. And the Statement of Allāh ﷻ :
 "And whoever seeks as a religion (any) other than Islam, it will never be accepted from him." (3 : 85)

كَلَهُ دِينًا وَمَا بَيْنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِيُوقِدَ عَبْدَ الْقَيْسِ مِنَ الْإِيمَانِ وَقَوْلِهِ تَعَالَى - وَ مَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ -

47. Narrated Abū Huraira ﷺ :

One day while the Prophet ﷺ was sitting in the company of some people, Gabriel ﷺ came and asked, "What is faith?" Allāh's Apostle ﷺ replied, "Faith is to believe in Allāh, His angels, (the) meeting with Him, His Apostles, and to believe in Resurrection." Then he further asked, "What is Islam?" Allāh's Apostle ﷺ replied, "To worship Allāh ﷻ and none else, to establish the prayers, to pay the compulsory Zakāt and to fast in the month of Ramaḍān." Then he further asked, "What is Ihsān (devotion)?" Allāh's Apostle ﷺ replied, "To worship Allāh ﷻ as if you were observing Him, and if you cannot achieve this state of devotion then you must consider that He is looking at you." Then he further asked, "When will Doomsday be?" Allāh's Apostle ﷺ replied, "The answerer has no better knowledge than the questioner. But I will inform you about its signs :

٤٧ - حَدَّثَنَا مُسَدَّدٌ قَالَ : حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ ، أَخْبَرَنَا أَبُو حَيَّانَ التَّمِيمِيُّ ، عَنْ أَبِي زُرْعَةَ ، عَنْ أَبِي هُرَيْرَةَ قَالَ : قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَارِزًا يَرَى النَّاسَ فَأَنَاهُ جِبْرِيلُ فَقَالَ : مَا الْإِيمَانُ ؟ قَالَ : الْإِيمَانُ أَنْ تُؤْمِنَ بِاللهِ وَمَلَائِكَتِهِ وَبِلِقَائِهِ وَرُسُلِهِ . وَتُؤْمِنَ بِالْبَعْثِ ، قَالَ مَا الْإِسْلَامُ ؟ قَالَ : الْإِسْلَامُ أَنْ تَعْبُدَ اللَّهَ وَلَا تُشْرِكَ بِهِ ، وَتُقِيمَ الصَّلَاةَ ، وَتُؤَدِيَ الزَّكَاةَ الْمَفْرُوضَةَ ، وَتَصُومَ رَمَضَانَ ، قَالَ : مَا الْإِحْسَانُ ؟ قَالَ : أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ قَالَ : مَتَى السَّاعَةُ ؟ قَالَ : مَا الْمَسْنُورُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ - وَسَأُخْبِرُكَ عَنْ أَشْرَاطِهَا : إِذَا وَلَدَتْ

1. When a slave (lady) gives birth to her master

2. When the shepherds of black camels start boasting and competing with others in the construction of higher buildings; and there are five things about which nobody knows except Allāh.

The Prophet ﷺ then recited :

“ Verily, with Allāh (Alone) ﷻ is the knowledge of the Hour——.” (31 : 34) Then that man (Gabriel) ﷺ left and the Prophet ﷺ asked his companions to call him back, but they could not find him. Then the Prophet ﷺ said, “He was Gabriel ﷺ and had come to teach the people their religion.”

Abū ‘Abdullāh ﷺ said : He (the Prophet ﷺ) considered all that as features of perfect faith.

(39) CHAPTER.

باب :-

48. Narrated Abdullāh bin Abbās ﷺ : I was informed by Abū Sufyān that Heraculius had said to him, “ I asked you whether they were increasing or decreasing. You replied that they were increasing. Faith is like that till it is completed. I further asked you whether there was any-

٤٨ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ حَمْزَةَ قَالَ : حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنْ صَالِحٍ عَنْ ابْنِ ابْنِ شَهَابٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ ، أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ أَخْبَرَهُ قَالَ : أَخْبَرَنِي أَبُو سُفْيَانَ أَنَّ هِرَقْلَ قَالَ لَهُ : سَأَلْتُكَ : هَلْ يَزِيدُونَ أَمْ يَنْقُصُونَ ، فَرَعَمْتُ أَنَّهُمْ يَزِيدُونَ ، وَكَذَلِكَ الْإِيمَانُ حَتَّى يَتِمَّ ، وَسَأَلْتُكَ

body, who, after embracing his (the Prophet's) religion, became displeased and discarded it. You replied in the negative. This is a sign of true faith. When its cheerfulness enters the heart completely, nobody can be displeased with it."

هَلْ يَرْتَدُّ أَحَدٌ سَخَطُهُ لِدِينِهِ بَعْدَهُ
أَنْ يَدْخُلَ فِيهِ، فَرَعِمْتَ أَنْ لَا،
وَكَمَلَتْ لَكَ الْإِيمَانُ حِينَ تُخَالِطُ بِشَاشَتِهِ
الْقُلُوبَ لَا يَسْخَطُهُ أَحَدٌ -

(40) **CHAPTER.** The superiority of that person who leaves all suspicious things for the sake of his religion.

بَابُ فَضْلِ مَنْ اسْتَبْرَأَ لِدِينِهِ -

49. Narrated An-Nu'mān bin Bashīr رضي الله عنه: I heard Allāh's Apostle ﷺ saying, "Both legal and illegal things are evident but in between them there are doubtful (suspicious) things and most of the people have no knowledge about them. So whoever saves himself from these suspicious things saves his religion and his honour. And whoever indulges in these suspicious things is like a shepherd who grazes (his animals) near the meadow of someone else and at any moment he is liable to get in it. (O people!) Beware! Every king has a meadow and the meadow of Allāh ﷻ on the earth is His illegal (forbidden) things. Beware! There is a piece of flesh in the body if it becomes good (reformed) the whole body becomes good but if it gets spoilt the whole body gets spoilt and that is the heart.

٤٩ - حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا زَكَرِيَّا عَنْ
عَنْ عَامِرٍ، قَالَ: سَمِعْتُ النُّعْمَانَ بْنَ
بَشِيرٍ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ يَقُولُ: الْحَلَالُ بَيِّنٌ
وَالْحَرَامُ بَيِّنٌ، وَبَيْنَهُمَا
مُشَبَّهَاتٌ لَا يَعْلَمُهَا كَثِيرٌ مِنَ النَّاسِ،
فَمَنْ اتَّسَقَ الْمُشَبَّهَاتِ اسْتَبْرَأَ لِدِينِهِ
وَعِرْضِهِ، وَمَنْ وَقَعَ فِي الشُّبُهَاتِ
كَرَاعِي يَرْتَعِي حَوْلَ الْحِمَى، يُوشِكُ
أَنْ يَتَوَاقِعَهُ، أَلَا وَ إِنَّ لِكُلِّ مَلِكٍ
حِمًى، أَلَا إِنَّ حِمَى اللَّهِ فِي أَرْضِهِ حَرَامٌ،
أَلَا وَ إِنَّ فِي الْجَسَدِ مُضْغَةً إِذَا صَلَحَتْ
صَلَحَ الْجَسَدُ كُلُّهُ، وَإِذَا فَسَدَتْ فَسَدَ
الْجَسَدُ كُلُّهُ، أَلَا وَ هِيَ الْقَلْبُ -

(41) **CHAPTER.** To pay Al-Khumus (One fifth of the war booty to be given in the name of Allāh) is part of faith.

بَابُ آدَاءِ الْخُمْسِ مِنَ الْإِيمَانِ -

50. Narrated Abū Jamra : I

used to sit with Ibn Abbās  and he made me sit on his sitting place. He requested me to stay with him in order that he might give me a share from his property. So I stayed with him for two months. Once he told me that when the delegation of the tribe of Abdul Qais came to the Prophet , The Prophet  asked them, "Who are the people (i.e. you)? (Or) who are the delegates?" They replied, "We are from the tribe of Rabī'a." Then the Prophet  said to them, "Welcome! O people (or O delegates of 'Abdul Qais)! Neither will you have disgrace nor will you grieve." They said, "O Allāh's Apostle!  We cannot come to you except in the sacred months and there is the tribe of the infidels of Mudar intervening between you and us. So please order us to do some clear evident actions, so that we may convey them to our people at home, and enter Paradise (by acting on them)." Then they asked about drinks (what is legal and what is illegal). The Prophet  ordered them to do four things and forbade them four things. He ordered them to have faith in Allāh  only and asked them, "Do you know what believing in Allāh  only means?" They replied, "Allāh  and His Apostle  know better."

Thereupon the Prophet  said,

"It means :

٥٠ - حَدَّثَنَا عَلِيُّ بْنُ الْجَعْدِ قَالَ : أَخْبَرَنَا شُعْبَةُ عَنْ أَبِي جَمْرَةَ قَالَ : كُنْتُ أَقْعُدُ مَعَ ابْنِ عَبَّاسٍ يُجْلِسُنِي عَلَى سَرِيرِهِ فَقَالَ : أَقِيمْ عِنْدِي حَتَّى أَجْعَلَ لَكَ سَهْنًا مِنْ مَالِي ، فَأَقَمْتُ مَعَهُ شَهْرَيْنِ ثُمَّ قَالَ : إِنَّ وَفْدَ عَبْدِ الْقَيْسِ لَسَاءَ أَتَوْا النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : مَنْ الْقَوْمُ أَوْ مَنْ أَرْفَدُوا؟ قَالُوا : رَبِيعَةٌ ، قَالَ : مَرَّحِبًا بِالْقَوْمِ ، أَوْ بِأَلْوَقْدِ ، غَيْرَ خَزَايَا وَلَا نَدَامَى ، فَقَالُوا : يَا رَسُولَ اللَّهِ ، إِنَّا لَا نَسْتَطِيعُ أَنْ نَأْتِيكَ إِلَّا فِي شَهْرِ الْحَرَامِ ، وَبَيْنَنَا وَبَيْنَكَ هَذَا الْحَيُّ مِنْ كُفَّارٍ مُضَرٍّ ، فَمَرُّنَا بِأَمْرِ فَصْلٍ يُخْشِرُ بِهِ مَنْ وَرَاءَنَا وَتَدْخُلُ بِهِ الْجَنَّةَ ، وَسَأَلُوهُ عَنِ الْأَشْرِبَةِ ، فَأَمَرَهُمْ بِأَرْبَعٍ وَنَهَاهُمْ عَنْ أَرْبَعٍ ، أَمَرَهُمْ بِالْإِيمَانِ بِاللَّهِ وَحْدَهُ ، قَالَ : أَتَدْرُونَ مَا الْإِيمَانُ بِاللَّهِ وَحْدَهُ ؟ قَالُوا : اللَّهُ وَرَسُولُهُ أَعْلَمُ ، قَالَ : شَهَادَةٌ

1. To testify that none has the right to be worshipped but Allah ﷻ and Muhammad ﷺ is His Apostle.
2. To offer prayers perfectly
3. To pay the Zakāt.
4. To fast in the month of Ramadān.
5. And to pay Al-Khumus (1) (one fifth of the booty to be given in Allāh's Cause).

Then he forbade them four things, namely Hantam, Dubbā, Naqīr and Muzaffat or Muqaiyar; (These were the names of pots in which Alcoholic drinks were prepared) (The Prophet ﷺ mentioned the container of wine and he meant the wine itself). The Prophet ﷺ said, "Remember them (these instructions) and convey them to the people whom you have left behind."

(42) CHAPTER. What is said regarding this Statement: "The outcome of deeds depends upon the intentions, and the desire to get rewards from Allāh. And every person will have what he has intended to do."

And this includes faith, ablution, prayers, Zakāt, Hajj, fasting and all the Ahkām (2) (orders) of Allāh.

أَنَّ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ،
وَأَقَامُ الصَّلَاةَ، وَأَتَاءُ الزَّكَاةَ وَصِيَامَ
رَمَضَانَ وَأَنْ تَعْطُوا مِنَ الْمَغْنَمِ الْخُمْسَ
وَنَهَاكُمْ عَنْ أَرْبَعٍ، عَنْ الْحَنْثَمِ وَالِدُبَّاءِ
وَالنَّقِيرِ وَالْمُزَفَّاتِ، وَرَبَّاهَا قَالَ الْعُقَيْبِيُّ،
وَقَالَ: احْفَظُوا هُنَّ وَأَخْشِرُوا هُنَّ
مَنْ وَرَاءَكُمْ -

بَابُ مَا جَاءَ أَنَّ الْأَعْمَالَ بِالنِّيَّةِ
وَالْحِسْبَةِ، وَلِكُلِّ أَمْرٍ مَا تَوَى فَدَخَلَ
فِيهِ الْإِيمَانُ وَالْوُضُوءُ، وَالصَّلَاةُ،
وَالزَّكَاةُ، وَالْحَجُّ، وَالصَّوْمُ، وَالْأَحْكَامُ،

(1) See glossary for "Khumus".

(2) See glossary for "Ahkām."

Allāh ﷻ said, "Say: every one acts according to his own intentions." (17: 84).

And if a person maintains his family aiming at a reward from Allāh ﷻ, his deeds will be regarded as rewardable as giving alms.

And the Prophet ﷺ said, "Jihād and intention." means (Jihād to fight for Allāh's ﷻ cause. When there is no call for it one should have intention to do Jihād).

51. Narrated 'Umar (bin Al-Khattāb) ﷺ : Allāh's Apostle ﷺ said, "The outcome of deeds depends upon the intention and every person will have what he intended to do. So anyone who emigrated for Allāh ﷻ and His Apostle ﷺ then his emigration was for Allāh ﷻ and His Apostle ﷺ. And if he emigrated for worldly benefits or for a woman to marry, his emigration was what he emigrated for."

52. Narrated Abū Maṣ'ūd ﷺ : The Prophet ﷺ said, "If any person maintains his family (considering it as a rewardable good deed) sincerely for Allāh's sake then it is a (kind of) alms."

وَقَالَ اللَّهُ تَعَالَى - قُلْ كُلُّ يَعْمَلُ عَلَى شَاكِلَتِهِ - عَلَى نِيَّتِهِ ، وَتَفَقَّهُ الرَّجُلُ عَلَى أَهْلِهِ يَحْتَسِبُهَا ، صَدَقَةٌ ، وَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : وَلَكِنْ جِهَادٌ وَنِيَّةٌ -

٥١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ قَالَ : أَخْبَرَنَا مَالِكٌ عَنْ يَحْيَى بْنِ سَعِيدٍ ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ ، عَنْ عُلْقَمَةَ بِنْتِ وَقَّاصٍ ، عَنْ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : (الْأَعْمَالُ بِالنِّيَّةِ وَلِكُلِّ أَمْرٍ مَانَوَى ، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ فَهِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ ، وَمَنْ كَانَتْ هِجْرَتُهُ لِدُنْيَا يُصِيبُهَا أَوْ امْرَأَةٍ يَتَرَوَّجُهَا فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ) -

٥٢ - حَدَّثَنَا حَجَّاجُ بْنُ مَنِهَالٍ قَالَ : حَدَّثَنَا شُعْبَةُ قَالَ : أَخْبَرَنِي عَدِيُّ بْنُ ثَابِتٍ قَالَ : سَمِعْتُ عَبْدَ اللَّهِ بْنَ يَزِيدَ ، عَنْ أَبِي مَسْعُودٍ ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ (إِذَا أَتَفَقَّ الرَّجُلُ عَلَى أَهْلِهِ يَحْتَسِبُهَا فَهُوَ لَهُ صَدَقَةٌ) -

53. Narrated Sa'd bin Abi Waqqās : Allāh's Apostle ﷺ said, "You will be rewarded for whatever you spend for Allāh's sake even if it were a morsel which you put in your wife's mouth."

٥٣ - حَدَّثَنَا الْحَكَمُ بْنُ نَافِعٍ قَالَ : أَخْبَرَنَا شُعَيْبٌ عَنْ الزُّهْرِيِّ قَالَ : حَدَّثَنِي عَامِرُ بْنُ سَعْدٍ عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ أَنَّهُ أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : (إِنَّكَ لَنْ تُنْفِقَ نَفَقَةً تَبْتَغِي بِهَا وَجْهَ اللَّهِ إِلَّا أُجِرْتَ عَلَيْهَا حَتَّى مَا تَجْعَلُ فِي فِي امْرَأَتِكَ) -

(43) **CHAPTER**, The Statement of the Prophet ﷺ : Religion is to be sincere and true to Allāh ﷻ [i.e. obeying Him, attributing to Him what He deserves and doing Jihād for His sake]; to Allāh's Apostle ﷺ [i.e. to respect him greatly and to fight on his behalf both in his life-time and after his death and to follow his traditions]; to the rulers of the Muslims [i.e. to help them in their job of leading Muslims to the right path and alarm them if they are heedless] and to the Muslim commons (i.e. to be merciful to them).

باب قول النبي صلى الله عليه وسلم (الدين النصيحة لله ولرسوله ولأئمة المسلمين وعامتهم) - وقوله تعالى : - إِذَا نَصَحُوا اللَّهَ وَرَسُولَهُ -

And the Statement of Allāh ﷻ

"If they are true and sincere to Allāh ﷻ and His Apostle (Muhammad ﷺ)." (9 : 91)

54. Narrated Jarir bin Abdullāh : I gave the pledge to Allāh's Apostle ﷺ to do the following :

1. offer prayers perfectly
2. pay the Zakāt
3. and be sincere and true to every Muslim.

٥٤ - حَدَّثَنَا مُسَدَّدٌ قَالَ : حَدَّثَنَا يَحْيَى : عَنْ إِسْمَاعِيلَ ، قَالَ : حَدَّثَنِي قَيْسُ بْنُ أَبِي حَازِمٍ ، عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ ، قَالَ : بَايَعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى إِقَامِ الصَّلَاةِ ، وَإِيتَاءِ الزَّكَاةِ ، وَالنَّصْحِ لِكُلِّ مُسْلِمٍ -

55. Narrated Ziyād bin'Ilāqa :

I heard Jarīr bin'Abdullāh (Praising Allāh -). On the day when Al-Mughīra bin Shu'ba died, he (Jarīr) got up (on the pulpit) and thanked and Praised Allāh and said, "Be afraid of Allāh alone Who has none along with Him to be worshipped (You should) be calm and quiet till the (new) chief comes to you and he will come to you soon. Ask Allāh's forgiveness for your (late) chief because he himself loved to forgive others." Jarīr added, "Amma ba du (now then), I went to the Prophet and said, 'I give my solemn pledge to you for Islam.'" Then the Prophet asked me to promise to be sincere and true to every Muslim and so I gave my pledge. By the Lord of this mosque! I am sincere and true to you."

Then Jarīr asked for Allāh's forgiveness and came down (from the pulpit).

٥٥ - حَدَّثَنَا أَبُو الشَّعْثَانَ قَالَ : حَدَّثَنَا أَبُو عَوَانَةَ عَنْ زِيَادِ بْنِ عِلَاقَةَ قَالَ : سَمِعْتُ جَرِيرَ بْنَ عَبْدِ اللَّهِ يَقُولُ : يَوْمَ مَاتَ الْمُغِيرَةُ بْنُ شُعْبَةَ قَامَ فَحَمِدَ اللَّهَ وَاتَّقَى عَلَيْهِ وَقَالَ : عَلَيْكُمْ يَا تَقَاءَ اللَّهِ وَحْدَهُ لَا شَرِيكَ لَهُ ، وَالْوَقَارِ وَالسَّكِينَةِ حَتَّى يَأْتِيَكُمْ أَمِيرٌ ، فَإِنَّا يَا تَيْبُكُمْ الْآنَ ، ثُمَّ قَالَ : اسْتَغْفِرُوا لِمِيرِكُمْ فَإِنَّهُ كَانَ يُحِبُّ الْمَغْفُورَ ، ثُمَّ قَالَ : أَمَّا بَعْدُ فَإِنِّي أَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قُلْتُ : أَبَايُكَ عَلَى الْإِسْلَامِ ، فَشَرَطَ عَلَيَّ وَالنُّصْحَ لِكُلِّ مُسْلِمٍ ، فَبَايَعْتُهُ عَلَى هَذَا ، وَرَبُّ هَذَا الْمَسْجِدِ إِنِّي لَنَاصِحٌ لَكُمْ ، ثُمَّ اسْتَغْفَرَ وَنَزَلَ -

كتاب العلم

III. THE BOOK OF KNOWLEDGE :

In the Name of Allah,
the Most Beneficent, the Most Merciful

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1) **CHAPTER.** The superiority of knowledge, and the Statement of Allāh ﷻ :
“Allāh will raise up (in grades) those who believe among you and those who have knowledge and Allāh is aware of what you do.” (58 : 11) And the Statement of Allāh ﷻ : “My Lord, increase me in knowledge.” (20 : 114)

بابُ فَضْلِ الْعِلْمِ وَ قَوْلُ اللَّهِ تَعَالَى: - يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ - وَقَوْلِهِ عَزَّ وَجَلَّ - رَبِّ زِدْنِي عِلْمًا -

(2) **CHAPTER.** A person who is asked about knowledge while busy in some conversation and finishes his talk before answering the questioner.

بابُ مَنْ سُئِلَ عِلْمًا وَهُوَ مُشْتَغِلٌ فِي حَدِيثِهِ فَأَتَمَّ الْحَدِيثَ ثُمَّ أَجَابَ السَّائِلَ -

56. Narrated Abū Huraira رضي الله عنه : While the Prophet ﷺ was saying something in a gathering, a Bedouin came and asked him, “When would the Hour (Doomsday) take place?” Allāh’s Apostle ﷺ continued his talk, so some people said that Allāh’s Apostle ﷺ had heard the question, but did not like what that Bedouin had asked. Some of them said that Allāh’s Apostle ﷺ had not heard

٥٦ - حَدَّثَنَا مُحَمَّدُ بْنُ سِينَانَ قَالَ : حَدَّثَنَا فُلَيْحٌ ح ، وَحَدَّثَنِي إِسْرَافِيلُ بْنُ الْمُثَنِّرِ قَالَ : حَدَّثَنَا مُحَمَّدُ بْنُ فُلَيْحٍ قَالَ : حَدَّثَنِي أَبِي قَالَ : حَدَّثَنِي هَلَالُ بْنُ عَلِيٍّ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ أَبِي هُرَيْرَةَ قَالَ : (بَيْنَمَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي مَجْلِسٍ يُحَدِّثُ الْقَوْمَ جَاءَهُ أَعْرَابِي فَقَالَ : مَتَى السَّاعَةُ ؟ فَمَضَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُحَدِّثُ ، فَقَالَ بَعْضُ الْقَوْمِ : سَمِعَ مَا قَالَ فَكَّرَهُ مَا قَالَ ،

it. When the Prophet ﷺ finished his speech, he said, "Where is the questioner, who enquired about the Hour (Doomsday)?" The Bedouin said, "I am here, O Allāh's Apostle ﷺ." Then the Prophet ﷺ said, "When honesty is lost, then wait for the Hour (Doomsday)." The Bedouin said, "How will that be lost?" The Prophet ﷺ said, "When the power or authority comes in the hands of unfit persons, then wait for the Hour (Doomsday)."

وَقَالَ بَعْضُهُمْ : بَلْ لَمْ يَسْمَعْ ، حَتَّى إِذَا اقْتَضَى حَدِيثَهُ قَالَ : أَيْنَ أَرَاهُ السَّائِلَ عَنِ السَّاعَةِ ؟ قَالَ : هَا أَنَا يَا رَسُولَ اللَّهِ ، قَالَ : فَإِذَا ضَيَّعَتِ الْأَمَانَةُ فَانْتَظِرِ السَّاعَةَ ، قَالَ : كَيْفَ إِضَاعَتُهَا ؟ قَالَ : إِذَا وُسِّدَ الْأَمْرُ إِلَى غَيْرِ أَهْلِهِ فَانْتَظِرِ السَّاعَةَ -

(3) **CHAPTER.** Whoever raises his voice in (conveying) knowledge.

بَابُ مَنْ رَفَعَ صَوْتَهُ بِالْعِلْمِ -

57. Narrated 'Abdullāh bin 'Amr : The Prophet ﷺ remained behind us in a journey. He joined us while we were performing ablution for the prayer which was over-due. We were just passing wet hands over our feet (and not washing them properly) when the Prophet ﷺ addressed us in a loud voice and said twice or thrice : "Save your heels from the fire."

٥٧ - حَدَّثَنَا أَبُو النُّعْمَانِ عَارِمُ بْنُ الْفَخْلِ قَالَ : حَدَّثَنَا أَبُو حَوَّانَةَ عَنْ أَبِي بَشِيرٍ عَنْ يُونُسَ بْنِ مَاهِكٍ ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ : تَخَلَّفَ عَنَّا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَفَرَةٍ سَافِرُنَا هَمًّا ، فَأَذْرَكْنَا وَقَدْ أَرْمَقْنَا الصَّلَاةُ وَتَخَنُّنُ نَتَوَضَّأُ ، فَجَعَلْنَا نَمْسَحُ عَلَى أَرْجُلِنَا ، فَنَادَى بِأَعْلَى صَوْتِهِ : (وَيْلٌ لِلْأَعْقَابِ مِنَ النَّارِ ، مَرَّتَيْنِ أَوْ ثَلَاثًا) -

(4) **CHAPTER.** Concerning variety of words used by the narrators conveying different significations regarding the concept of narrating and which has importance for the Hadīth Scholars only.

بَابُ قَوْلِ الْمُحَدِّثِ : حَدَّثَنَا ، أَوْ أَخْبَرَنَا ، وَأَنْبَأَنَا ، وَقَالَ لَنَا الْحُمَيْدِيُّ : كَانَ عِنْدَ ابْنِ عُيَيْنَةَ حَدَّثَنَا وَأَخْبَرَنَا وَأَنْبَأَنَا ، وَسَمِعْتُ وَاحِدًا ، وَقَالَ ابْنُ

مَرْغُود : حَدَّثَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ الصَّادِقُ الْمَصْدُوقُ ، وَقَالَ شَقِيقٌ عَنْ عَبْدِ اللَّهِ : سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَلِمَةً ، وَقَالَ حَدَّثَنِي : حَدَّثَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَدِيثَيْنِ ، وَقَالَ أَبُو الْعَالِيَةِ : عَنْ ابْنِ عَبَّاسٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِيمَا يَرَوِي عَنْ رَبِّهِ عَزَّ وَجَلَّ ، وَقَالَ أَنَسٌ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَرَوِيهِ عَنْ رَبِّهِ عَزَّ وَجَلَّ ، وَقَالَ أَبُو هُرَيْرَةَ : عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَرَوِيهِ عَنْ رَبِّكُم عَزَّ وَجَلَّ -

58. Narrated Ibn 'Umar : Allāh's Apostle said, "Amongst the trees, there is a tree, the leaves of which do not fall and is like a Muslim. Tell me the name of that tree." Everybody started thinking about the trees of the desert areas. And I thought of the date-palm tree but felt shy to answer. The others asked, "What is that tree, O Allāh's Apostle ?" He replied, "It is the date-palm tree."

٥٨ - حَدَّثَنَا قُسَيْبَةُ ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ ، عَنْ ابْنِ عُمَرَ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : (إِنْ مِنْ الشَّجَرِ شَجَرَةٌ لَا يَسْقُطُ وَرَقُهَا ، وَإِنَّهُ مِثْلُ الْمُسْلِمِ فَحَدَّثُونِي مَا هِيَ ؟ فَوَقَعَ النَّاسُ فِي شَجَرِ الْوَادِي ، قَالَ عَبْدُ اللَّهِ : وَوَقَعَ فِي نَفْسِي أَنَّهَا النَّخْلَةُ ، فَاسْتَحْيَيْتُ ، ثُمَّ قَالُوا : مَا هِيَ يَا رَسُولَ اللَّهِ ؟ قَالَ : هِيَ النَّخْلَةُ -

(5) CHAPTER. The Imām asks his companions in order to test their knowledge.

59. Narrated Ibn 'Umar : The Prophet said, "Amongst the trees,

بَابُ طَرَحِ الْأَمَامِ الْمَسْئَلَةَ عَلَى أَصْحَابِهِ لِيَتَحَقَّرَ مَا عِنْدَهُمْ مِنَ الْعِلْمِ - ٥٩ - حَدَّثَنَا خَالِدُ بْنُ تَخْلَدٍ ، حَدَّثَنَا سُلَيْمَانُ ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دِينَارٍ عَنْ ابْنِ عُمَرَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ :

there is a tree, the leaves of which do not fall and is like a Muslim. Tell me the name of that tree." Everybody started thinking about the trees of the desert areas. And I thought of the date-palm tree. The others asked, "What is that tree, O Allāh's Apostle ﷺ?" He replied, "It is the date-palm tree."

(إن من الشجر شجرة لا يسقط ورقها، وإنها مثل المسلم، حذوني ما هي؟ قال: فتوقع الناس في شجر البوادي، قال عبد الله: فتوقع في نفسي أنها النخلة، ثم قالوا: حدثنا ما هي يا رسول الله؟ قال: هي النخلة.)

(6) **CHAPTER.** What is said about knowledge and the Statement of Allāh ﷻ :
"My Lord! Increase my knowledge."
(20 : 114)

باب ماجاء في العلم وقوله تعالى :
وقل رب زدني علماً .

(7) **CHAPTER.** Few explanations about the rules of the science of **Hadīth** which are not translated and we request our readers to see the Arabic Text of this

باب القراءة والعرض على المحدث، ورأى الحسن، والثوري، ومالك القراءة جائزة قال أبو عبد الله: سمعت أبا عاصم يذكر عن سفيان الثوري ومالك الإمام أنهما كانا يريان القراءة والسماع جائزة .

CHAPTER AND HADITHS No. 60, 61 AND 62 AS WELL.

٦٠ - حدثنا عبد الله بن موسى عن سفيان، قال: إذا قرئ على المحدث فلا بأس أن يقول: حدثني وسمعت، واحتج بعضهم في القراءة على العالم بحديث ضيham بن ثعلبة أنه قال للنبي صلى الله عليه وسلم: الله أمرك أن تفضل الصلوات؟ قال: نعم، قال: فهذه قراءة على النبي صلى الله عليه وسلم، أخبر ضيham قومه بذلك فأجازوه، واحتج مالك بالصك يقرأ على القوم فيقولون: أشهدنا فلان، ويقرأ ذلك قراءة

عَلَيْهِمْ ، وَ يُقْرَأُ عَلَى الْمُقْرِئِ فَيَقُولُ
الْقَارِئُ : أَقْرَأَنِي فُلَانٌ -

٦١ - حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامٍ ، قَالَ :
حَدَّثَنَا مُحَمَّدُ بْنُ الْحَسَنِ الْوَاسِطِيُّ ، عَنْ
عَوْفٍ ، عَنْ الْحَسَنِ قَالَ : لَا بَأْسَ بِالْقِرَاءَةِ
عَلَى الْعَالَمِ -

٦٢ - حَدَّثَنَا عَبْدُ اللَّهِ ، وَ أَخْبَرَنَا
مُحَمَّدُ بْنُ يُونُسَ الْفَرَبَرِيُّ ، وَ حَدَّثَنَا
مُحَمَّدُ بْنُ إِسْمَاعِيلَ الْبُخَارِيُّ قَالَ : حَدَّثَنَا
عَبْدُ اللَّهِ بْنُ مُوسَى بْنِ بَاذَامٍ عَنْ
سُفْيَانَ قَالَ : إِذَا قُرِئَ عَلَى الْمُحَدِّثِ
فَلَا بَأْسَ أَنْ يَقُولَ حَدَّثَنِي ، قَالَ :
وَ سَمِعْتُ أَبَا عَاصِمٍ يَقُولُ عَنْ مَالِكٍ
وَ سُفْيَانَ : الْقِرَاءَةُ عَلَى الْعَالَمِ وَقِرَاءَتُهُ
سَوَاءٌ -

63. Narrated Anas bin Mālik :

While we were sitting with the Prophet ﷺ in the mosque, a man came riding on a camel. He made his camel kneel down in the mosque, tied its foreleg and then said: "Who amongst you is Muhammad ﷺ ?" At that time the Prophet ﷺ was sitting amongst us (his companions) leaning on his arm. We replied, "This white man reclining on his arm." The man then addressed him, "O son of 'Abdul Muṭṭalib."

٦٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُونُسَ
قَالَ حَدَّثَنَا اللَّيْثُ عَنْ سَعِيدِ
هُوَ الْمُقْبَرِيُّ ، عَنْ شَرِيكَ ابْنِ عَبْدِ اللَّهِ
ابْنِ أَبِي نَعْمٍ ، أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ
يَقُولُ : بَيْنَمَا نَحْنُ جُلُوسٌ مَعَ النَّبِيِّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْمَسْجِدِ دَخَلَ
رَجُلٌ عَلَى جَمَلٍ فَأَنَاقَهُ فِي الْمَسْجِدِ ثُمَّ
عَقَلَهُ ، ثُمَّ قَالَ لَهُمْ : أَيُّكُمْ مُحَمَّدٌ ؟
وَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُتَّكِئٌ
بَيْنَ ظَهْرَآئِهِمْ ، فَقُلْنَا : هَذَا الرَّجُلُ
إِلَّا بَيْضُ الْمُتَّكِئِ ، فَقَالَ لَهُ الرَّجُلُ :

The Prophet ﷺ said, "I am here to answer your questions." The man said to the Prophet ﷺ, "I want to ask you something and will be hard in questioning. So do not get angry." The Prophet ﷺ said, "Ask whatever you want." The man said, "I ask you by your Lord, and the Lord of those who came before you, has Allāh sent you as an Apostle to all the people of the world?" The Prophet ﷺ replied, "By Allāh, yes." The man further said, "I ask you by Allah. Has He ordered you to offer perfectly five prayers a day?" He replied, "By Allāh, Yes." The man further said, "I ask you by Allah! Has He ordered you to fast this month of the year (i.e. Ramaḍan)?" He replied, "By Allah, Yes." The man further said, "I ask you by Allah. Has Allāh ordered you to take Zakāt from our rich people and distribute it amongst our poor people?" The Prophet ﷺ replied, "By Allāh, yes." Thereupon that man said, "I believe in all that with which you have been sent, and I have been sent by my people as a messenger, and I am Ḍimām bin Tha'laba from the brothers of Banī Sa'd bin Bakr."

ابن عبد المطلب ، فقال له النبي صلى الله عليه وسلم : قد أجبتك ، فقال الرجل لليتبي صلى الله عليه وسلم : إني سأئلك فمشدد عليك في المسألة فلا تجدد علي في نفسك ، فقال : سل عما بدا لك ، فقال : أسألك بربك ورب من قبلك ، الله أرسلك إلى الناس كلهم ؟ فقال : اللهم نعم ، قال أنشدك بالله ، الله أمرك أن تصلي الصلوات الخمس في اليوم والليلة ؟ قال : اللهم نعم ، قال : أنشدك بالله ، الله أمرك أن تصوم هذا الشهر من السنة ؟ قال : اللهم نعم ؟ قال : أنشدك بالله ، الله أمرك أن تأخذ هذه الصدقة من أغنيائنا فتقسمها على فقرائنا ؟ فقال النبي صلى الله عليه وسلم : اللهم نعم ، فقال الرجل : آمنت بما جئت به ، وأنا رسول من ورائي من قومي وأنا ضيمام بن ثعلبة أخوتي سعد ابن بكر ، رواه موسى وعلي بن عبد الحميد عن سليمان ، عن ثابت عن أنس ، عن النبي صلى الله عليه وسلم بهذا -

(8) **CHAPTER.** What is said regarding the hand to hand exchange (of books of knowledge), and the writing of knowledge by religious erudite men to different countries.

باب ما يذكر في المناولة وكتاب أهل العلم بالعلم إلى البلدان ، وقال أنس نسخ عثمان المصاحف فبعث

Anas says that 'Uthmān got the Qur'ān compiled and sent a few of its copies to far-off places. Abdullāh bin Umar, Yahyā bin Sa'īd and Mālik consider it permissible, and some people of Hijāz supported this opinion depending on the narration about the Prophet ﷺ, when the Prophet ﷺ got some instructions written to be given to the commander of the army, and told him (the commander) not to read them till he had reached such and such place. When that commander reached that place he read out what had been written to the people and informed them of the orders of the Prophet ﷺ.

يَهَا إِلَى الْإِفَاقِ، وَرَأَى عَبْدُ اللَّهِ بْنُ حُمَيْرٍ، وَيَحْيَى بْنُ سَعِيدٍ وَمَالِكٌ ذَلِكَ جَائِزًا، وَاجْتَمَعَ بَعْضُ أَهْلِ الْحِجَازِ فِي الْمُنَاقَلَةِ بِحَدِيثِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ كَتَبَ لَامِيرِ السَّرِيَّةِ كِتَابًا وَقَالَ: لَا تَقْرَأُوهُ حَتَّى تَبْلُغَ مَكَانَ كَذَا وَكَذَا، فَلَمَّا بَلَغَ ذَلِكَ الْمَكَانَ قَرَأَهُ عَلَى النَّاسِ وَ أَخْبَرَهُمْ بِأَمْرِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

64. Narrated 'Abdullāh bin Abbās : Once Allah's Apostle ﷺ gave a letter to a person and ordered him to go and deliver it to the Governor of Bahrein. (He did so) and the Governor of Bahrein sent it to Chousroes, who read that letter and tore it to pieces.

(The sub-narrator (Ibn Shihāb) thinks that Ibn Al-Musaiyab said that Allāh's Apostle ﷺ asked Allāh saying, "May Allāh tear them into pieces.")

٦٤ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ صَالِحٍ، عَنْ ابْنِ شِهَابٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبَّاسٍ أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثَ بِكِتَابِهِ رَجُلًا، وَأَمَرَهُ أَنْ يَدْفَعَهُ إِلَى عَظِيمِ الْبَحْرَيْنِ، فَدَفَعَهُ عَظِيمُ الْبَحْرَيْنِ إِلَى كِسْرَى، فَلَمَّا قَرَأَهُ مَرْقُوهٌ، فَحَسِبْتُ أَنَّ ابْنَ الْمُسَيَّبِ قَالَ: فَدَعَا عَلَيْهِمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَمْزَقُوا كُلُّهُمْ مَرْقُوقًا -

65. Narrated Anas bin Mālik : Once the Prophet ﷺ wrote a letter or

٦٥ - حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ أَبُو الْحَسَنِ، أَخْبَرَنَا عَبْدُ اللَّهِ قَالَ: أَخْبَرَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَتَبَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ

had an idea of writing a letter. The Prophet ﷺ was told that they (rulers) would not read letters unless they were sealed. So the Prophet ﷺ got a silver ring made with "Muhammad ﷺ, Allāh's Apostle" engraved on it. As if I were just observing its white glitter in the hand of the Prophet ﷺ

وَسَلَّمَ كِتَابًا أَوْ أَرَادَ أَنْ يَكْتُبَ فَقِيلَ لَهُ إِنَّهُمْ لَا يَقْرَءُونَ كِتَابًا إِلَّا مَخْتُومًا ، فَاتَّخَذَ خَاتَمًا مِنْ فِضَّةٍ نَقَشَهُ (مُحَمَّدٌ رَسُولُ اللَّهِ) كَأَنِّي أَنْظِرُ إِلَى بَيَاضِهِ فِي يَدِهِ ، فَقُلْتُ لِقَتَادَةَ : مَنْ قَالَ نَقَشَهُ مُحَمَّدٌ رَسُولُ اللَّهِ ؟ قَالَ : أَنَسٌ -

(9) **CHAPTER.** Whoever sat at the farther end of a gathering. And whoever found a place amongst a gathering and took his seat there.

بَابُ مَنْ قَعَدَ حَيْثُ يَنْتَهِي بِهِ الْمَجْلِسُ ، وَمَنْ رَأَى فُرْجَةً فِي الْحَلْفَةِ فَجَلَسَ فِيهَا -

66. Narrated Abū Wāqid Allaithi : While Allāh's Apostle ﷺ was sitting in the mosque with some people, three men came. Two of them came in front of Allāh's Apostle ﷺ and the third went away. The two persons kept on standing before Allāh's Apostle ﷺ for a while and then one of them found a place in the circle and sat there while the other sat behind the gathering, and the third one left. When Allāh's Apostle ﷺ finished his preaching, he said, "Shall I tell you about these three persons? One of them be-took himself to Allāh, so Allāh took him into His grace and mercy and

٦٦ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ : حَدَّثَنِي مَالِكٌ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ : أَنَّ أَبَا مَرْثَةَ مَوْلَى عَقِيلِ بْنِ أَبِي طَالِبٍ أَخْبَرَهُ عَنْ أَبِي وَاقِدٍ اللَّيْثِيِّ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَمَا هُوَ جَالِسٌ فِي الْمَسْجِدِ وَالنَّاسُ مَعَهُ إِذْ أَقْبَلَ ثَلَاثَةٌ نَفَرٍ ، فَأَقْبَلَ اثْنَانِ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَذَهَبَ وَاحِدٌ قَالَ : فَوَقَفَا عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَمَّا أَحَدُهُمَا فَرَأَى فُرْجَةً فِي الْحَلْفَةِ فَجَلَسَ فِيهَا ، وَأَمَّا الْآخَرُ فَجَلَسَ خَلْفَهُمْ ، وَأَمَّا الثَّالِثُ فَأَدْبَرَ ذَاهِبًا فَلَمَّا فَرَغَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : أَلَا أَخْبِرُكُمْ عَنْ النَّفَرِ الثَّلَاثَةِ : أَمَّا أَحَدُهُمْ فَأَوَى إِلَى اللَّهِ فَأَوَاهُ اللَّهُ إِلَيْهِ ،

accommodated him, the second felt shy from Allāh, so Allāh sheltered him in His mercy (and did not punish him), while the third turned his face from Allāh and went away, so Allāh turned His face from him likewise."

وَأَمَّا الْآخَرُ فَاسْتَحْيَا فَاسْتَحْيَا اللَّهُ مِنْهُ ،
وَأَمَّا الْآخَرُ فَأَعْرَضَ فَأَعْرَضَ اللَّهُ عَنْهُ .

(10) **CHAPTER** The Statement of the Prophet ﷺ : It is probable that a person who receives a piece of information indirectly may comprehend it better than he who has heard it directly from its source."

بَابُ قَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ ، رُبَّ مُبَلِّغٍ أَوْعَى مِنْ سَامِعٍ -

67. Narrated Abdur Rahmān bin Abī Bakra's father : Once the Prophet ﷺ was riding his camel and a man was holding its rein. The Prophet ﷺ asked, "What is the day today?" We kept quiet, thinking that he might give that day another name. He said, "Isn't it the day of Nahr (slaughtering of the animals of sacrifice)?" We replied, "Yes." He further asked, "Which month is this?" We again kept quiet, thinking that he might give it another name. Then he said, "Isn't it the month of Dhul-Hijja?" We replied, "Yes." He said, "Your blood, property and honour are sacred to one another (i.e. Muslims) like the sanctity of this day of yours, in this month of yours and in this city of yours."

It is incumbent upon the present ones to inform the absent ones for the informed ones (absent persons) might comprehend it (what I have said) better than the present auditors do."

٦٧ - حَدَّثَنَا مُسَدَّدٌ قَالَ : حَدَّثَنَا
بِشْرٌ قَالَ : حَدَّثَنَا ابْنُ عَوْنٍ ، عَنْ ابْنِ
سِيرِينَ ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي
بَكْرَةَ عَنْ أَبِيهِ : ذَكَرَ النَّبِيُّ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ قَعْدَةً عَلَى بَعِيرِهِ وَآمَسَكَ
إِنْسَانٌ بِخِطَامِهِ أَوْ بَزِمَاهُ ثُمَّ قَالَ : أَيُّ
يَوْمٍ هَذَا ؟ فَسَكَتْنَا حَتَّى ظَنَنَّا أَنَّهُ
سَيُسَمِّيهِ سِوَى اسْمِهِ ، قَالَ : أَلَيْسَ يَوْمَ
النَّحْرِ ؟ قُلْنَا : بَلَى ، قَالَ : فَأَيُّ شَهْرٍ هَذَا ؟
فَسَكَتْنَا حَتَّى ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ بِغَيْرِ
اسْمِهِ فَقَالَ : أَلَيْسَ بِذِي الْحِجَّةِ ؟ قُلْنَا :
بَلَى ، قَالَ : فَانْ دِمَاءَكُمْ وَآمَوَالَكُمْ
وَأَعْرَاضَكُمْ بَيْنَكُمْ حَرَامٌ كَحُرْمَةِ
يَوْمِكُمْ هَذَا ، فِي شَهْرِكُمْ هَذَا ،
فِي بَلَدِكُمْ هَذَا ، لِيُبَلِّغَ الشَّاهِدُ الْغَائِبَ ،
فَإِنَّ الشَّاهِدَ عَسَى أَنْ يَبْلُغَ مَنْ هُوَ
أَوْعَى لَهُ مِنْهُ -

(11) **CHAPTER** It is essential to know a thing first before saying or acting upon it, according to the Statement of Allāh ﷻ : "So know (O Muhammad ﷺ) that none has the right to be worshipped but Allāh," (47 : 19) So Allāh stated that one should acquire knowledge first. And religious scholars are the inheritors of the Prophets i.e. they inherit knowledge. And whoever gains knowledge is lucky and gains a great thing and if a person follows a way that leads to acquisition of (religious) knowledge Allāh ﷻ will make easy for him the way to Paradise. Allāh ﷻ said, "It is only those who have knowledge among His slaves fear Allāh ﷻ." (35 : 28) And Allāh said, "But none will grasp their meanings save the wise." (29:28) (And also Allāh's Statement): "And they say: Had we but listened or used our intelligence we would not have been among the dwellers of the blazing fire." (67 : 10) And Allāh ﷻ also said, "Are those who know equal to those who know not?" (39 : 9)

And the Prophet ﷺ said, "If Allāh ﷻ wants to do good to a person, He makes him comprehend the religion and of course knowledge is attained by learning." Abū Dhar pointing towards his neck said, "If you put the sword on this (my neck to kill me) and if I realized that, before this sword could work, I could say even one sentence which I heard from the Prophet ﷺ, I would say it. (Indicating that one should convey the knowledge that one has acquired to the others)." And

بَابُ الْعِلْمِ قَبْلَ الْقَوْلِ وَالْعَمَلِ
لِقَوْلِ اللَّهِ تَعَالَى - فَاعْلَمُ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ -
فَبَدَأَ بِالْعِلْمِ ، وَأَنَّ الْعُلَمَاءَ هُمْ وَرَثَةُ
الْأَنْبِيَاءِ ، وَرَثُوا الْعِلْمَ ، مَنْ أَخَذَهُ
أَخَذَ بِحِظِّ وَافِرٍ ، وَمَنْ سَلَكَ طَرِيقًا
يَطْلُبُ بِهِ عِلْمًا سَهَّلَ اللَّهُ لَهُ طَرِيقًا
إِلَى الْجَنَّةِ ، وَقَالَ جَلَّ ذِكْرُهُ - إِنَّمَا
يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ - وَقَالَ -
وَمَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ ، وَقَالُوا لَوْ
كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ
السَّعِيرِ - وَقَالَ - هَلْ يَسْتَوِي الَّذِينَ
يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ - وَقَالَ
النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (مَنْ يُرِدِ اللَّهُ
بِهِ خَيْرًا يُفْقِهْهُ فِي الدِّينِ وَ إِنَّمَا الْعِلْمُ
بِالتَّعَلُّمِ) - وَقَالَ أَبُو ذَرٍّ : لَوْ وَضَعْتُمْ
الصَّنَمَ صَامَةً عَلَى هَذِهِ ، وَأَشَارَ إِلَى قَفَاهُ ،
ثُمَّ ظَنَنْتُ أَنِّي أَنْفِذُ كَلِمَةً سَمِعْتُهَا
مِنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَبْلَ أَنْ
يُجَيِّزُوا عَلَيَّ لَأَنْفَذْتُهَا ، وَقَالَ ابْنُ
عَبَّاسٍ : كُونُوا رَبَّانِيِّينَ حُلَمَاءَ فَقَهَاءَ ،
عُلَمَاءَ ، وَيُقَالُ : الرَّبَّانِيُّ الَّذِي يُرَبِّي
النَّاسَ بِصِفَارِ الْعِلْمِ قَبْلَ كِبَارِهِ -

Ibn Abbās said, "You should be faithful slaves to your Lord, forgiving and wise and erudite and learned men." And it is said that a good instructor to his Lord is that person who starts teaching people simple subjects before touching big (difficult) ones.

(12) **CHAPTER.** The Prophet ﷺ used to take care of the people in preaching by selecting a suitable time so that they might not run away (never bored them with sermons and knowledge all the time).

68. Narrated Ibn Mas'ūd : The Prophet ﷺ used to take care of us in preaching by selecting a suitable time, so that we might not get bored. (He abstained from pestering us with sermons and knowledge all the time).

69. Narrated Anas bin Mālik : The Prophet ﷺ said, "Facilitate things to people (concerning religious matters), and do not make it hard for them and give them good tidings and do not make them run away (from Islam)."

(13) **CHAPTER.** Whoever fixed a special day for giving (a religious talk) to the students.

70. Narrated Abū Wā'il : Abdullah used to give a religious talk to the people on every Thursday. Once a

بَابُ مَا كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَخَوَّلُهُمْ بِالْمَوْعِظَةِ وَالْعِلْمِ كَيْ لَا يَتَفَرُّوا -

٦٨ - حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ قَالَ : أَخْبَرَنَا سُهَيْبَانُ ، عَنْ الْأَعْمَشِ ، عَنْ أَبِي وَائِلٍ ، عَنْ ابْنِ مَسْعُودٍ قَالَ : كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَخَوَّلُنَا بِالْمَوْعِظَةِ فِي الْإِيَّامِ كَرَاهَةِ السَّامَةِ عَلَيْنَا -

٦٩ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ : حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ : حَدَّثَنَا شُعْبَةُ قَالَ : حَدَّثَنِي أَبُو التَّيَّاحِ ، عَنْ أَنَسٍ ، عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ (يَسْرُوا وَلَا تُعَسِّرُوا ، وَبَشِّرُوا وَلَا تُنْقِرُوا) -

بَابُ مَنْ جَعَلَ لَاهِلِ الْعِلْمِ أَيَّامًا مَعْلُومَةً -

٧٠ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ قَالَ : حَدَّثَنَا جَرِيرٌ ، عَنْ مَنْصُورٍ ، عَنْ أَبِي وَائِلٍ قَالَ : كَانَ عَبْدُ اللَّهِ يُذَكِّرُ

person said, "O Aba 'Abdur-Rahmān! (By Allāh) I wish you gave us the religious talk daily." He replied, "The only thing which prevents me from doing so, is that I hate to bore you, and no doubt I take care of you in preaching by fixing a time for such a talk just as the Prophet ﷺ used to do with us, for fear of making us bored."

(14) **CHAPTER.** If Allāh ﷻ wants to do good to a person, He makes him comprehend the religion. (Qur'ān and Hadīth)

71. Narrated Mu'āwiyah ﷺ in a sermon: I heard Allāh's Apostle ﷺ saying, "If Allāh wants to do good to a person, He makes him comprehend the religion. I am just a distributor, but the grant is from Allāh. (And remember) that this nation (true muslims) will keep on following Allāh's teachings strictly and they will not be harmed by any one going on a different path till Allāh's order (Day of Judgement) is established."

(15) **CHAPTER.** (The superiority) of comprehending knowledge.

72. Narrated Ibn 'Umar ﷺ : We were with the Prophet ﷺ and a spadix

النَّاسَ فِي كُلِّ خَمِيسٍ ، فَقَالَ لَهُ رَجُلٌ :
يَا أَبَا عَبْدِ الرَّحْمَنِ ، لَوَدِدْتُ أَنَّكَ
ذَكَرْتَنَا كُلَّ يَوْمٍ ، قَالَ : أَمَا إِنَّهُ
يَمْنَعُنِي مِنْ ذَلِكَ أَنِّي أَكْرَهُ أَنْ أَمْلِكُكُمْ ،
وَإِنِّي أَتَخَوَّلُكُمْ بِالْمَوْعِظَةِ كَمَا كَانَ النَّبِيُّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَخَوَّلُنَا بِهَا خَافَةَ
السَّامَةَ عَلَيْنَا .

بَابُ مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا
يُفْقَهُهُ فِي الدِّينِ .

٧١ - حَدَّثَنَا سَعِيدُ بْنُ عَفِيرٍ قَالَ :
حَدَّثَنَا ابْنُ وَهْبٍ ، عَنْ يُونُسَ ، عَنْ
ابْنِ شِهَابٍ قَالَ : قَالَ حُمَيْدُ بْنُ
عَبْدِ الرَّحْمَنِ : سَمِعْتُ مُعَاوِيَةَ خَطِيبًا
يَقُولُ : سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
يَقُولُ (مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفْقَهُهُ
فِي الدِّينِ ، وَإِنَّمَا أَنَا قَاسِمٌ وَاللَّهُ يُعْطِي ،
وَلَنْ تَزَالَ هَذِهِ الْأُمَّةُ قَائِمَةٌ عَلَى أَمْرِ
اللَّهِ لَا يَضُرُّهُمْ مَنْ خَالَفَهُمْ حَتَّى يَأْتِيَ
أَمْرُ اللَّهِ) .

بَابُ الْفَقْهِ فِي الْعِلْمِ .

٧٢ - حَدَّثَنَا عَلِيُّ ، قَالَ : حَدَّثَنَا سُفْيَانُ
قَالَ ، قَالَ لِي ابْنُ أَبِي نَجِيحٍ ، عَنْ مُجَاهِدٍ
قَالَ : صَحِبْتُ ابْنَ عُمَرَ إِلَى الْمَدِينَةِ فَلَمْ
أَسْمَعْهُ يُحَدِّثْ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ إِلَّا حَدِيثًا وَاحِدًا قَالَ (كُنَّا

of date-palm tree was brought to him. On that he said, "Amongst the trees, there is a tree which resembles a Muslim." I wanted to say that it was the date-palm tree but as I was the youngest of all (of them) I kept quiet. And then the Prophet ﷺ said, "It is the date-palm tree."

(16) **CHAPTER.** The desire to acquire knowledge and wisdom similar to what others have—and 'Umar رضي الله عنه said, "Every one must acquire sound religious knowledge early before he becomes a chief." (Abu 'Abdullah said: The companions of the Prophet had studied in spite of the fact that they were old in age).

73. Narrated Abdullah bin Mas'ud رضي الله عنه: The Prophet ﷺ said, "Do not wish to be like anyone except in two cases. (1) The first is a person to whom Allāh has given wealth and he spends it righteously; the second is the one whom Allāh has given wisdom and he acts according to it and teaches it to others."

(17) **CHAPTER.** What is said about the journey of The Prophet Moses عليه السلام (when he went) in the sea to meet Al-Khādir. And the Statement of Allāh:

عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأُتِيَ بِجُمَارٍ فَقَالَ: إِنَّ مِنَ الشَّجَرِ شَجَرَةً مِثْلُهَا كَمِثْلِ الْمُسْلِمِ، فَأَرَدْتُ أَنْ أَقُولَ هِيَ النَّخْلَةُ، فَإِذَا أَنَا أَصْغَرُ الْقَوْمِ فَسَكَتُ، قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: هِيَ النَّخْلَةُ -

بَابُ الْإِغْتِيَاظِ فِي الْعِلْمِ وَالْحِكْمَةِ
وَقَالَ عُمَرُ: تَفَقَّهُوْا قَبْلَ أَنْ تُسَوِّدُوا:

٧٣ - حَدَّثَنَا الْحُمَيْدِيُّ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنِي إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ عَلَى غَيْرِ مَا حَدَّثَنَاهُ الزُّهْرِيُّ قَالَ: سَمِعْتُ قَتَسَ بْنَ أَبِي حَازِمٍ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (لَا حَسَدَ إِلَّا فِي اثْنَتَيْنِ: رَجُلٍ آتَاهُ اللَّهُ مَالًا فَسَلَّطَ عَلَيْهِ هَلَكَتِهِ فِي الْحَقِّ، وَرَجُلٍ آتَاهُ اللَّهُ الْحِكْمَةَ فَهُوَ يَقْضِي بِهَا وَيُعَلِّمُهَا -

بَابُ مَا ذُكِرَ فِي ذَهَابِ مُوسَى صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْبَحْرِ إِلَى الْخَضِرِ وَقَوْلِهِ تَعَالَى - هَلْ أَتَّبِعُكَ عَلَى أَنْ تُعَلِّمَنِي مِمَّا عُلِّمْتَ رُشْدًا -

“May I follow you,
On the condition that
You teach me something
Of the knowledge
Which you have been taught?”
(18 : 66)

74. Narrated Ibn 'Abbās رضي الله عنه that he and Hur bin Qais bin Hishn Al-Fazārī had argued about the companion of the Prophet Moses and he had said that he had been Khaḍir. Ubai bin Ka'b passed by them and Ibn 'Abbās called him and said “My friend (Hur) and I have argued about Moses' companion the way to meet whom was asked by Moses. Did you hear about him from the Prophet ﷺ?” Ubai bin Ka'b replied in the affirmative and said, “I heard the Prophet ﷺ saying, ‘Once, while Moses was sitting in a gathering of Banī Israel, a man came and asked him whether he knew a person who had more knowledge than he (Moses). Moses replied in the negative. Then Allāh sent the Divine Inspiration to Moses: ‘Yes, Our slave Khaḍir knows more than you.’ Then Moses asked Allāh the way to meet Khaḍir. And so Allāh made the fish as the sign and He informed Moses that when the fish was

٧٤ - حَدَّثَنِي مُحَمَّدُ بْنُ غُرَيْرٍ الزُّهْرِيُّ قَالَ : حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ : حَدَّثَنِي أَبِي، عَنْ صَالِحٍ، عَنْ ابْنِ شِهَابٍ، حَدَّثَ أَنَّ عُبَيْدَ اللَّهِ بْنَ عَبْدِ اللَّهِ، أَخْبَرَهُ عَنْ ابْنِ عَبَّاسٍ أَنَّهُ تَمَارَى هُوَ وَالْحُرُّ بْنُ قَبَسٍ بْنِ حِصْنٍ الْفَزَارِيُّ فِي صَاحِبِ مُوسَى : فَقَالَ ابْنُ عَبَّاسٍ : هُوَ خَضِيرٌ، فَمَرَّ بِهِمَا أَبِي بْنُ كَعْبٍ، فَدَعَاهُ ابْنُ عَبَّاسٍ، فَقَالَ إِنِّي تَمَارَيْتُ أَنَا وَصَاحِبِي هَذَا فِي صَاحِبِ مُوسَى الَّذِي سَأَلَ مُوسَى السَّبِيلَ إِلَى لَقِيهِ هَلْ سَمِعْتَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَذْكُرُ شَأْنَهُ ؟ قَالَ : نَعَمْ، سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ : بَيْنَمَا مُوسَى فِي مَلَأٍ مِنْ بَنِي إِسْرَائِيلَ، جَاءَهُ رَجُلٌ، فَقَالَ : هَلْ تَعْلَمُ أَحَدًا أَعْلَمَ مِنْكَ ؟ قَالَ مُوسَى : لَا، فَأَوْحَى اللَّهُ إِلَى مُوسَى : بَلَى عَبْدُنَا خَضِيرٌ، فَسَأَلَ مُوسَى السَّبِيلَ إِلَيْهِ، فَجَعَلَ اللَّهُ لَهُ الْحُوتَ آيَةً وَقِيلَ لَهُ إِذَا فَتَدَّتْ الْحُوتُ فَارْجِعْ

lost, he should return (to the place where he had lost it) and there he would meet him (Al-Khādir). And thus Moses kept on looking in the sea for the trail of the fish and when (they reached a certain place), the servant of Moses said, 'Look! while we were sitting near the rock, I forgot the fish and it was only Satan who made me forget.' On that Moses replied, 'That is the place we have been looking for.' (18: 64) And then they returned by retracing their foot-steps and found Khādir. (And) what happened further to them is narrated in the Holy Qur'ān by Allāh.

(18) **CHAPTER.** The Statement of the Prophet ﷺ : "O Allāh! Bestow on him (Ibn 'Abbās) the knowledge of the Book (Qur'ān)."

75. Narrated Ibn 'Abbās : Once the Prophet ﷺ embraced me and said, "O Allāh! Bestow on him the knowledge of the Book (Qur'ān)."

(19) **CHAPTER.** At what age may the quotation of the Ḥadīth from a boy is acceptable.

76. Narrated Ibn Abbās : Once

فَاِنَّكَ سَتَلْقَاهُ وَكَانَ يَتَّبِعُ اثَرَهُ الْحَوْتَ فِي الْبَحْرِ ، فَقَالَ لِمُوسَى فَتَاهُ : اَرَأَيْتَ اِذَا اَوَيْنَا اِلَى الصَّخْرَةِ فَاتَى نَسِيتُ الْحَوْتَ وَمَا اَنْسَانِيهِ اِلَّا الشَّيْطَانُ اَنْ اَذْكُرُهُ ، قَالَ ذَلِكَ مَا كُنَّا نَبْغُ فَارْتَدَّا عَلَى اَثَارِهِمَا قَصَصًا فَوَجَدَا خَضِرًا فَكَانَ مِنْ شَأْنِهَا الَّذِي قَصَّ اللَّهُ عَزَّ وَجَلَّ فِي كِتَابِهِ -

بابُ قَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : (اللَّهُمَّ عَلِّمْنَاهُ الْكِتَابَ) -

٧٥ - حَدَّثَنَا أَبُو مَعْمَرٍ قَالَ : حَدَّثَنَا عَبْدُ الْوَارِثِ قَالَ : حَدَّثَنَا خَالِدٌ ، عَنْ عِكْرِمَةَ ، عَنْ ابْنِ عَبَّاسٍ قَالَ : (ضَمَّنِي رَسُولُ اللَّهِ صَلَّى عَلَيْهِ وَسَلَّمَ وَقَالَ : اللَّهُمَّ عَلِّمْنَاهُ الْكِتَابَ) -

بابُ مَنْ يَبْصِحُ سَاعَ الصَّغِيرِ -

٧٦ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ قَالَ : حَدَّثَنِي مَالِكٌ ، عَنْ ابْنِ شِهَابٍ ، عَنْ

I was riding a she-ass and had (just) attained the age of puberty and Allāh's Apostle ﷺ was offering the prayer at Minā. There was no wall in front of him and I passed in front of some of the row while they were offering their prayers. There I let my she-ass loose to graze and entered one of the rows and nobody objected to my deed.

عُبَيْدُ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُثْبَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ: أَقْبَلْتُ رَاكِبًا عَلَى حِمَارٍ أَنَا وَأَنَا يَوْمَئِذٍ قَدْ نَاهَزْتُ الْإِحْتِلَامَ وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي بِمِثْنِي إِلَى غَيْرِ جِدَارٍ فَمَرَرْتُ بَيْنَ يَدَي بَعْضِ الصَّفِّ، وَأَرْسَلْتُ الْأَنَانَ تَرْتَعُ، وَدَخَلْتُ فِي الصَّفِّ فَلَمْ يُشْكَرْ ذَلِكَ عَلَى أَحَدٍ.

77. Narrated Maḥmūd bin Rabī'a : When I was a boy of five, I remember, the Prophet ﷺ took water from a bucket (used for getting water out of a well) with his mouth and threw it on my face.

٧٧ - حَدَّثَنِي مُحَمَّدُ بْنُ يُونُسَ قَالَ: حَدَّثَنَا أَبُو مُسْهِرٍ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ حَرْبٍ حَدَّثَنِي الزُّهْرِيُّ عَنْ الزُّهْرِيِّ، عَنْ مُحَمَّدٍ بْنِ الرَّبِيعِ قَالَ: عَقَلْتُ مِنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِجَّةً مَجَّهَا فِي وَجْهِهِ وَأَنَا ابْنُ خَمْسٍ سِنِينَ مِنْ دَلْوٍ.

(20) **CHAPTER.** To go out in search of knowledge. And Jābir bin 'Abdullāh travelled for one month to get a single Hadīth from Abdullāh bin Unais.

بابُ الْخُرُوجِ فِي طَلَبِ الْعِلْمِ،
وَرَحَلَ جَابِرُ بْنُ عَبْدِ اللَّهِ مَسِيرَةَ شَهْرٍ، إِلَى عَبْدِ اللَّهِ بْنِ أُنَيْسٍ فِي حَدِيثٍ وَاحِدٍ.

78. Narrated Ibn Abbas : Hur bin Qais bin Hisn Al-Fazari and I argued about the companion of the Prophet Moses. Ubai bin Ka'b passed by us and I called him and said, "My friend (Hur)

٧٨ - حَدَّثَنَا أَبُو الْقَاسِمِ خَالِدُ بْنُ خَلْفَةَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ قَالَ: قَالَ الْأَوْزَاعِيُّ: أَخْبَرَنَا الزُّهْرِيُّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُثْبَةَ بْنِ مَسْعُودٍ، عَنْ ابْنِ عَبَّاسٍ أَنَّهُ تَمَارَى هُوَ وَالْحُرُّ ابْنُ قَيْسٍ ابْنِ حِصْنِ الْفَزَارِيِّ فِي صَاحِبِ مُوسَى، فَمَرَّ بِهِمَا أُبَيُّ بْنُ كَعْبٍ فَدَعَاهُ ابْنُ

and I have argued about Moses' companion the way to meet whom was asked by Moses. Did you hear about him from the Prophet ﷺ ?" Ubai bin Ka'b replied in the affirmative and said that he had heard the Prophet ﷺ saying, "Once while Moses was sitting in a gathering of Banī Israel, a man came and asked him whether he knew a person who had more knowledge than he (Moses). Moses replied in the negative. Then Allāh sent the Divine Inspiration to Moses: '—Yes, Our slave Khaḍir knows more than you. Then Moses asked Allāh the way to meet Al-Khaḍir. And so Allāh made the fish as a sign and He informed Moses that when the fish was lost, he should return (to the place where he had lost it) and there he would meet him (Al-Khaḍir). (And) thus Moses kept on looking in the sea for the trail of the fish and (when they reached a certain place) the servant of Moses said, 'Look! While we were sitting near the rock, I forgot the fish and it was only Satan who made me forget.' On that Moses said, 'That is the place we have been looking for.' (And) then they returned by retracing their footsteps and found Khaḍir. (And) what happened further about them is narrated in the Holy Qur'ān by Allāh."

عَبَّاسٍ : فَقَالَ : إِنِّي تَمَارَيْتُ أَنَا وَصَاحِبِي هَذَا فِي صَاحِبِ مُوسَى الَّذِي سَأَلَ السَّبِيلَ إِلَى لُقْيَاهُ ، هَلْ سَمِعْتَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَذْكُرُ شَأْنَهُ ؟ فَقَالَ أَنِّي : نَعَمْ ، سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَذْكُرُ شَأْنَهُ ، يَقُولُ : بَيْنَمَا مُوسَى فِي مَلَأَ مِنْ بَنِي إِسْرَائِيلَ إِذْ جَاءَهُ رَجُلٌ فَقَالَ : أَتَعْلَمُ أَحَدًا أَعْلَمَ مِنْكَ ؟ قَالَ مُوسَى : لَا ، فَأَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَى مُوسَى : بَلَى ، عَبْدُنَا خَضِيرٌ ، فَسَأَلَ السَّبِيلَ إِلَى لُقْيَاهُ ، فَجَعَلَ اللَّهُ لَهُ الْحُوتَ آيَةً : وَقِيلَ لَهُ إِذَا فَقَدْتَ الْحُوتَ فَارْجِعْ فَإِنَّكَ سَتَلْقَاهُ : فَكَانَ مُوسَى صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَنْتَبِعُ أَثَرَ الْحُوتِ فِي الْبَحْرِ فَقَالَ فَتَى مُوسَى لِمُوسَى : أَرَأَيْتَ إِذَا أَوْيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ الْحُوتَ وَمَا أَنْسَانِيهِ إِلَّا الشَّيْطَانُ أَنْ أَذْكُرَهُ : قَالَ مُوسَى ذَلِكَ مَا كُنَّا نَبْغِ فَارْتَدَّا عَلَى آثَارِهِمَا قَصَصًا ، فَوَجَدَا خَضِيرًا ، فَكَانَ مِنْ شَأْنِهِمَا مَا قَصَّ اللَّهُ فِي كِتَابِهِ ،

(21) **CHAPTER.** The superiority of a person who learns and then teaches others.

بَابُ فَضْلِ مَنْ عَلَّمَ وَعَلَّمَ

79. Narrated Abū-Mūsa  : The Prophet  said, "The example of guidance and knowledge with which Allāh has sent me is like abundant rain falling on the earth, some of which was fertile soil that absorbed rain water and brought forth vegetation and grass in abundance. (And) another portion of it was hard and held the rain water and Allāh benefitted the people with it and they utilized it for drinking, making their animals drink from it and for irrigation of the land for cultivation. (And) a portion of it was barren which could neither hold the water nor bring forth vegetation (then that land did not give any benefits). The first is the example of the person who comprehends Allāh's religion and gets benefit (from the knowledge) which Allāh has revealed through me (the Prophet) and learns and then teaches others. The last example is that of a person who does not care for it and does not take Allāh's guidance revealed through me (He is like that barren land)."

(22) **CHAPTER.** What is said regarding the disappearance of the (religious) knowledge and the appearance of (religious) ignorance—. And Rabi' a said, "It is not wise for a person who has been gifted with a part of the (religious) knowledge to waste himself (by abstaining from teaching it to others)."

٧٩ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ، قَالَ حَدَّثَنَا حَمَّادُ بْنُ أَسَامَةَ، عَنْ بُرَيْدِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: (مِثْلُ مَا بَعَثَنِي اللَّهُ مِنَ الْهُدَى وَالْعِلْمِ كَمِثْلِ الْغَيْثِ الْكَثِيرِ أَصَابَ أَرْضًا، فَكَانَ مِنْهَا نَقِيَّةٌ قَبِلَتْ الْمَاءَ فَأَنْبَتَتِ الْكَلَّا وَالْعُشْبَ الْكَثِيرَ. وَكَانَتْ مِنْهَا أَجَادِبُ أُمْسَكَتِ الْمَاءَ فَتَنَفَّعَ اللَّهُ بِهَا النَّاسُ فَشَرِبُوا وَسَقَوْا وَزَرَعُوا، وَأَصَابَتْ مِنْهَا طَائِفَةٌ أُخْرَى إِنَّمَا هِيَ قِيعَانٌ لَا تُمْسِكُ مَاءً وَلَا تُنْشِئُ كَلًّا، فَذَلِكَ مِثْلُ مَنْ فُقِدَ فِي دِينِ اللَّهِ وَنَفَعَهُ مَا بَعَثَنِي اللَّهُ بِهِ فَعَلِمَ وَعَلَّمَ، وَمِثْلُ مَنْ لَمْ يَرْفَعْ بِذَلِكَ رَأْسًا وَلَمْ يَقْبَلْ هُدَى اللَّهِ الَّذِي أُرْسِلْتُ بِهِ): قَالَ أَبُو عَبْدِ اللَّهِ: قَالَ إِسْحَاقُ: وَكَانَ مِنْهَا طَائِفَةٌ قَبِلَتْ الْمَاءَ قَاعٌ: يَعْلُوهُ الْمَاءُ، وَالصَّفْصَفُ الْمُسْتَوِيُّ مِنَ الْأَرْضِ -

بَابُ رَفْعِ الْعِلْمِ وَظُهُورِ الْجَهْلِ.
وَقَالَ رَبِيعَةُ: لَا يَنْبَغِي لِأَحَدٍ عِنْدَهُ شَيْءٌ مِنَ الْعِلْمِ أَنْ يُضَيِّعَ نَفْسَهُ -

80. Narrated Anas  : Allāh's Apostle  said, "Amongst the signs of the Hour (Doomsday) are (the following) :

1. The disappearance of (religious) knowledge.
2. (Religious) ignorance will prevail.
3. Taking of Alcoholic drinks.
4. Prevalence of open illegal sexual intercourse.

81. Narrated Anas  : I am narrating to you a Hadīth which nobody will tell you about after me. I heard Allāh's Apostle  saying, "Amongst the signs of the Hour (Doomsday) are (the following):

1. The diminution of (religious) knowledge.
2. The appearance of (religious) ignorance.
3. Prevalence of open illegal sexual intercourse.
4. Women will increase in number and men will decrease so much that one man will look after fifty women."

(23 CHAPTER. The superiority of (religious) knowledge.

٨٠ - حَدَّثَنَا عِمْرَانُ بْنُ مَيْسَرَةَ

قَالَ : حَدَّثَنَا عَبْدُ الْوَارِثِ ، عَنْ أَبِي التَّيَّاحِ ، عَنْ أَنَسٍ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (إِنَّ مِنْ أَشْرَاطِ السَّاعَةِ أَنْ يُرْفَعَ الْعِلْمُ : وَيَنْبُتَ الْجَهْلُ : وَيُشْرَبُ الْخَمْرُ : وَيَظْهَرَ الزَّانَا) -

٨١ - حَدَّثَنَا مُسَدَّدٌ قَالَ حَدَّثَنَا يَحْيَى ،

عَنْ شُعْبَةَ ، عَنْ قَتَادَةَ ، عَنْ أَنَسٍ ، قَالَ : لَا تُحَدِّثُكُمْ حَدِيثًا لَا يُحَدِّثُكُمْ أَحَدٌ بَعْدِي ، سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ (مِنْ أَشْرَاطِ السَّاعَةِ : أَنْ يَقِلَّ الْعِلْمُ ، وَيَظْهَرَ الْجَهْلُ ، وَيَظْهَرَ الزَّانَا ، وَتَكْثُرَ النِّسَاءُ ، وَيَقِلَّ الرِّجَالُ ، حَتَّى يَكُونُوا لِخَمْسِينَ امْرَأَةً الْقَقِيمُ الْوَاحِدُ) -

بابُ فَضْلِ الْعِلْمِ -

82. Narrated Ibn 'Umar  : Allāh's Apostle  said, "While sleep-

٨٢ - حَدَّثَنَا سَعِيدُ بْنُ عُفَيْرٍ قَالَ :

حَدَّثَنِي اللَّيْثُ قَالَ : حَدَّثَنِي عُقَيْلٌ ، عَنْ ابْنِ شِهَابٍ ، عَنْ حَمْزَةَ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ ابْنَ عُمَرَ قَالَ : سَمِعْتُ

ing, I saw that a cup full of milk was brought to me and I drank my fill till I noticed its wetness coming out of my nails and then gave the remaining milk to 'Umar Ibn Al-Khattāb . The companions of the Prophet  asked, "What is the interpretation of this dream?" Allāh's Apostle  replied, "It is (religious) knowledge."

رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ (بَيْنَا أَنَا نَائِمٌ أُتِيتُ بِقَدَحٍ لَبَنٍ فَشَرِبْتُ حَتَّى إِنِّي لَا أَرَى الرُّيَّ يَخْرُجُ فِي أَظْفَارِي : ثُمَّ أُعْطِيتُ فَضْلِي عُمَرُ بْنُ الْخَطَّابِ : قَالُوا : فَمَا أَوْلَتْهُ يَا رَسُولَ اللَّهِ قَالَ : الْعِلْمُ)

(24) **CHAPTER.** To give a formal verdict while riding an animal or standing on anything else.

بَابُ الْفُتْيَا وَهُوَ وَاقِفٌ عَلَى الدَّابَّةِ وَغَيْرِهَا -

83. Narrated 'Abdullāh bin 'Amr bin Al-Ās  : Allah's Apostle  in his last Hajj was standing at Mina in front of the people and they were asking him different questions. A man came and said, "I forgot and got my hair cut before slaughtering the Hadi (sacrificing animal)." The Prophet  said, "There is no harm, go and do the slaughtering now." Then another person came and said, "I slaughtered (the camel) before throwing the pebbles at the Jamra." The Prophet  said, "Do the throwing (Rami) (1) now and there is no harm."

٨٣ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ : حَدَّثَنِي مَالِكٌ ، عَنْ ابْنِ شِهَابٍ ، عَنْ عِيسَى بْنِ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ (أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَفَ فِي حَجَّةِ الْوَدَاعِ بِمِثْنَى لِلنَّاسِ يَسْأَلُونَهُ ، فَجَاءَهُ رَجُلٌ فَقَالَ : لَمْ أَشْعُرْ فَحَلَقْتُ قَبْلَ أَنْ أَذْبَحَ ، فَقَالَ : اذْبَحْ وَلَا حَرَجَ ، فَجَاءَ آخَرُ فَقَالَ : لَمْ أَشْعُرْ فَتَحَرْتُ قَبْلَ أَنْ أَرْمِيَ قَالَ : ارْمِ وَلَا حَرَجَ ، فَمَا سُئِلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ شَيْءٍ قَدْ مَ وَلَا أَخْرَجَ إِلَّا قَالَ : افْعَلْ وَلَا حَرَجَ -

The narrator added, "On that day when the Prophet  was asked about any (rite and ceremony) of Hajj performed before or after its due time, his reply was : "Do it and there is no harm."

(25) **CHAPTER.** A person who gave the religious formal verdict by beckoning or nodding.

بَابُ مَنْ أَجَابَ الْفُتْيَا بِإِشَارَةٍ الْيَدِ وَالرَّأْسِ -

84. Narrated Ibn Abbās رضي الله عنه : Somebody said to the Prophet ﷺ (during his last Hajj), "I did the slaughtering before doing the Rami." (1) The Prophet ﷺ beckoned with his hand and said, "There is no harm in that." Then another person said, "I got my head shaved before offering the sacrifice." The Prophet ﷺ beckoned with his hand saying, "There is no harm in that."

٨٤ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ : حَدَّثَنَا وَهَيْبٌ قَالَ : حَدَّثَنَا أَيُّوبُ عَنْ عِكْرِمَةَ ، عَنْ ابْنِ عَبَّاسٍ (أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَأَلَ فِي حَجَّتِهِ فَقَالَ : ذَبَحْتُ قَبْلَ أَنْ أُرْمِيَ ، فَأَوْمَأَ بِيَدِهِ ، قَالَ : لَا حَرَجَ ، وَقَالَ : حَلَقْتُ قَبْلَ أَنْ أَذْبَحَ ، فَأَوْمَأَ بِيَدِهِ : وَلَا حَرَجَ) -

85. Narrated Abū Huraira رضي الله عنه : The Prophet ﷺ said, "(Religious) knowledge will disappear, ignorance (in religion) and afflictions will appear; and Harj will increase." It was asked, "What is Harj, O Allāh's Apostle ﷺ?" He replied by beckoning with his hand indicating killing.

٨٥ - حَدَّثَنَا الْمَكِّيُّ بْنُ إِبْرَاهِيمَ قَالَ : أَخْبَرَنَا حَنْظَلَةُ بْنُ أَبِي سُفْيَانَ ، عَنْ سَالِمٍ قَالَ : سَمِعْتُ أَبَاهُ رِوَاةً عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : (يَقْبُضُ الْعِلْمُ ، وَيَظْهَرُ الْجَهْلُ وَالْفِتَنُ ، وَيَتَكَثَّرُ الْهَرْجُ ، قِيلَ : يَا رَسُولَ اللَّهِ وَمَا الْهَرْجُ ؟ فَقَالَ : هَكَذَا بِيَدِهِ ، فَحَرَّفَهَا كَأَنَّهُ يُرِيدُ الْقَتْلَ) -

86. Narrated Āsmā' رضي الله عنها : I went to 'Āisha رضي الله عنها while she was praying, and said to her, "What is wrong with the people?" She pointed out towards the sky. (I looked towards the mosque), and saw the people offering the prayer (of the eclipse). Āisha رضي الله عنها said, "Subhān Allāh (2)." I said to her, "Is this (solar eclipse) a sign?" She nodded meaning, "Yes." I, too, then stood (for the prayer

٨٦ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ : حَدَّثَنَا وَهَيْبٌ قَالَ : حَدَّثَنَا هِشَامٌ ، عَنْ فَاطِمَةَ ، عَنْ أَسْمَاءَ قَالَتْ : (أَتَيْتُ عَائِشَةَ وَهِيَ تَصَلِّي فَقُلْتُ : مَا شَأْنُ النَّاسِ ؟ فَأَشَارَتْ إِلَى السَّمَاءِ ، فَإِذَا النَّاسُ قِيَامٌ ، فَقَالَتْ : سُبْحَانَ اللَّهِ : قُلْتُ آيَةً ، فَأَشَارَتْ بِرَأْسِهَا أَيْ نَعَمْ ، فَنَبَّهْتُ حَتَّى

(1) See the word "Rami" in the glossary.

(2) See the glossary.

of eclipse) till I became (nearly) unconscious and later on I poured water on my head. After the prayer, the Prophet ﷺ thanked and praised Allāh and then said "Just now I have seen what I have never seen before, including Paradise and Hell. It has been revealed to me that you will be put to trials in your graves and these trials will be like the trials of Pseudo-Christ Dajjāl or nearly like it (the subnarrator is not sure which expression Asmā' used). You will be asked, 'What do you know about this man (the Prophet Muḥammad ﷺ)?' Then the faithful believer (or Asmā' said a similar word) will reply, 'He is Muḥammad , Allāh's Apostle who had come to us with self-evident truth and guidance and so we accepted his teachings and followed him. And he is Muḥammad . And he will repeat it thrice. Then the angels will say to him, 'Sleep in peace as we have come to know that you were a faithful believer.' On the other hand, a hypocrite or a doubtful person will reply, 'I do not know, but I heard the people saying something and so I said it.' "

(26) **CHAPTER.** The Prophet ﷺ urged the people (mission) of 'Abdul Qais to keep their faith and religious knowledge and to convey the latter to their people at home. Narrated Mālik bin Al-Huwairith that the Prophet ﷺ had said to them, "Go back to your homes and convey the religious knowledge to your people."

عَلَانِي الْغَشْيُ فَجَعَلْتُ أَصْبُ عَلَى رَأْسِي الْمَاءَ، فَحَمِدَ اللَّهُ عَزَّ وَجَلَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَثْنَى عَلَيْهِ، ثُمَّ قَالَ: مَا مِنْ شَيْءٍ لَمْ أَكُنْ أُرِيئُهُ إِلَّا رَأَيْتُهُ فِي مَقَامِي حَتَّى الْجَنَّةُ وَالنَّارُ: فَأَوْحَى إِلَيَّ أَنْكُمْ تُفْتَنُونَ فِي قُبُورِكُمْ مِثْلَ أَوْ قَرِيبًا - لَا أَدْرِي أَيُّ ذَلِكَ: قَالَتْ أَسْمَاءُ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَالِ: يُقَالُ مَا عَلِمَكَ بِهَذَا الرَّجُلِ؟ فَأَمَّا الْمُؤْمِنُ أَوِ الْمُؤَقِنُ لَا أَدْرِي بِأَيِّهِمَا قَالَتْ أَسْمَاءُ - فَيَقُولُ: هُوَ مُحَمَّدٌ رَسُولُ اللَّهِ، جَاءَنَا بِالْبَيِّنَاتِ وَالْهُدَى، فَأَجَبْنَا وَاتَّبَعْنَا، هُوَ مُحَمَّدٌ ثَلَاثًا، فَيَقُولُ: نَمْ صَلَاحًا، قَدْ عَلِمْنَا أَنْ كُنْتَ لِمُؤَقِنَا بِهِ، وَأَمَّا الْمُنَافِقُ أَوِ الْمُرْتَابُ - لَا أَدْرِي أَيُّ ذَلِكَ قَالَتْ أَسْمَاءُ - فَيَقُولُ: لَا أَدْرِي، سَمِعْتُ النَّاسَ يَقُولُونَ شَيْئًا فَقُلْتُهُ -

بابُ تَحْرِيفِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَفَدَّ عَبْدُ الْقَيْسِ عَلَى أَنْ يَحْفَظُوا الْإِيمَانَ وَالْعِلْمَ وَيُخْبِرُوا مَنْ وَرَاءَهُمْ وَقَالَ مَالِكُ بْنُ الْحُوَيْرِثِ: قَالَ لَنَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ارْجِعُوا إِلَى أَهْلِيكُمْ فَعَلِّمُوهُمْ -

87. Narrated Abū Jamra رضي الله عنه : I was an interpreter between the people and Ibn Abbas. Ibn Abbas said that a delegation of the tribe of Abdul Qais had come to the Prophet ﷺ who asked them, "Who are the people (i.e. you)? (Or) who are the delegates?" They said, "We are from the tribe of Rabi'a." Then the Prophet ﷺ said to them, "Welcome, O the people (or said, "O delegation (of 'Abdul Qais).") Neither will you have disgrace nor will you grieve." They said, "We come to you from a distant place and there is the tribe of the infidels of Mudar intervening between you and us and we cannot come to you except in a sacred month. So please order us to do something good so that we may convey that (order) to our people at home and enter Paradise (by acting on it)." The Prophet ﷺ ordered them to do four things, and forbade them four things. He ordered them to have faith in Allāh only, the Honourable the Majestic and said to them, "Do you know what the belief in Allāh only means?" They said, "Allāh and His Apostle know better." Thereupon the Prophet ﷺ said, "(That means) to certify that none has the right to be worshipped but Allāh and that Muḥammad ﷺ is His Apostle, to offer prayers perfectly, to pay Zakāt, to fast in the month of Ramaḍān, (and) to pay *Al-Khumus*(1) (one fifth of the booty to be given in Allāh's cause)." Then he forbade them four things, namely Ad-Dubbā ;

٨٧ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ : حَدَّثَنَا غُنْدَرٌ، قَالَ : حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي جَمْرَةَ قَالَ : كُنْتُ أترجمُ بينَ ابْنِ عَبَّاسٍ وَبَيْنَ النَّاسِ، فَقَالَ : إِنَّ وَقَدْ عَبَدَ الْقَيْسِ أَتَوْا النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ، مَنْ الْوَقْدُ؟ أَوْ مَنْ الْقَوْمُ؟ قَالُوا : رَبِيعَةٌ، فَقَالَ : مَرَحَبًا بِالْقَوْمِ أَوْ بِالْوَقْدِ غَيْرِ خَزَايَا وَلَا نَدَامَى، قَالُوا : إِنَّا نَأْتِيكَ مِنْ شَقَّةٍ بَعِيدَةٍ، وَبَيْنَنَا وَبَيْنَكَ هَذَا الْحَيُّ مِنْ كُفَّارٍ مُضِرٍّ، وَلَا نَسْتَطِيعُ أَنْ نَأْتِيكَ إِلَّا فِي شَهْرِ حَرَامٍ، فَمَرَرْنَا بِأَمْرِ نُخْشِرُ بِهِ مِنْ وَرَاءَنَا، نَدْخُلُ بِهِ الْجَنَّةَ، فَأَمَرَهُمْ بِأَرْبَعٍ وَنَهَاَهُمْ عَنْ أَرْبَعٍ : أَمَرَهُمْ بِالْإِيمَانِ بِاللَّهِ عَزَّ وَجَلَّ وَحْدَهُ، قَالَ : هَلْ تَدْرُونَ مَا الْإِيمَانُ بِاللَّهِ وَحْدَهُ؟ قَالُوا : اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ : شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامُ الصَّلَاةِ، وَإِيتَاءُ الزَّكَاةِ، وَصَوْمُ رَمَضَانَ، وَتُعْطُوا الْخُمْسَ مِنَ الْمَغْنَمِ، وَنَهَاَهُمْ عَنِ الدُّبَاءِ، وَالْحَنْتَمِ،

(1) See the glossary.

Hantam, Muzaffat (and) An-Naqir or Muqaiyar (These were the names of pots in which alcoholic drinks were prepared). The Prophet ﷺ said, "Remember them (these instructions) and tell them to the people whom you have left behind."

وَالْمُزَقَّتِ . قَالَ : شُعْبَةُ : رَأَيْتُهَا قَالَ :
النَّقِيرِ . وَرَأَيْتُهَا قَالَ : الْمُزَقَّتِ قَالَ :
احْفَظُوهُ وَأَخْبِرُوا بِهِ مَنْ وَرَاءَكُمْ -

(27) **CHAPTER.** To travel seeking an answer to a problematic matter.

بابُ الرِّحْلَةِ فِي الْمَسْأَلَةِ النَّازِلَةِ
وَتَعْلِيمِ أَهْلِهِ -

88. Narrated Abdullah bin Abi Mulaika رضي الله عنه : 'Uqba bin Al-Harith said that he had married the daughter of Abi Ihāb bin 'Aziz. Later on a woman came to him and said, "I nursed 'Uqba and his wife at my breast." 'Uqba said to her, "I did not know that you nursed me at your breast, and you did not tell me either." Then he travelled to Allāh's Apostle ﷺ in Medina to ask him about it. Allāh's Apostle ﷺ said, "How can you keep her as a wife when it has been said (that she is your foster-sister)?" Then 'Uqba divorced her, and she married another man.

٨٨ - حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ قَالَ :
أَخْبَرَنَا عَبْدُ اللَّهِ قَالَ : أَخْبَرَنَا عُمَرُ بْنُ
سَعِيدٍ بْنُ أَبِي حُسَيْنٍ قَالَ : حَدَّثَنِي
عَبْدُ اللَّهِ بْنُ أَبِي مُلَيْكَةَ ، عَنْ عُقْبَةَ بْنِ
الْحَارِثِ ، أَنَّهُ تَزَوَّجَ ابْنَةَ لَأْبِي إِهَابِ
ابْنِ عَزِيزٍ ، فَأَتَتْهُ امْرَأَةٌ فَقَالَتْ : إِنِّي
قَدْ أَرْضَعْتُ عُقْبَةَ ، وَالَّتِي تَزَوَّجَ بِهَا ،
فَقَالَ لَهَا عُقْبَةُ : مَا أَعْلَمُ أَنَّكَ أَرْضَعْتَنِي
وَلَا أَخْبَرْتَنِي ، فَرَكِبَ إِلَى رَسُولِ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالسَّيْئَةِ فَسَأَلَهُ ،
فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ :
كَيْفَ وَقَدْ قِيلَ ؟ فَقَارَقَهَا عُقْبَةُ وَ
نَكَحَتْ زَوْجًا غَيْرَهُ -

(28) **CHAPTER.** To fix the duties in rotation for learning (religious) knowledge.

بابُ التَّنَاوُبِ فِي الْعِلْمِ -

89. Narrated 'Umar رضي الله عنه : My

٨٩ - حَدَّثَنَا أَبُو الْيَمَانِ ، قَالَ : أَخْبَرَنَا
شُعْبَةُ ، عَنْ الزُّهْرِيِّ ، قَالَ أَبُو
عَبْدِ اللَّهِ ، وَقَالَ ابْنُ وَهْبٍ : أَخْبَرَنَا

neighbour from the Anṣār in the locality of Banī Umaiya bin Zaid which was at 'Awālī Al-Medīna and I used to visit the Prophet ﷺ by turns. I used to bring him (the neighbour) the news of the day on which I went i.e. the news of Divine Inspiration and other things, and my companion too used to do the same. Once my Anṣārī friend, in his turn (on returning from the Prophet ﷺ) banged (very strongly) at my door and said, "Is he ('Umar) at home?" I got alarmed and came out to him and my companion said, "Something serious has happened." I then went to Hafsa and saw her weeping. I asked her, "Has Allāh's Apostle ﷺ divorced you all?" She replied, "I do not know." Later on, I went to the Prophet ﷺ and asked while standing, "Have you divorced your wives?" The Prophet ﷺ replied in the negative. On that I said, "Allāhu-Akbar (Allāh is Greater)."

(29) **CHAPTER.** To be furious while preaching or teaching if one sees what one hates.

90. Narrated Abū Mas'ūd Al-Anṣārī رضي الله عنه: Once a man said to Allāh's Apostle ﷺ: "O Allāh's Apostle! I may not attend the compulsory congregational prayer with this Imām of ours because he prolongs the prayer." I have not seen the Prophet ﷺ so furious while preaching

يونس، عن ابن شهاب، عن عبيد الله بن عبد الله بن أبي ثور، عن عبد الله بن عباس، عن عمر قال: كنت أنا وجار لي من الأنصار في بني أمية بن زيد، وهي من عوālī المدينة، وكنا نتناوب النزول على رسول الله صلى الله عليه وسلم يتزل يومًا وأنزل يومًا، فإذا نزلت جئته بخبر ذلك اليوم من الوحي وغيره، وإذا نزل فعلت مثل ذلك فنزل صاحبي الأنصاري يوم نوبته، ففزعني بأني خسر بأشد يدًا فقال: أأنتم هو؟ ففزعني ففزعني جئت إليه، فقال: قد حدث أمر عظيم، قد خلعت على حفصة فاذا هي تبكي، فقلت أطلقك كن رسول الله صلى الله عليه وسلم؟ قالت: لا أدري، ثم دخلت على النبي صلى الله عليه وسلم فقلت وأنا قائم: أطلقت نساءك؟ قال: لا، فقلت: الله أكبر.

باب الغضب في الموعظة والتعليم إذا رأى ما يكره.

٩٠ - حدثنا محمد بن كثير قال: أخبرنا سفيان عن ابن أبي خاليد، عن قيس بن أبي حازم، عن أبي مسعود الأنصاري قال: (قال رجل يا رسول الله، لا أكاد أدرك الصلاة معها يطول بنا فلان، فما رأيت النبي صلى الله عليه وسلم في موعظة أشد غضبًا من يومئذ،

as on that day. The Prophet ﷺ said, "O people! Some of you make others hate (the religion). Whoever leads the prayers should offer a light prayer because some of the followers are ill, some are weak and others have some jobs to do."

91. Narrated Zaid bin Khālīd Al-Juhānī : A person asked the Prophet ﷺ about the picking up of a finding (fallen lost thing). The Prophet ﷺ replied, "Recognise and remember its tying material and its container, and make public announcement for one year, then utilize it but give it to its owner if he comes." Then the person asked about the lost camel. On that the cheeks or the face of the Prophet ﷺ became red with anger and he said, "It is none of your concern. It has its water reservoir, and its feet and will reach water and eat (the leaves) of trees till its owner finds it." The man then asked about the lost sheep. The Prophet ﷺ replied, "It is either for you, for your brother (another person) or for the wolf."

92. Narrated Abū Mūsā : The Prophet ﷺ was asked questions which he did not like to reply, but when the questioner insisted, the Prophet ﷺ became angry and said to the people, "Ask me anything you like."

فَقَالَ : يَا أَيُّهَا النَّاسُ ، إِنِّكُمْ مُنْقَرُونَ ، فَمَنْ صَلَّى بِالنَّاسِ فَلْيُخَفِّفْ ، فَإِنَّ فِيهِمُ الْمَرِيضَ وَالضَّعِيفَ وَذَا الْحَاجَةِ .

٩١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ قَالَ : حَدَّثَنَا أَبُو عَامِرٍ ، قَالَ : حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ الْمَدِينِيُّ ، عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ ، عَنْ يَزِيدَ مَوْلَى الْمُتَنَبِّئِ عَنْ زَيْدِ بْنِ خَالِدِ الْجُهَنِيِّ (أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَأَلَهُ رَجُلٌ عَنْ اللَّقْطَةِ ، فَقَالَ : اعْرِفْ وَكَاءَهَا ، أَوْ قَالَ : وَكَاءَهَا وَعِفَاصَهَا ، ثُمَّ عَرَفَهَا مِثْلَهُ ثُمَّ اسْتَمْتَعَ بِهَا ، فَإِنْ جَاءَ رَبُّهَا فَأَدِّهَا إِلَيْهِ ، قَالَ : فَضَالَّةُ الْإِبِلِ ؟ فَغَضِبَ حَتَّى أَحْمَرَّتْ وَجْنَتَاهُ أَوْ قَالَ أَحْمَرَّتْ وَجْنَهُ ، فَقَالَ : وَمَالِكَ وَلَهَا ؟ مَعَهَا سِقَاؤُهَا وَحِذَاؤُهَا ، تَرِدُ الْمَاءَ وَتَرْعَى الشَّجَرَ ، فَذَرِّهَا حَتَّى يَلْقَاهَا رَبُّهَا ، قَالَ : فَضَالَّةُ الْغَنَمِ ؟ قَالَ : لَكَ أَوْ لِاخِيكَ أَوْ الْمَذْذَبِ) -

٩٢ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ قَالَ : حَدَّثَنَا أَبُو أُسَامَةَ عَنْ بُرَيْدٍ ، عَنْ أَبِي بُرْدَةَ ، عَنْ أَبِي مُوسَى قَالَ : سَأَلَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ أَشْيَاءَ كَرِهَهَا ، فَلَمَّا أَكْثَرَ عَلَيْهِ غَضِبَ ثُمَّ قَالَ لِلنَّاسِ : (سَلُونِي

Somebody asked, "Who is my father?" The Prophet ﷺ replied, "Your father is Hudhāfa." Then another man got up and said, "Who is my father, O Allāh's Apostle ﷺ?" He replied, "Your father is Sālim, Maula (the freed slave) of Shaiba." When 'Umar saw the anger on the face of the Prophet ﷺ he said, "O Allāh's Apostle! We repent to Allāh (Our offending you)." عز وجل

عَمَّا شِئْتُمْ، قَالَ رَجُلٌ: مَنْ أَبِي؟ قَالَ: أَبُوكَ حُذَافَةُ، فَقَامَ آخَرُ فَقَالَ: مَنْ أَبِي يَا رَسُولَ اللَّهِ؟ فَقَالَ: أَبُوكَ سَالِمٌ مَوْلَى شَيْبَةَ، فَلَمَّا رَأَى عُمَرُ مَا فِي وَجْهِهِ قَالَ: يَا رَسُولَ اللَّهِ، إِنَّا نَتُوبُ إِلَى اللَّهِ عَزَّ وَجَلَّ) -

(30) **CHAPTER.** Kneeling down before the Imām or a (religious) preacher.

بَابُ مَنْ بَرَّكَ عَلَى رُكْبَتَيْهِ عِنْدَ الْأِمَامِ أَوِ الْمُحَدِّثِ -

93. Narrated Anas bin Mālik : One day when Allāh's Apostle ﷺ came out, 'Abdullāh bin Hudhāfa stood up and asked, "Who is my father?" The Prophet ﷺ replied, "Your father is Hudhāfa." The Prophet ﷺ told them repeatedly (in anger) to ask him anything they liked. 'Umar knelt down before the Prophet ﷺ and said thrice, "We accept Allāh as our Lord and Islam as our religion and Muhammad as our Prophet." After that the Prophet ﷺ became silent.

٩٣ - حَدَّثَنَا أَبُو الْيَمَانِ قَالَ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ (أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَرَجَ فَقَامَ عَبْدُ اللَّهِ بْنُ حُذَافَةَ فَقَالَ مَنْ أَبِي فَقَالَ: أَبُوكَ حُذَافَةُ، ثُمَّ أَكْثَرَ أَنْ يَقُولَ سَلُونِي، فَبَرَّكَ عُمَرُ عَلَى رُكْبَتَيْهِ فَقَالَ: رَضِينَا بِاللَّهِ رَبًّا، وَبِالْإِسْلَامِ دِينًا، وَبِمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَبِيًّا، فَسَكَتَ) -

(31) **CHAPTER.** Repeating one's talk thrice in order to make others understand. The Prophet ﷺ said, "Do not tell a lie," and kept on repeating it. Ibn 'Umar said that the Prophet ﷺ said thrice, "Haven't I delivered Allāh's message?"

بَابُ مَنْ أَعَادَ الْحَدِيثَ ثَلَاثًا لِيُفْهَمَ، فَقَالَ: (أَلَا وَقَوْلُ الزُّوْرِ، فَمَا زَالَ يُكْرَرُهَا وَقَالَ ابْنُ عُمَرَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: هَلْ بَلَغْتَ؟ ثَلَاثًا)

94. Narrated Anas  : Whenever the Prophet  asked permission to enter (he knocked the door) thrice with greeting and whenever he said a thing he used to repeat it thrice.

95. Narrated Anas  : Whenever the Prophet  said a thing, he repeated it thrice so that the people could understand it properly and whenever he asked permission to enter, (he knocked the door) thrice with greeting.

96. Narrated 'Abdullāh bin 'Amr :  Allāh's Apostle,  remained behind us on a journey. He joined us while we were performing ablution for the 'Asr prayer which was over-due. We were just passing wet hands over our feet (not washing them properly) when the Prophet addressed us in a loud voice and said twice or thrice, "Save your heels from the fire."

٩٤ - حَدَّثَنَا عَبْدُ اللَّهِ قَالَ : حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُسْتَنَّى قَالَ : حَدَّثَنَا ثُمَامَةُ ابْنُ عَبْدِ اللَّهِ ، عَنْ أَنَسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (أَنَّهُ كَانَ إِذَا سَلَّمَ سَلَّمَ ثَلَاثًا ، وَإِذَا تَكَلَّمَ بِكَلِمَةٍ أَعَادَهَا ثَلَاثًا) -

٩٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ : حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُسْتَنَّى قَالَ : حَدَّثَنَا ثُمَامَةُ ابْنُ عَبْدِ اللَّهِ ، عَنْ أَنَسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (أَنَّهُ كَانَ إِذَا تَكَلَّمَ بِكَلِمَةٍ أَعَادَهَا ثَلَاثًا حَتَّى تَفْقَهُمْ عَنْهُ ، وَإِذَا أَتَى عَلَى قَوْمٍ فَسَلَّمَ عَلَيْهِمْ سَلَّمَ عَلَيْهِمْ ثَلَاثًا) -

٩٦ - حَدَّثَنَا مُسَدَّدٌ قَالَ : حَدَّثَنَا أَبُو عَوَانَةَ ، عَنْ أَبِي بَشِيرٍ ، عَنْ يُونُسَ ابْنِ مَاهَكٍ ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ : (تَخَلَّفَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَفَرٍ سَافَرْنَاهُ ، فَأَذْرَكْنَا وَقَدْ أَرْمَقْنَا الصَّلَاةَ ، صَلَاةَ الْعَصْرِ ، وَنَحْنُ نَتَوَضَّأُ ، فَجَعَلْنَا نَمْسَحُ عَلَى أَرْجُلِنَا ، فَتَادَى بِأَعْلَى صَوْتِهِ : وَيَسْلُ لَيْلًا عَقَابَ مِنَ النَّارِ مَرَّتَيْنِ أَوْ ثَلَاثًا) -

(32) CHAPTER. Teaching (religion to) one's woman slave and family.

بَابُ تَعْلِيمِ الرَّجُلِ أَمَتَهُ وَأَهْلَهُ -

97. Narrated Abū Burdā's father :
Allāh's Apostle said, "Three persons will have double reward :

1. A person (from the people of the scriptures) who believed in his prophet (Christ or Moses) and then believes in the Prophet Muhammad (i.e. has embraced Islam).
2. A slave who discharges his duties to Allāh and his master.
3. A master of a woman slave who teaches her good manners and educates her in the best possible way and manumits her and then marries her."

٩٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ ، حَدَّثَنَا الْمُحَارِبِيُّ قَالَ : حَدَّثَنَا صَالِحُ بْنُ حَيَّانَ قَالَ : قَالَ عَامِرُ الشَّعْبِيِّ : حَدَّثَنِي أَبُو بُرْدَةَ ، عَنْ أَبِيهِ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (ثَلَاثَةٌ لَهُمْ أَجْرَانِ رَجُلٌ مِمَّنْ أَهَلَ الْكِتَابَ آمَنَ بِنَبِيِّهِ وَآمَنَ بِمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، وَالْعَبْدُ السَّمُولُكَ إِذَا أَدَّى حَقَّ اللَّهِ وَحَقَّ مَوْلَاهُ ، وَرَجُلٌ كَانَتْ عِنْدَهُ أَمَةٌ فَأَدَّبَهَا فَأَحْسَنَ تَأْدِيبَهَا وَعَلَّمَهَا فَأَحْسَنَ تَعْلِيمَهَا ثُمَّ أَعْتَقَهَا فَتَزَوَّجَهَا فَلَهُ أَجْرَانِ) ثُمَّ قَالَ عَامِرٌ أَعْطَيْنَا كَهَا بِغَيْرِ شَيْءٍ ، قَدْ كَانَ يَرْكَبُ فِيهَا دُونَهَا إِلَى الْمَدِينَةِ .

(33) CHAPTER. The Preaching and Teaching of the (religious) knowledge to women by the Imām (Chief) :

97-A. Narrated Ibn 'Abbās : Allāh's Apostle came out with Bilal and went towards the women thinking that they had not heard the sermon. Then he delivered a sermon before them and asked them to pay alms. Hearing that, the women started giving alms ; some donated their ear-rings and some gave their rings and Bilal collected them in the corner of his garment.

بَابُ عِظَةِ الْأَمَامِ النِّسَاءِ وَتَعْلِيمِهِنَّ -

٩٧ الف - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ قَالَ : حَدَّثَنَا شُعْبَةُ عَنْ أَيُّوبَ قَالَ : سَمِعْتُ عَطَاءً ، قَالَ : سَمِعْتُ ابْنَ عَبَّاسٍ قَالَ : أَشْهَدُ عَلَى الشَّيْءِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، أَوْ قَالَ عَطَاءٌ أَشْهَدُ عَلَى ابْنِ عَبَّاسٍ (أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَرَجَ وَمَعَهُ بِلَالٌ فَظَنَّ أَنَّهُ لَمْ يَسْمَعْ النِّسَاءُ فَوَعَّظَهُنَّ وَأَمَرَهُنَّ بِالصَّدَقَةِ . فَجَعَلَتِ الْمَرْأَةُ تُلْبِيقُ الْقُرْطِ وَالْخَاتِمِ وَبِلَالٌ يَأْخُذُ فِي طَرَفِ ثَوْبِهِ) وَقَالَ إِسْمَاعِيلُ عَنْ أَيُّوبَ ، عَنْ عَطَاءٍ . وَقَالَ

عَنْ ابْنِ عَبَّاسٍ (أَشْهَدُ عَلَى النَّبِيِّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) -

(34) **CHAPTER.** Eagerness for (learning)
the Hadīth.

بَابُ الْحِرْصِ عَلَى الْحَدِيثِ -

98. Narrated Abū Huraira  I asked Allāh's Apostle , "Who amongst the people will be lucky to get your intercession on the Day of Resurrection?" Allāh's Apostle  replied, "I thought before that you would be the first one to ask about it, because I have noticed your eagerness for (learning) Hadīths. The person who will be most lucky to get my intercession on the Day of Resurrection will be that who had said sincerely from his heart that none has the right to be worshipped but Allāh."

٩٨ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنِي سُلَيْمَانُ بْنُ عَمْرٍو عَنْ أَبِي عَمْرٍو، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ أَنَّهُ قَالَ: قِيلَ: يَا رَسُولَ اللَّهِ، مَنْ أَسْعَدُ النَّاسَ بِشِفَاعَتِكَ يَوْمَ الْقِيَامَةِ؟ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: (لَقَدْ ظَنَنْتُ يَا أَبَا هُرَيْرَةَ أَنْ لَا يَسْأَلَنِي عَنْ هَذَا الْحَدِيثِ أَحَدٌ أَوْلَ مِنْكَ لِحِمَارِ آيَتٍ مِنْ حِرْصِكَ عَلَى الْحَدِيثِ، أَسْعَدُ النَّاسَ بِشِفَاعَتِي يَوْمَ الْقِيَامَةِ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ خَالصاً مِنْ قَلْبِهِ أَوْ نَفْسِهِ) -

(35) **CHAPTER.** How will religious knowledge vanish? And 'Umar bin 'Abdul 'Aziz wrote to Abū Bakr bin Hazm, "Look for the knowledge of Hadīth and get it written, as I am afraid that religious knowledge will vanish and the religious erudite persons will pass away. Do not accept anything save the Hadīths of the Prophet. Circulate knowledge and teach the ignorant, for knowledge does not vanish except when it is kept secretly (to oneself)."

بَابُ كَيْفَ يُقْبَضُ الْعِلْمُ ؟
وَكَتَبَ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ إِلَى أَبِي بَكْرٍ بْنِ حَزْمٍ: انْظُرْ مَا كَانَ مِنْ حَدِيثِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاكْتُبْهُ، فَإِنِّي خِفْتُ دُرُوسَ الْعِلْمِ وَذَهَابَ الْعُلَمَاءِ، وَلَا يَقْبَلُ إِلَّا حَدِيثُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَلْيَقْسُوا الْعِلْمَ، وَلْيُجَلِّسُوا حَتَّى يُعَلِّمَ مَنْ لَا يَعْلَمُ، فَإِنَّ الْعِلْمَ لَا يَهْلِكُ حَتَّى يَكُونَ سِرّاً -

99. Abdullah Ibn Dinar also narrated the same (above-mentioned statement) as has been narrated by Umar bin Abdul Aziz up to "The religious erudite persons will pass away."

100. Narrated 'Abdullāh bin 'Amr bin Al-'Ās : I heard Allāh's Apostle saying, "Allāh does not make knowledge vanish from the hearts of the people, but makes it vanish by the death of the religious erudite persons. And when none of them remains, people will take as their leaders ignorant persons who on being asked will give their verdict without having knowledge. So they will go astray and will lead the people astray."

(36) **CHAPTER.** Should a day be fixed for women in order to teach them religion apart from men ?

101. Narrated Abū Sa'īd Al-Khudrī : Some women requested the Prophet to fix a day for them as the men were taking all his time. On that he promised them one day for religious lessons and commandments. Once during such a

٩٩ - حَدَّثَنَا الْعَلَاءُ بْنُ عَبْدِ الْجَبَّارِ قَالَ : حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُسْلِمٍ ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ بِذَلِكَ ، يَتَقَنَّى حَدِيثَ عُمرَ بْنِ عَبْدِ الْعَزِيزِ إِلَى قَوْلِهِ ذَهَابَ الْعُلَمَاءُ -

١٠٠ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ قَالَ : حَدَّثَنِي مَالِكٌ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ وَابْنِ الْعَاصِ قَالَ : سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ : (إِنَّ اللَّهَ لَا يَقْبِضُ الْعِلْمَ انْتِزَاعًا يَنْتَزِعُهُ مِنَ الْعِبَادِ ، وَلَكِنْ يَقْبِضُ الْعِلْمَ يَقْبِضُ الْعُلَمَاءَ حَتَّى إِذَا لَمْ يُبْقِ عَالِمًا اتَّخَذَ النَّاسُ رُؤُوسًا جَهْلًا ، فَسُئِلُوا فَأَفْتَوْا بِغَيْرِ عِلْمٍ فَضَلُّوا وَأَضَلُّوا) ، قَالَ الْفَرَبْرِيُّ ، حَدَّثَنَا عَبَّاسٌ قَالَ : حَدَّثَنَا قُتَيْبَةُ : حَدَّثَنَا جَرِيرٌ عَنْ هِشَامِ نَحْوَهُ -

باب مَلْ بُجْعَلُ لِلنِّسَاءِ يَوْمًا عَلَى حِدَةٍ فِي الْعِلْمِ ؟

١٠١ - حَدَّثَنَا آدَمُ قَالَ : حَدَّثَنَا شُعْبَةُ قَالَ : حَدَّثَنِي ابْنُ الْأَصْبَهَانِيِّ قَالَ : سَمِعْتُ أَبَا صَالِحٍ ذَكَرَ أَنَّ يَحْدُثُ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ : قَالَ النَّسَاءُ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ غَلَبْنَا عَلَيْكَ الرَّجَالَ فَاجْعَلْ لَنَا يَوْمًا مِنْ نَفْسِكَ ، فَوَعَدَهُنَّ يَوْمًا لَقِيَهُنَّ فِيهِ فَوَعظَهُنَّ

lesson the Prophet ﷺ said, "A woman whose three children die will be shielded by them from the Hell fire." On that a woman asked, "If only two die?" He replied, "Even two (will shield her from the Hell fire)."

102. Narrated Abū Sa'īd Al-Khudrī رضي الله عنه as above (the subnarrators are different). Abū Huraira رضي الله عنه qualified the three children referred to in the above mentioned Hadīth as not having reached the age of committing sins (i.e. age of puberty).

(37) **CHAPTER.** Whoever heard something (but did not understand it) and asked again till he completely understood it.

103. Narrated 'Aisha رضي الله عنها (the wife of the Prophet ﷺ): Whenever I heard anything which I could not understand I used to ask again till I grasped it properly. Once the Prophet ﷺ said, "Whoever is questioned about his deeds (on the Day of Resurrection) will surely receive the punishment." On that I enquired, "Doesn't Allāh say :

"His accounts will

Be taken by an easy reckoning?"

(84 : 8)

The Prophet ﷺ replied, "In this statement of Allāh it is only the presentation of accounts and whoever is (questioned in detail) will certainly be ruined."

وَأَمَرَ هُنَّ، فَكَانَ فِيهَا قَالِ لِهِنَّ : (مَا مِثْلُكُمْ أَمْرًا تُقَدِّمُ ثَلَاثَةً مِنْ وَلَدِهَا إِلَّا كَانَ لَهَا حِجَابًا مِنَ النَّارِ، فَقَالَتْ أَمْرًا : وَاثْنَتَيْنِ ؟ فَقَالَ : وَاثْنَتَيْنِ) -

١٠٢ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ : حَدَّثَنَا غُنْدَرٌ قَالَ : حَدَّثَنَا شُعْبَةُ ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَصْبَهَانِيِّ ، عَنْ ذَكْوَانَ ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ ، عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِهَذَا - وَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَصْبَهَانِيِّ قَالَ : سَمِعْتُ أَبَا حَازِمٍ ، عَنْ أَبِي هُرَيْرَةَ قَالَ : ثَلَاثَةٌ لَمْ يَبْلُغُوا الْحَيْثُ -

بَابُ مَنْ سَمِعَ شَيْئًا فَرَأَى جَعَلَ حَتَّى يَعْرِفَهُ -

١٠٣ - حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ قَالَ : أَخْبَرَنَا نَافِعُ بْنُ عُمَرَ قَالَ : حَدَّثَنِي بْنُ أَبِي مُلَيْكَةَ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَتْ لَا تَسْمَعُ شَيْئًا لَا تَعْرِفُهُ إِلَّا رَاجَعَتْ فِيهِ حَتَّى تَعْرِفَهُ ، وَأَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : (مَنْ حُوسِبَ عُدْبٌ ، قَالَتْ عَائِشَةُ : فَقُلْتُ : أَوْ لَيْسَ يَقُولُ اللَّهُ تَعَالَى - فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا ؟ قَالَتْ : فَقَالَ إِنَّهَا ذَلِكَ الْعَرَضُ ، وَلَكِنْ مَنْ نُوْقِشَ الْحِسَابَ يَهْلِكُ) -

(38) CHAPTER. The present ones (in a religious conference) should convey the knowledge to the absent ones. This statement has come from the Prophet ﷺ on the authority of Ibn 'Abbās.

104. Narrated Sa'id : Abū Shuraih said, "When 'Amr bin Sa'id was sending the troops to Mecca to fight Abdullāh bin Az-Zubair, I said to him, 'O Ameer, allow me to tell you what was said by Allāh's Apostle ﷺ on the day following the conquest of Mecca and which my ears heard and my heart comprehended, and I saw him with my own eyes, when he said it. After thanking Allāh and Praising Him he said, "Allāh and not the people has made Mecca a sanctuary. So anybody who has belief in Allāh and the last day (i.e. a Muslim) should neither shed blood in it nor cut down its trees and if anybody tells you that fighting is allowed in Mecca as Allāh's Apostle ﷺ did fight (in Mecca), tell him that Allāh gave permission to His Apostle ﷺ only and to none of you. Allāh allowed me only for a few hours on that day (of the conquest) and now its sanctity is the same as it was before. So the present ones should convey it (this information) to the absent ones." Abū Shuraih was asked, "What did 'Amr reply?" He said that 'Amr had said, "O Abū Shuraih! I know better than you. Mecca does not give protection to one who rebels, murders, steals or ruins."

بَابُ لِيُبَلِّغَ الْعِلْمَ الشَّاهِدُ
الْغَائِبَ، قَالَ ابْنُ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ -

١٠٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ
قَالَ : حَدَّثَنِي اللَّيْثُ قَالَ : حَدَّثَنِي سَعِيدٌ
عَنْ أَبِي شُرَيْحٍ أَنَّهُ قَالَ لِعَمْرٍو بْنِ
سَعِيدٍ ، وَهُوَ يَهْبِطُ الْبُعُوثَ إِلَى مَكَّةَ :
إِنِّي سَمِعْتُ لِي أَبِيهَا الْأَمِيرُ أُحَدِّثُكَ قَوْلًا قَامَ بِهِ
النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْغَدَ مِنْ يَوْمِ
الْفَتْحِ سَمِعْتُهُ أَذْنًا ، وَوَعَاهُ قَلْبِي ،
وَأَبْصَرْتُهُ عَيْنًا ، حِينَ تَكَلَّمَ بِهِ
حَمْدُ اللَّهِ وَأَثْنِي عَلَيْهِ ، ثُمَّ قَالَ : إِنَّ
مَكَّةَ حَرَّمَهَا اللَّهُ ، وَلَمْ يُحَرِّمْهَا النَّاسُ ،
فَلَا يَحِلُّ لِأَمْرِيءٍ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ أَنْ يَتَفَكَّ بِهَا دَمًا ، وَلَا يَعْصِدَ
بِهَا شَجَرَةً ، فَإِنْ أَحَدٌ تَرَخَّصَ لِقِتَالِ
رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِيهَا فَقُولُوا :
إِنَّ اللَّهَ قَدْ أَذِنَ لِرَسُولِهِ ، وَلَمْ يَأْذَنْ
لَكُمْ ، وَإِنَّمَا أَذِنَ لِي فِيهَا سَاعَةً مِنْ
نَهَارٍ ، ثُمَّ عَادَتْ حُرْمَتُهَا الْيَوْمَ
كَحُرْمَتِهَا بِالْأَمْسِ ، وَلِيُبَلِّغَ الشَّاهِدُ
الْغَائِبَ ، فَفَقِيلَ لِأَبِي شُرَيْحٍ مَا قَالَ
عَمْرٍو ، قَالَ أَنَا أَعْلَمُ مِنْكَ يَا أَبَا شُرَيْحٍ ،
إِنَّ مَكَّةَ لَا تُعِيدُ عَاصِيًا وَلَا فَارًّا بِيَدِهِ وَلَا
فَارًّا بِخَرْبَةٍ -

105. Narrated Abū Bakra  :

The Prophet  said, "No doubt your blood, property (the sub-narrator Muḥammad thought that Abū Bakra had also mentioned "and your chastity")) are sacred to one another as is the sanctity of this day of yours in this month of yours. It is incumbent on the present ones to inform the absent ones." (Muḥammad the subnarrator used to say, "Allāh's Apostle  told the truth.") "Haven't I informed you" repeated the Prophet  twice.

١٠٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ
الْوَهَّابِ قَالَ : حَدَّثَنَا حَمَّادٌ ، عَنْ أَيُّوبَ ،
عَنْ مُحَمَّدٍ ، عَنْ ابْنِ أَبِي بَكْرَةَ عَنْ أَبِي
بَكْرَةَ ذُكِرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
قَالَ : فَإِنْ دِمَاءُكُمْ وَأَمْوَالُكُمْ ، قَالَ :
مُحَمَّدٌ : وَأَخْسِيهِ قَالَ : وَأَعْرَاضُكُمْ
عَلَيْكُمْ حَرَامٌ ، كَحُرْمَةِ يَوْمِكُمْ هَذَا
فِي شَهْرِكُمْ هَذَا ، أَلَا لِيُبَلِّغَ الشَّاهِدُ
مِنْكُمْ الْغَائِبَ . وَكَانَ مُحَمَّدٌ يَقُولُ :
صَدَقَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ
ذَلِكَ : أَلَا هَلْ بَلَّغْتُ ؟ مَرَّتَيْنِ . -

(39) CHAPTER. The sin of a person who tells a lie about the Prophet .

بَابُ إِثْمِ مَنْ كَذَبَ عَلَى النَّبِيِّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -

106. Narrated 'Alī  : The Prophet  said, "Do not tell a lie on me for whoever tells a lie on me (intentionally) will enter the (Hell) fire."

١٠٦ - حَدَّثَنَا عَلِيُّ بْنُ الْجَعْدِ قَالَ :
أَخْبَرَنَا شُعْبَةُ قَالَ : أَخْبَرَنِي مَتَّصُورٌ
قَالَ : سَمِعْتُ رِبْعِيَّ بْنَ حِرَاشٍ
يَقُولُ : سَمِعْتُ عَلِيًّا يَقُولُ : قَالَ النَّبِيُّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (لَا تَكْذِبُوا عَلَيَّ فَإِنَّهُ
مَنْ كَذَبَ عَلَيَّ فَلْيَسْلُجِ النَّارَ) -

107. Narrated 'Abdullāh bin Az-Zubair  : I said to my father, "I do not hear you narrating Ḥadīth from Allāh's Apostle  as I hear from so and so?" Az-Zubair replied, "I was always with him (the Prophet) and I heard him saying, 'If anyone tells a lie on me (intentionally) let him occupy his seat in Hell-Fire.' "

١٠٧ - حَدَّثَنَا أَبُو الْوَلِيدِ قَالَ : حَدَّثَنَا
شُعْبَةُ عَنْ جَامِعِ بْنِ شَدَّادٍ عَنْ عَامِرِ
ابْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ عَنْ أَبِيهِ قَالَ :
قُلْتُ لِلزُّبَيْرِ : إِنِّي لَا أَسْمَعُكَ تُحَدِّثُ
عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَمَا
يُحَدِّثُ فُلَانٌ وَفُلَانٌ ، قَالَ : أَمَا إِنِّي لَمْ
أَفَارِقْهُ وَلَكِنْ سَمِعْتُهُ يَقُولُ : (مَنْ
كَذَبَ عَلَيَّ فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ)

108. Narrated Anas  : The fact which stops me from narrating a large number of Hadiths is that I heard the Prophet  saying, "If anyone tells a lie on me intentionally, let him occupy his seat in Hell-Fire."

109. Narrated Salama  : I heard the Prophet  saying, "If anyone (intentionally) ascribes to me what I have not said let him occupy his seat in Hell-Fire."

110. Narrated Abū Huraira  : The Prophet  said, "Name yourselves after me (use my name) but do not name yourselves by my Kunya name (i.e. Abul Qāsim). And whoever sees me in a dream sees me surely for Satan cannot impersonate me. And if anyone tells a lie on me (intentionally) let him occupy his seat in Hell-Fire."

(40) CHAPTER. The writing of knowledge.

111. Narrated Ash-Sha'bi : Abū Juhaifa said, "I asked 'Alī, 'Have you got any book (which has been revealed to the Prophet apart from the Qur'ān) ?' 'Alī replied, 'No, except Allāh's Book or the power of understanding which has been bestowed (By Allāh) on a Muslim or what is written in this paper (with me).'" Abū Juhaifa said, "I asked, 'What is

١٠٨ - حَدَّثَنَا أَبُو مَعْمَرٍ قَالَ : حَدَّثَنَا عَبْدُ الْوَارِثِ ، عَنْ عَبْدِ الْعَزِيزِ ، قَالَ أَنَسٌ : إِنَّهُ لَيَمْنَعُنِي أَنْ أَحَدْتُكُمْ حَدِيثًا كَثِيرًا : أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : (مَنْ تَعَمَّدَ عَلَى كَذِبِيَا فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ) -

١٠٩ - حَدَّثَنَا مَكِّيُّ بْنُ إِبْرَاهِيمَ قَالَ : حَدَّثَنَا يَزِيدُ بْنُ أَبِي عُبَيْدٍ عَنْ سَلَمَةَ قَالَ : سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ (مَنْ يَقُولُ عَلَيَّ مَا لَمْ أَقُلْ فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ) -

١١٠ - حَدَّثَنَا مُوسَى قَالَ : حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي حَصِينٍ ، عَنْ أَبِي صَالِحٍ ، عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : (تَسَمَّوْا بِاسْمِي وَلَا تَكْتَنُوا بِكُنْيَتِي ، وَمَنْ رَأَى فِي الْمَنَامِ فَقَدْ رَأَى ، فَإِنَّ الشَّيْطَانَ لَا يَتَمَثَّلُ فِي صُورَتِي ، وَمَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ) ،

بَابُ كِتَابَةِ الْعِلْمِ -

١١١ - حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامٍ قَالَ : أَخْبَرَنَا وَكَيْعٌ ، عَنْ سُفْيَانَ ، عَنْ مُطَرِّفٍ ، عَنْ الشَّعْبِيِّ ، عَنْ أَبِي جُحَيْفَةَ قَالَ : قُلْتُ لِعَلِيٍّ : هَلْ عِنْدَكَ كِتَابٌ ؟ قَالَ : لَا ، إِلَّا كِتَابُ اللَّهِ ، أَوْ فَهْمٌ أُعْطِيَهُ رَجُلٌ مُسْلِمٌ ، أَوْ مَا فِي هَذِهِ الصَّحِيفَةِ : قَالَ : قُلْتُ فَمَا فِي هَذِهِ الصَّحِيفَةِ ؟ قَالَ :

written in this paper?" 'Alī replied, "It deals with the Diyya (compensation paid by the killer to the relatives of the victim), the releasing of captives from enemies and the law that no Muslim should be killed if he kills an infidel." "

العَقْلُ، وَفَكَالِ الْإِسِيرِ، وَلَا يَقْتُلُ مُسْلِمٌ بِكَافِرٍ، -

112. Narrated Abū Huraira  : In the year of the conquest of Mecca, the people of Khuza'a killed a man from Banī Laith in revenge for one of their men who had been killed by the latter (Banī Laith). When the news reached the Prophet  he rode his Rāhila (she-camel for riding) and addressed the people saying, "Allah saved Mecca from killing. (The sub-narrator is in doubt whether the Prophet said "elephant or killing," as the Arabic words standing for these words have great similarity in shape), but Alī gave the faithful believers and His Apostle  an upper hand (mastery) over the infidels of Mecca. Beware! Mecca was a sanctuary before me and will be a sanctuary after me. War in it was made legal for me for a few hours of the day. No one is allowed to uproot its thorny shrubs or to cut its trees or to pick up its fallen things except by a person who will announce it publicly. If a person is murdered, then he (his relative) has the option of either taking Diyya or having the murderer killed." In the meantime a person from Yemen came and asked, "O Allāh's Apostle!  Get that written for me." The Prophet  ordered his companions to write that for him. Then a man from Quraish said, "Except Adhkhār (a type of grass that has

١١٢ - حَدَّثَنَا أَبُو نُعَيْمٍ الْفَضْلُ بْنُ دُكَيْنٍ قَالَ: حَدَّثَنَا شَيْبَانُ عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ أَنَّ خَزَاعَةَ قَتَلُوا رَجُلًا مِنْ بَنِي لَيْثٍ عَامَ فَتَحِ مَكَّةَ يَقْتِيلُ مِنْهُمْ قَتَلُوهُ، فَأَخْبَرَ بِذَلِكَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَرَكِبَ رَاحِلَتَهُ فَخَطَبَ فَقَالَ: إِنَّ اللَّهَ حَبَسَ عَنْ مَكَّةَ الْقَتْلَ أَوْ الْفِيلَ: قَالَ أَبُو عَبْدِ اللَّهِ: كَذًا قَالَ أَبُو نُعَيْمٍ - وَسَلَطَ عَلَيْهِمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالْمُؤْمِنُونَ، أَلَا وَإِنَّهَا لَمْ تَحِلَّ لِأَحَدٍ قَبِيلِي، وَلَا تَحِلَّ لِأَحَدٍ بَعْدِي، أَلَا وَإِنَّهَا حَلَّتْ لِي سَاعَةً مِنْ نَهَارٍ، أَلَا وَإِنَّهَا سَاعَتِي هَذِهِ، حَرَامٌ لَا يُخْتَلَى شَوْكُهَا، وَلَا يُعْضَدُ شَجَرُهَا، وَلَا تُلْقَطُ سَاقَطَتُهَا إِلَّا لِمُنْشِدٍ، فَمَنْ قَتِلَ فَهُوَ بِخَيْرِ النَّظَرَيْنِ: إِمَّا أَنْ يُعْقَلَ وَإِمَّا أَنْ يُقَادَ أَهْلُ الْقَتْلِ، فَجَاءَ رَجُلٌ مِنْ أَهْلِ الْيَمَنِ فَقَالَ: اكْتُبْ لِي يَا رَسُولَ اللَّهِ، فَقَالَ: اكْتُبُوا لِمَنْ فُلَانٌ، فَقَالَ رَجُلٌ مِنْ قُرَيْشٍ: إِلَّا الْأَذْخِيرَ يَا رَسُولَ اللَّهِ، فَأَنَّا نَجْعَلُهُ فِي بَيْتُونَا وَقُبُورِنَا، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِلَّا الْأَذْخِيرَ إِلَّا الْأَذْخِيرَ، قَالَ أَبُو

good smell) O Allāh's Apostle, because we use it in our houses and graves." The Prophet ﷺ said, "Yes, except Adhkhār i.e. Adhkhār is allowed to be plucked."

113. Narrated Abū Huraira رضي الله عنه : Among the companions of the Prophet ﷺ nobody narrated more Hadīths than I except 'Abdullāh bin 'Amr (bin Al-'Ās) who used to write them and I never did the same.

114. Narrated 'Ubaidullāh bin 'Abdullāh: Ibn 'Abbās said, "When the Prophet ﷺ became seriously ill, he said, 'Bring (writing) paper and I will write for you something after which you will not go astray.' But 'Umar said, 'The Prophet ﷺ is seriously ill, and we have got Allāh's Book with us and that is sufficient.' But the companions of the Prophet ﷺ argued about this and there was hue and cry. On that the Prophet ﷺ said to them, 'Go away (and leave me alone). Do not quarrel in front of me.' "

Ibn 'Abbās came out saying, "It was a great disaster that Allāh's Apostle ﷺ had not written anything then because of their argument."

(Note: It is apparent from this Hadīth that Ibn 'Abbās had witnessed the

عَبْدُ اللَّهِ : يُقَالُ يُقَادُّ بِالْقَافِ - فَتَقِيلُ لَا بِي
عَبْدُ اللَّهِ أَيْ شَيْءٌ كُتِبَ لَهُ؟ قَالَ : كُتِبَ
لَهُ هَذِهِ الْخُطْبَةُ) -

١١٣- حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ قَالَ :
حَدَّثَنَا سُفْيَانُ قَالَ : حَدَّثَنَا عَمْرُو قَالَ :
أَخْبَرَنِي وَهْبُ بْنُ مُنْبَهٍ عَنْ أَخِيهِ قَالَ :
سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ : مَا مِنْ
أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَحَدٌ
أَكْثَرَ حَدِيثًا عَنْهُ مِنِّي إِلَّا مَا كَانَ مِنْ
عَبْدِ اللَّهِ بْنِ عَمْرٍو ، فَإِنَّهُ كَانَ يَكْتُبُ
وَلَا أَكْتُبُ ، تَابَعَهُ مَعْمَرٌ ، عَنْ هَمَّامٍ
عَنْ أَبِي هُرَيْرَةَ ، -

١١٤- حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ
ابْنِ يَحْيَى قَالَ : حَدَّثَنِي ابْنُ وَهْبٍ
قَالَ : أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ
عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ : عَنْ ابْنِ
عَبَّاسٍ قَالَ : لَمَّا اشْتَدَّ بِالنَّبِيِّ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ وَجَعُهُ قَالَ : ائْتُونِي بِكِتَابٍ
أَكْتُبُ لَكُمْ كِتَابًا لَا تَضِلُّوْا بَعْدَهُ .
قَالَ عُمَرُ : إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
غَلَبَهُ الْوَجَعُ وَعِنْدَنَا كِتَابُ اللَّهِ حَسْبُنَا ،
فَاخْتَلَفُوا وَكَثُرَ اللَّفْظُ ، قَالَ : قُومُوا عَنِّي
وَلَا يَتَّبِعْنِي عِنْدِي التَّنَازُعُ ، فَخَرَجَ
ابْنُ عَبَّاسٍ يَقُولُ : إِنَّ الرِّزْيَةَ
كُلَّ الرِّزْيَةِ مَا حَالَ بَيْنَ رَسُولِ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ وَبَيْنَ كِتَابِهِ ، -

event and came out saying this statement. The truth is not so, for Ibn 'Abbās used to say this statement on narrating the Ḥadīth and he had not witnessed the event personally. See Faṭḥ Al-Bārī vol. I p. 220 footnote.)

(41) **CHAPTER.** Knowledge and preaching at night.

115. Narrated Um Salama رضي الله عنها : One night Allāh's Apostle ﷺ got up and said, "Subhān Allāh! (1) How many afflictions Allāh has revealed tonight and how many treasures have been disclosed! Go and awake the sleeping lady occupants of these dwellings (his wives) (for praying), perhaps a well-dressed in this world will be naked in the Hereafter."

(42) **CHAPTER.** To speak about (religious) knowledge at night.

116. Narrated 'Abduljāh bin 'Umar رضي الله عنه : Once the Prophet ﷺ led the 'Ishā' prayer during the last days of his life and on finishing the prayer he said, "Remember! Nobody will be living on the surface of the earth one hundred years after this night (amongst those living at present)."

بابُ العلمِ والعِظةِ بالليلِ -

١١٥ - حَدَّثَنَا صَدَقَةُ : قَالَ أَخْبَرَنَا ابْنُ عُيَيْنَةَ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ هِنْدٍ، عَنْ أُمِّ سَلَمَةَ، وَعُمَرُو، وَبَحْبِ بْنِ سَعِيدٍ، عَنِ الزُّهْرِيِّ، عَنْ هِنْدٍ، عَنْ أُمِّ سَلَمَةَ، قَالَتْ : (اسْتَيْقَظَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ لَيْلَةٍ فَقَالَ: سُبْحَانَ اللَّهِ! مَاذَا أُنْزِلَ اللَّيْلَةَ مِنَ الْفِتَنِ؟ وَمَاذَا فَتِيحَ مِنَ الْخَزَائِنِ؟ أَبْقِظُوا صَوَاحِبَ الْحُجُرِ، قَرُبَ كَاسِيَةٌ وَالِدُنَا عَارِيَةً فِي الْآخِرَةِ) -

بابُ السَّمَرِ فِي الْعِلْمِ -

١١٦ - حَدَّثَنَا سَعِيدُ بْنُ عُفَيْرٍ قَالَ : حَدَّثَنِي اللَّيْثُ قَالَ : حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ خَالِدٍ، عَنْ ابْنِ شِهَابٍ، عَنْ سَالِمٍ، وَابْنِ بَكْرٍ، عَنْ سُلَيْمَانَ بْنِ أَبِي حَشْمَةَ : أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ قَالَ صَلَّى بَيْنَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْعِشَاءَ فِي آخِرِ حَيَاتِهِ . فَلَمَّا سَلَّمَ قَامَ فَقَالَ : (أَرَأَيْتَكُمْ لَيْلَتَكُمْ هَذِهِ، فَإِنْ رَأَسَ مِائَةَ سَنَةٍ مِنْهَا لَا يَبْقَى مِمَّنْ هُوَ عَلَى ظَهْرِ الْأَرْضِ أَحَدٌ) -

(1) See the glossary.

117. Narrated Ibn 'Abbās :
One night I slept in the house of my aunt Maimūna bint Al-Hārith (the wife of the Prophet ﷺ) and the Prophet ﷺ was there too. The Prophet ﷺ offered the 'Ishā' prayer (in the mosque), returned home and after having prayed four Rak'at, he slept. Later on he got up at night and then asked whether the boy (or he used a similar word) was sleeping? Then he got up for the prayer and I too stood by his left side but he made me stand to his right and offered five rak at followed by two more Rak'at. Then he slept and I heard him snoring and after a while he left (for the Fajr prayer).

١١٧ - حَدَّثَنَا آدَمُ قَالَ : حَدَّثَنَا شُعْبَةُ قَالَ : حَدَّثَنَا الْحَكَمُ قَالَ : سَمِعْتُ سَعِيدَ بْنَ جُبَيْرٍ ، عَنْ ابْنِ عَبَّاسٍ قَالَ : بَيْتٌ فِي بَيْتِ خَالَتِي مَيْمُونَةَ بِنْتِ الْحَارِثِ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَكَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عِنْدَهَا فِي لَيْلَتِهَا . فَصَلَّى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْعِشَاءَ ثُمَّ جَاءَ إِلَى مَنْزِلِهِ فَصَلَّى أَرْبَعَ رَكَعَاتٍ ثُمَّ زَامَ ، ثُمَّ قَامَ ، ثُمَّ قَالَ : نَامَ الْغُلَيْمُ . أَوْ كَلِمَةً تُشَبِّهُهَا . ثُمَّ قَامَ فَقُمْتُ عَنْ يَسَارِهِ فَجَعَلَنِي عَنْ يَمِينِهِ فَصَلَّى خَمْسَ رَكَعَاتٍ . ثُمَّ صَلَّى رَكَعَتَيْنِ ثُمَّ نَامَ حَتَّى سَمِعْتُ غَطِيظَةً ، أَوْ خَطِيظَةً . ثُمَّ خَرَجَ إِلَى الصَّلَاةِ -

(43) **CHAPTER.** (What is said regarding)
To know the (religious) knowledge by heart.

بابُ حِفْظِ الْعِلْمِ -

118. Narrated Abū Huraira :
People say that I have narrated many Hadīths (of the Prophet ﷺ). Had it not been for two verses in the Qur'ān, I would not have narrated a single Hadīth, and the verses are :—

“Those who conceal the clear sign
We have sent down.....
.....(up to) Most Merciful.”

(2 : 159—160)

No doubt our Muhajir (emigrant) brothers used to be busy in the market with their business and our Ansari brothers used to be busy with their property. But I

١١٨ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ قَالَ : حَدَّثَنِي مَالِكٌ . عَنْ ابْنِ شِهَابٍ ، عَنْ الْأَعْرَجِ ، عَنْ أَبِي هُرَيْرَةَ قَالَ : إِنْ النَّاسَ يَقُولُونَ : أَكْثَرَ أَبُو هُرَيْرَةَ وَلَوْ لَا آيَتَانِ فِي كِتَابِ اللَّهِ مَا حَدَّثْتُ حَدِيثًا ثُمَّ يَتْلُو - إِنْ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلْنَا مِنَ الْبَيِّنَاتِ - إِلَى قَوْلِهِ الرَّحِيمُ - إِنْ إِخْوَانَنَا مِنَ الْمُهَاجِرِينَ كَانُوا يَشْغَلُهُمُ الصَّفَقُ بِالْأَسْوَاقِ ، وَإِنْ إِخْوَانَنَا مِنَ الْأَنْصَارِ كَانُوا يَشْغَلُهُمُ الْعَمَلُ فِي أَمْوَالِهِمْ ، وَإِنْ أَبَا هُرَيْرَةَ

used to stick to Allāh's Apostle ﷺ so that I might fill my stomach and attend his teaching while others were absent and I used to memorize those things which they (those people) did not memorize.

119. Narrated Abū Huraira : I said to Allāh's Apostle ﷺ "I hear many Hadīths from you but I forget them." Allāh's Apostle ﷺ replied, "Spread your Ridā (garment)." I did accordingly and then he moved his hands as if filling them with something (and emptied them in my Ridā) and said, "Take and wrap this sheet over your body." I did it and after that I never forgot any Hadīth.

120. Narrated Ibrāhīm bin Al-Mun-dhir: Ibn Abī Fudaik narrated the same previous Hadīth... (119) but said that the Prophet ﷺ had moved his hands as if filling them with something and then he emptied them in the Ridā of Abū Huraira.

121. Narrated Abū Huraira : I received and memorized two kinds of knowledge from Allāh's Apostle ﷺ. I have propagated one of them to you and if I propagated the second, then my throat would be cut (i.e. killed).

كَانَ يَلْزِمُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِيَشبعَ بَطْنِيهِ وَيَحْضُرَ مَا لَا يَحْضُرُونَ، وَيَحْفَظُ مَا لَا يَحْفَظُونَ) -

١١٩ - حَدَّثَنَا أَحْمَدُ بْنُ أَبِي بَكْرٍ أَبُو مُصْعَبٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ إِبْرَاهِيمَ بْنِ دِينَارٍ، عَنْ ابْنِ أَبِي ذِئْبٍ، عَنْ سَعِيدِ بْنِ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: (قُلْتُ يَا رَسُولَ اللَّهِ إِنِّي أَسْمَعُ مِنْكَ حَدِيثًا كَثِيرًا أَنْسَاهُ، قَالَ: ابْسُطْ رِدَاءَكَ، فَيَسْطِطْنِي، قَالَ: فَغَرَفَ بِيَدَيْهِ، ثُمَّ قَالَ: ضُمَّ، فَضَمَمْتُهُ، فَمَا نَسِيتُ شَيْئًا بَعْدُ) -

١٢٠ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ قَالَ: أَخْبَرَنَا ابْنُ أَبِي قُدَيْبٍ بِهَذَا، أَوْ قَالَ غَرَفَ بِيَدَيْهِ فِيهِ -

١٢١ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي أَخِي، عَنِ ابْنِ أَبِي ذِئْبٍ، عَنْ سَعِيدِ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: (حَفِظْتُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَاءَيْنِ، فَأَمَّا أَحَدُهُمَا فَيَسْطِطْنِي، وَأَمَّا الْآخَرُ فَلَوْ بَشِئْتُهُ قَطِيعَ هَذَا الْبُلْعُومِ) -

122. Narrated Jarir  : The Prophet  asked the people on the day (of his last Hajj) to listen and then said, "Do not become infidels after me by cutting the throats of one another (killing each other)."

١٢٢ - حَدَّثَنَا حَجَّاجٌ قَالَ : حَدَّثَنَا شُعْبَةُ قَالَ : أَخْبَرَنِي عَلِيُّ بْنُ مُدْرِكٍ عَنْ أَبِي زُرْعَةَ ، عَنْ جَرِيرٍ ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَهُ فِي حَجَّةِ الْوَدَاعِ (اسْتَنْصِتِ النَّاسَ ، فَقَالَ : لَا تَرْتَجِعُوا بَعْدِي كَفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ) -

(45) CHAPTER. When a religious erudite person is asked, "Who is the most learned person," it is better for him to say, "Allāh knows better (than anybody else)."

بَابُ مَا يُسْتَحَبُّ لِلْعَالِمِ إِذَا سُئِلَ : أَيُّ النَّاسِ أَعْلَمُ ؟ فَيَكِلُ الْعِلْمَ إِلَى اللَّهِ -

123. Narrated Sa'id bin Jubair : I said to Ibn Abbas, "Nauf-Al-Bakālī claims that Moses (the companion of Khadir) was not the Moses of Banī Israel but he was another Moses." Ibn 'Abbās remarked that the enemy of Allāh (Nauf) was a liar.(1)

١٢٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ قَالَ : حَدَّثَنَا سُفْيَانُ قَالَ : حَدَّثَنَا عَمْرُو قَالَ : أَخْبَرَنِي سَعِيدُ بْنُ جُبَيْرٍ قَالَ : (قُلْتُ لِابْنِ عَبَّاسٍ : إِنَّ نَوْفَ الْبَكَالِيَّ يَزْعُمُ أَنَّ مُوسَى لَيْسَ بِمُوسَى بَنِي إِسْرَائِيلَ ، فَقَالَ : كَذَبَ عَدُوُّ اللَّهِ) -

124. Narrated Ubai bin Ka'b  : The Prophet  said, "Once the Prophet Moses  got up for preaching before Banī Israel and he was asked, "Who is the most learned person?" Moses replied, "I am the most learned." Allāh admonished Moses (for what he had said) for he did not ascribe knowledge to Allāh only. Allāh sent the Divine Inspiration: "At the confluence of the two seas there is one of Our devotees who knows better than

١٢٤ - حَدَّثَنَا أَبِيُّ بْنُ كَعْبٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ (قَامَ مُوسَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَطِيبًا فِي بَنِي إِسْرَائِيلَ ، فَسُئِلَ أَيُّ النَّاسِ أَعْلَمُ ؟ فَقَالَ : أَنَا أَعْلَمُ ، فَعَتَبَ اللَّهُ عَلَيْهِ ، إِذْ لَمْ يَرُدَّ الْعِلْمَ إِلَيْهِ ، فَأَوْحَى اللَّهُ إِلَيْهِ أَنْ عَبْدًا مِنْ عِبَادِي يَمْجُمِعُ الْبَحْرَيْنِ هُوَ أَعْلَمُ مِنْكَ ، قَالَ : يَا رَبِّ ، وَكَيْفَ

(1) Ibn 'Abbās said this in a state of anger without intending to abuse Nauf but to affirm that he did not tell the truth (not necessarily intentionally.)

you." Moses asked, "O my Lord! How can I meet him?" He was told to take a fish in a basket (and to proceed) till the fish was lost and that would be the place (where to find that person). So Moses set out for the journey along with a young man named Yūsha' bin Nūn and carried a fish in the basket till they reached a rock on which they put their heads and slept. The fish came out of the basket and made its way into the sea. Both Moses and the young man got astonished at that (later on). They proceeded for the rest of that night and the following day. When the day broke, Moses asked his young man to bring his breakfast and said to him, "No doubt, we have suffered a lot in our journey." Moses did not get tired till he passed the place about which he was told. There the young man told Moses, "Well! When we were sitting near the rock, I lost the fish." Moses remarked, "That is what we wanted." They retraced their foot-steps till they reached the rock. There they found a man covered with a garment (or covering himself with his own garment). Moses greeted him. Al-Khadir said astonishingly, "Is there any greeting in your land?" Moses replied, "I am Moses." He asked, "Are you the Moses of Bani Israel?" Moses replied in the affirmative and added, "May I follow you so that you may teach me what you have been taught regarding the straight path?" Al-Khadir replied, "Lo! You cannot be patient with me, O Moses! Some of Allah's knowledge has been bestowed upon me and you do not know about it, and you too

لي به؟ فقيل له احمل حوتاً في مِكتَلٍ،
فاذا فقدته فهو ثمّ، فانطلق وانطلق
بفتاه يوشع بن نون وحمل حوتاً في
مِكتَلٍ حتى كانا عند الصخرة ووضعا
رؤوسهما واناما، فانسل الحوت من المِكتَلِ
فاتخذ سبيله في البحر سرباً، وكان
لموسى وفتاه عجباً، فانطلقا بقیة
ليلتتهما وبتومهما، فلمّا أصبح قال
موسى لفتاه آتينا غداً عانا لقد لقينا من
سفرنا هذا نصباً، ولم يجد موسى
مساً من النصب حتى حاوز المکان الذي
أمر به، فقال له فتاه: أرايت إذ آتينا
إلى الصخرة فأنى نسيت الحوت؟ قال
موسى: ذلک ما کنّا نبغ فارنداً على
آثارهما قصصاً، فلمّا آتيا إلى الصخرة
إذا رجلٌ مسجى يشوب، أو قال
تسجى بشوبه، فسلم موسى فقال
الخصير: وأنى بيارضیک السلام؟ فقال:
أنا موسى، فقال: موسى بنی اسرائیل؟
قال: نعم، قال هل أتبعک علی أن
تعلّمن ممّا علّمت رُشدًا، قال: إنک
لن تستطیع معی صبراً، یا موسى إني
على علم من علم الله علمنيبه، لا تعلمه
أنت، وأنت على علم علمك الله لا

have the knowledge which has been bestowed upon you by Allāh but I do not know it." Moses replied, "If Allāh wishes you will find me patient and I will not disobey you." After that both of them proceeded along the sea-shore, as they did not have a boat. In the meantime a boat passed by them and they requested the boatman to allow them on board. The crew recognised Al-Khadir and allowed them to board charging them nothing. Then a sparrow came and sat on the edge of the boat and dipped its beak once or twice in the sea. Al-Khadir told Moses, "My knowledge and your knowledge have not diminished the Knowledge of Allāh except by the amount of water taken by the sparrow from the sea." Al-Khadir went to one of the planks of the boat and pulled it out. Moses said, "These people gave us a free lift but you have broken their boat so as to drown them." Al-Khadir replied, "Didn't I tell you that you could not remain patient with me." Moses said, "Do not blame me for I have forgotten." The first excuse of Moses was that he had forgotten. Then they proceeded further and found a boy playing with other boys. Al-Khadir took hold of him by the head and pulled it out with his hands (i.e. killed him). Moses said, "Lo! you have slain an innocent soul who has slain nobody." Al-Khadir replied, "Did not I tell you that you could not remain patient with me?" They went on till they met some villagers whom they asked for food but they refused to make them their guests. Later on they found a wall on the point of collapsing.

أَعْلَمَهُ . قَالَ : سَتَجِدُنِي إِن شَاءَ اللَّهُ صَابِرًا وَلَا أَعْصِي لَكَ أَمْرًا . فَأَنْطَلَقَا يَمْشِيَانِ عَلَى سَاحِلِ الْبَحْرِ : لَيْسَ لِهَذَا سَفِينَةٌ قَمَرَتْ بِهِمَا سَفِينَةٌ . فَكَأَمْرُهُمْ أَنْ يَحْمِلُوهُمَا بِغَيْرِ نَوْلٍ ، فَجَاءَ عُصْفُورٌ فَوَقَعَ عَلَى حَرَفِ السَّفِينَةِ فَتَقَرَّرَ نَقْرَةً أَوْ نَقَرَتَيْنِ فِي الْبَحْرِ ، فَقَالَ الْخَضِرُ : يَا مُوسَى مَا نَقَصَ عِلْمِي وَعِلْمُكَ مِنْ عِلْمِ اللَّهِ إِلَّا كَنَقْرَةٍ هَذَا الْعُصْفُورُ فِي الْبَحْرِ فَعَمَدَ الْخَضِرُ إِلَى لَوْحٍ مِنَ الْأَوَاحِ السَّفِينَةِ فَتَنَزَعَهُ ، فَقَالَ مُوسَى : قَوْمٌ حَمَلُونَا بِغَيْرِ نَوْلٍ عَمَدَتْ إِلَى سَفِينَتِهِمْ فَخَرَقَتْهَا ابْتِغْرَاقَ أَهْلِهَا ، قَالَ : أَلَمْ أَقُلْ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا ، قَالَ : لَا تَأْخُذْ بِنِي إِيسَى نَسِيتُ ، فَكَانَتْ الْأُولَى مِنْ مُوسَى نِسْيَانًا ، فَأَنْطَلَقَا فَإِذَا غُلَامٌ بِلَعَبٍ مَعَ الْغُلَّيَّانِ فَأَخَذَ الْخَضِرُ بِرَأْسِهِ مِنْ أَعْلَاهُ فَتَنَزَعَ رَأْسَهُ بِيَدِهِ فَقَالَ مُوسَى : أَقْتَلْتَ نَفْسًا زَكِيَّةً بِغَيْرِ نَفْسٍ ؟ قَالَ : أَلَمْ أَقُلْ لَكَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا ، قَالَ ابْنُ عِيسَى : وَهَذَا أَوْ كَذُ ، فَأَنْطَلَقَا حَتَّى إِذَا أَتَيَا أَهْلَ قَرْيَةٍ اسْتَطْعَمُوا أَهْلَهَا فَأَبَوْا أَنْ يُضَيِّفُوهُمَا ، فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَنْ يَنْقَضَ ،

Al-Khadir repaired it with his own hands. Moses said, "If you had wished, you could have taken payment for it." Al-Khadir replied, "This is the parting between you and me." The Prophet ﷺ added, "May Allāh be Merciful to Moses! Would that he could have been more patient to learn more about his story with Al-Khadir."

(46) CHAPTER. One who, while standing, asked a religious erudite person who was sitting (on a pulpit or a similar thing).

125. Narrated Abū Mūsa رضي الله عنه : A person came to the Prophet ﷺ and asked, "O Allāh's Apostle! What kind of battles are in Allāh's cause? I ask this, for some of us fight because of anger and some for the sake of his tribe." The Prophet ﷺ raised his head (as the questioner was standing) and said, "If anybody fights to cause the word of Allāh (Islām) to be superior then this type of battle is in Allāh's cause."

(47) CHAPTER. To ask about a religious matter and to give a formal verdict (at Mina during Hajj) while doing the Rami(1) of Jimār(2).

126. Narrated 'Abdullāh bin 'Amar رضي الله عنه : I saw the Prophet ﷺ near the

قال الخضير بيده ، فأقامه ، قال موسى : لو شئت لاتخذت عليه أجراً . قال هذا فراق بيني وبينك ، قال النبي صلى الله عليه وسلم (برحم الله موسى . لو ددنا لو صبر حتى يقص علينا من أمره) .

باب من سأل وهو قائم عالماً جالساً .

١٢٥ - حدثنا عثمان قال : أخبرني جرير ، عن منصور ، عن أبي وائل ، عن أبي موسى قال : جاء رجل إلى النبي صلى الله عليه وسلم فقال : يا رسول الله : ما القتال في سبيل الله ؟ فإن آحدنا يقتل غضباً ، ويقتل حميئة ، فرفع إليه رأسه قال : وما رفع إليه رأسه إلا أنه كان قائماً فقال : (من قاتل لينكون كلمة الله هي العليا ، فهو في سبيل الله عز وجل) .

باب السؤال والفتيا عند رمي الجمار .

١٢٦ - حدثنا أبو نعيم قال : حدثنا عبد العزيز بن أبي سلمة عن الزهري ،

Jamra being asked (about religious problems and matters). A man asked, "O Allāh's Apostle! I have sacrificed the animal before doing the Rami." The Prophet ﷺ replied, "Do the Rami and there is no harm." Another person asked, "O Allāh's Apostle! I got my head shaved before sacrificing the animal." The Prophet ﷺ replied, "Do the slaughtering and there is no harm." Thus on that day, whenever the Prophet ﷺ was asked about any rite and ceremony of Hajj performed before or after its due time his reply was, "Do it and there is no harm."

(48) CHAPTER. The Statement of Allāh ﷻ : "And of the knowledge you have been given but a little." (17 : 85)

127. Narrated 'Abdullāh

While I was going with the Prophet ﷺ through the ruins of Medina and he was leaning on a stick of a date-palm tree, we passed by a group of Jews. One of them told the others to ask the Prophet ﷺ about the soul. One of them said that they should not ask him that question as he might give a reply which would displease them. But some of them insisted on asking, and so one of them stood up and asked, "O Abā-l-Qāsim! What is the soul?" The Prophet ﷺ remained quiet. I thought that the Divine Inspiration was coming to him and I stood up till that state

عَنْ عِيسَى بْنِ طَلْحَةَ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ : رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عِنْدَ الْجَمْرَةِ وَهُوَ يُسْتَلُّ فَقَالَ رَجُلٌ : يَا رَسُولَ اللَّهِ ، نَحَرْتُ قَبْلَ أَنْ أُرْمِيَ قَالَ : ارْمِ وَلَا حَرَجَ . قَالَ آخَرُ : يَا رَسُولَ اللَّهِ حَلَقْتُ قَبْلَ أَنْ أُنْحَرُ ، قَالَ : اُنْحَرْ وَلَا حَرَجَ ، فَمَا سُئِلَ عَنْ شَيْءٍ قَدْ مَ وَلَا آخَرَ إِلَّا قَالَ أَفْعَلْ وَلَا حَرَجَ .

بَابُ قَوْلِ اللَّهِ تَعَالَى : وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا .

١٢٤ - حَدَّثَنَا قَيْسُ بْنُ حَفْصٍ قَالَ : حَدَّثَنَا عَبْدُ الْوَاحِدِ قَالَ : حَدَّثَنَا الْأَعْمَشُ سُلَيْمَانُ ، عَنْ إِبْرَاهِيمَ ، عَنْ عَلْقَمَةَ ، عَنْ عَبْدِ اللَّهِ قَالَ : بَيْنَمَا أَنَا أَمْشِي مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي خَرِبِ الْمَدِينَةِ وَهُوَ يَتَوَكَّأُ عَلَى عَصِيْبٍ مَعَهُ فَمَرَّ بِنَقْرٍ مِنَ الْبَهْدِ ، فَقَالَ بَعْضُهُمْ لِبَعْضٍ : سَلُوهُ عَنِ الرُّوحِ ، وَقَالَ بَعْضُهُمْ : لَا تَسْأَلُوهُ لَا يَجِبُ فِيهِ شَيْءٌ تَكْرَهُونَهُ ، فَقَالَ بَعْضُهُمْ لِنَسَائِلِهِ ، فَقَامَ رَجُلٌ مِنْهُمْ ، فَقَالَ : يَا أَبَا الْقَاسِمِ ، مَا الرُّوحُ ؟ فَسَكَتَ ، فَقُلْتُ : إِنَّهُ بُوْحَى إِلَيْهِ ، فَقُمْتُ ،

of the Prophet ﷺ was over. The Prophet ﷺ said, "They ask you about the soul—Say: The soul comes by Command of my Lord. And of knowledge you have been given but little." (17 : 85)

(49) **CHAPTER.** Leaving some optional things simply for fear that some people may not be able to understand them and fall into some more difficult things.

128. Narrated Aswad : Ibn Az-Zubair said to me, "Aisha (رضي الله عنها) used to tell you secretly a number of things. What did she tell you about the Ka'ba?" I replied, "She told me that once the Prophet ﷺ said, 'O Aisha! Had not your people been still close to the Pre-Islamic Ignorant Period (infidelity) I would have dismantled the Ka'ba and would have made two doors in it; one for entrance and the other for exit.'" Later on Ibn Az-Zubair did the same.

(50) **CHAPTER.** Whoever teaches some people (Religious knowledge) rather than others for fear that the others may not understand it. And Ali said, "You should preach to the people according to their mental calibre so that they may not convey wrong things about Allāh and His Apostle."

129. Narrated Abū At-Tufail the above-mentioned Statement of 'Ali.

فَلَمَّا انْجَلَى عَنْهُ، فَقَالَ - وَ يَسْأَلُونَكَ
عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي
وَمَا أُوتُوا مِنَ الْعِلْمِ إِلَّا قَلِيلًا - قَالَ
الْأَعْمَشُ هِيَ كَذَّاءٌ فِي قِرَاعَتِنَا -

**بابُ مَنْ تَرَكَ بَعْضَ الْاِخْتِيَارِ
مَخَافَةَ أَنْ يَقْصُرَ فَهْمُ بَعْضِ النَّاسِ
عَنْهُ فَيَقَعُوا فِي أَشَدِّ مِنْهُ -**

١٢٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُوسَى
عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ - عَنْ
الْأَسْوَدِ قَالَ: قَالَ لِي ابْنُ الزُّبَيْرِ: كَانَتْ
عَائِشَةُ تُسِرُّ إِلَيْكَ كَثِيرًا، فَمَا حَدَّثْتُكَ
فِي الْكَعْبَةِ؟ فَقُلْتُ قَالَتْ لِي قَالَ النَّبِيُّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (يَا عَائِشَةُ لَوْ لَا قَوْمُكَ
حَدِيثٌ عَنْهُمْ - قَالَ ابْنُ الزُّبَيْرِ يَكْفُرُ -
لَتَقَضَّضْتُ الْكَعْبَةَ فَجَعَلْتُ لَهَا بَابَيْنِ:
بَابًا يَدْخُلُ النَّاسُ وَبَابًا يَخْرُجُونَ)
فَفَعَلَهُ ابْنُ الزُّبَيْرِ -

**بابُ مَنْ خَصَّ بِالْعِلْمِ قَوْمًا دُونَ
قَوْمٍ كَرَاهِيَةً أَنْ لَا يَقْهَمُوا، وَقَالَ
عَلِيٌّ: حَدِّثُوا النَّاسَ بِمَا يَعْرِفُونَ
أَنْحَبُونَ أَنْ يُكَذِّبَ اللَّهُ وَرَسُولُهُ -**

١٢٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُوسَى،
عَنْ مَعْرُوفِ بْنِ خَرَبُودٍ، عَنْ أَبِي
الطُّفَيْلِ، عَنْ عَلِيٍّ بِذَلِكَ -

130. Narrated Anas bin Mālīk رضي الله عنه : Once the Prophet ﷺ behind whom Mu'adh was riding said, "O Mu'adh bin Jabal." Mu'adh replied, "Labbaik and Sa'daik (I am present for your service), O Allāh's Apostle!" Again the Prophet ﷺ said, "O Mu'adh!" Mu'adh said thrice, "Labbaik and Sa'daik, O Allāh's Apostle!" Allāh's Apostle ﷺ said, "There is none who testifies sincerely that none has the right to be worshipped but Allāh and Muhammad ﷺ is his Apostle, except that Allāh ﷻ will save him from the (Hell) fire." Mu'adh asked, "O Allāh's Apostle ﷺ ! Shall I tell the people about it so that they may have good tidings?" He replied, "When the people hear about it, they will solely depend on it." Then Mu'adh narrated the above-mentioned Hadīth just before his death, being afraid of committing a sin (by not telling the knowledge).

131. Narrated Anas رضي الله عنه : I was informed that the Prophet ﷺ had said to Mu'adh, "Anybody who will meet Allāh without worshipping anything along with Him will go to Paradise."

Mu'adh asked the Prophet ﷺ , "Shall I give glad tidings to the people?" The Prophet ﷺ replied, "No, I am afraid that the people will depend upon it."

(51) CHAPTER. Al-Haya (1) while learning (religious knowledge). And Mujāhid

١٣٠ - حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ : حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ : حَدَّثَنِي أَبِي عَنْ قَتَادَةَ قَالَ : حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمُعَاذٌ رَدِيفُهُ عَلَى الرَّحْلِ قَالَ : (يَا مُعَاذُ بْنُ جَبَلٍ . قَالَ : لَبَّيْكَ يَا رَسُولَ اللَّهِ وَ سَعْدَيْكَ ، قَالَ : يَا مُعَاذُ ، قَالَ لَبَّيْكَ يَا رَسُولَ اللَّهِ وَ سَعْدَيْكَ ثَلَاثًا . قَالَ : مَا مِنْ أَحَدٍ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ صِدْقًا مِنْ قَلْبِهِ إِلَّا حَرَّمَهُ اللَّهُ عَلَى النَّارِ . قَالَ : يَا رَسُولَ اللَّهِ ، أَفَلَا أَخْبِرُ بِهِ النَّاسَ فَيَسْتَبْشِرُوا ، قَالَ : إِذَا يَتَكَلَّمُوا) وَأَخْبَرَ بِهَا مُعَاذٌ عِنْدَ مَوْتِهِ تَائِبًا .

١٣١ - حَدَّثَنَا مُسَدَّدٌ قَالَ : حَدَّثَنَا مَعْتَمِرٌ قَالَ : سَمِعْتُ أَبِي قَالَ : سَمِعْتُ أَنَسًا قَالَ : ذَكَرَ لِي أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِمُعَاذٍ (مَنْ لَقِيَ اللَّهَ لَا يُشْرِكُ بِهِ شَيْئًا دَخَلَ الْجَنَّةَ . قَالَ : أَلَا أَبْشُرُ النَّاسَ ؟ قَالَ : لَا . أَخَافُ أَنْ يَتَكَلَّمُوا) .

بَابُ الْحَيَاءِ فِي الْعِلْمِ ، وَقَالَ

said, "Neither a shy nor a proud person can learn the religious knowledge." And 'Aisha  said, "How excellent the women of the Anṣār are! They do not feel shy while asking about religious matters."

عَمَّاهِدٌ : لَا يَتَعَلَّمُ الْعِلْمَ مُسْتَحْيٍ وَلَا مُسْتَكْبِرٌ . وَقَالَتْ عَائِشَةُ : نِعْمَ النِّسَاءُ نِسَاءُ الْأَنْصَارِ لَمْ يَمْتَنِعْنِ الْحَيَاءُ أَنْ يَتَفَقَّهْنَ فِي الدِّينِ -

132. Narrated Um Salama  :

Um-Sulaim came to Allāh's Apostle  and said, "Allāh does not refrain from telling the truth. Is it necessary for a woman to take a bath after she has a nocturnal sexual discharge (1)?" The Prophet  replied, "Yes, if she notices a discharge." Um Salama, then covered her face and asked, "O Allāh's Apostle! Does a woman get a discharge?" He replied, "Yes, and let your right hand be in dust (An arabic expression you say to a person when you contradict his statement meaning "you will not achieve goodness"), and this is why the son resembles his mother."

١٣٢ - حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامٍ قَالَ : أَخْبَرَنَا أَبُو مُعَاوِيَةَ قَالَ : حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ ، عَنْ زَيْنَبِ ابْنَةِ أُمِّ سَلَمَةَ عَنْ أُمِّ سَلَمَةَ قَالَتْ : جَاءَتْ أُمُّ سَلِيمٍ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ : يَا رَسُولَ اللَّهِ ، إِنْ اللَّهُ لَا يَسْتَحْيِي مِنَ الْحَقِّ ، فَهَلْ عَلَى الْمَرْأَةِ مِنْ غُسْلِ إِذَا احْتَلَمَتْ ؟ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : (إِذَا رَأَتْ الْمَاءَ) فَغَطَّتْ أُمُّ سَلَمَةَ ، تَعْنِي وَجْهَهَا وَقَالَتْ : يَا رَسُولَ اللَّهِ وَتَحْتَلِمُ الْمَرْأَةُ ؟ قَالَ : (نَعَمْ ، تَرَبَّتْ بِمِثْلِكَ ، فِيمَ يُشَبِّهُهَا وَلَدُهَا) -

133. Narrated 'Abdullāh bin 'Umar  :

Once Allāh's Apostle  said, "Amongst the trees there is a tree, the leaves of which do not fall and is like a Muslim, tell me the name of that tree." Every body started thinking about the wild trees of the desert areas and I thought of the date-palm tree but felt shy (to answer).

١٣٣ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ : حَدَّثَنِي مَالِكٌ ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : (إِنَّ مِنَ الشَّجَرِ شَجَرَةً لَا يَسْقُطُ وَرَقُهَا وَهِيَ مِثْلُ الْمُسْلِمِ ، حَدِّثُونِي مَا هِيَ ؟) فَوَقَعَ النَّاسُ فِي شَجَرِ الْبَادِيَةِ ، وَوَقَعَ فِي نَفْسِي أَنَّهَا النَّخْلَةُ ،

(1) The enquirer intends to say that as Allāh does not refrain from telling the truth, I do not refrain from asking you such a question although a woman naturally feels shy to ask men such a question.

The others said, "O Allāh's Apostle! Inform us of it." He replied, "It is the date-palm tree." I told my father what had come to my mind and on that he said, "Had you said it I would have preferred it to anything that I might possess."

قَالَ عَبْدُ اللَّهِ فَاسْتَحْيَيْتُ ، فَقَالُوا :
يَا رَسُولَ اللَّهِ أَخْبِرْنَا بِهَا ، فَقَالَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (هِيَ النَّخْلَةُ) قَالَ
عَبْدُ اللَّهِ : فَحَدَّثْتُ أَبِي بِمَا وَقَعَ فِي
نَفْسِي فَقَالَ : لَا أَنْ تَكُونَ قُلْتَهَا أَحَبُّ
إِلَىَّ مِنْ أَنْ يَكُونَ لِي كَذَا وَكَذَا -

(52) **CHAPTER.** A person who feels shy to ask and then requests another person to ask on his behalf.

بابُ مَنْ اسْتَحْيَا فَأَمَرَ غَيْرَهُ
بِالسُّؤَالِ -

134. Narrated 'Alī  : I used to get the emotional urethral discharge frequently and so I requested Al-Miqdād  to ask the Prophet  about it. Al-Miqdād asked him and he replied, "One has to perform ablution (after it)."

١٣٤ - حَدَّثَنَا مُسَدَّدٌ قَالَ : حَدَّثَنَا
عَبْدُ اللَّهِ بْنُ دَاوُدَ ، عَنْ الْأَعْمَشِ ، عَنْ
مُسَدَّرِ الشَّوْرِيِّ ، عَنْ مُحَمَّدِ بْنِ الْحَنْفِيَّةِ ،
عَنْ عَلِيٍّ قَالَ : كُنْتُ رَجُلًا مَذَّاءً ،
فَأَمَرْتُ الْمُقْدَادَ أَنْ يَسْأَلَ النَّبِيَّ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَأَلَهُ فَقَالَ : فِيهِ
الْوُضُوءُ -

(53) **CHAPTER.** The teaching of religious knowledge and the giving of religious verdicts in a mosque.

**بابُ ذِكْرِ الْعِلْمِ وَالْفُتْيَا فِي
الْمَسْجِدِ -**

135. Narrated Nāfi' : 'Abdullāh bin 'Umar  said, "A man got up and asked Allāh's Apostle  in the mosque, 'At which place shall we assume the Ihram?' (1) (The first step of performing Hajj or 'Umra is to assume Ihram which means a state in which one is prohibited to practise certain deeds that are lawful at

١٣٥ - حَدَّثَنَا قُتَيْبَةُ قَالَ : حَدَّثَنَا
الَلَيْثُ بْنُ سَعْدٍ قَالَ : حَدَّثَنَا نَافِعٌ مَوْلَى
عَبْدِ اللَّهِ بْنِ عُمَرَ ابْنِ الْخَطَّابِ ، عَنْ
عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَجُلًا قَامَ فِي
الْمَسْجِدِ فَقَالَ : يَا رَسُولَ اللَّهِ ،
مِنْ أَيْنَ تَأْمُرُنَا أَنْ نُهْلَ؟

(1) See the glossary.

other times. During this state the ceremonies of 'Umra or Hajj are performed. When one assumes this state the first thing one should do is to express mentally and orally one's intention to assume this state for the purpose of performing 'Umra or Hajj. Then Talbiya is recited. Two sheets of unstitched clothes will be the only clothes a man may wear, one round one's waist and the other on one's left shoulder going round the chest from under the right arm.)

Allāh's Apostle ﷺ replied, 'The residents of Medina should perform the rites of Ihram at Dhil-Hulaifa, the people of Syria at Al-Juhfa and the people of Najd at Qarn.' Ibn 'Umar further said, 'The people said that Allāh's Apostle had also said, 'The residents of Yemen should perform the rites of Ihram at Yalamlam.' Ibn 'Umar used to say, 'I do not remember whether Allāh's Apostle ﷺ had said the last statement or not?'

(54) **CHAPTER.** Telling the questioner more than he has asked.

136. Narrated Ibn 'Umar : A man asked the Prophet ﷺ, "What should a Muḥrim (A Muslim intending to perform 'Umra or Hajj) wear?" He said, "He should not wear a shirt, a turban,

فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (يُسْهِلُ أَهْلُ الْمَدِينَةِ مِنْ ذِي الْحُلَيْفَةِ، وَيُسْهِلُ أَهْلُ الشَّامِ مِنَ الْجُحْفَةِ، وَيُسْهِلُ أَهْلُ نَجْدٍ مِنْ قَرْنٍ) - وَقَالَ ابْنُ عُمَرَ : وَيَزْعُمُونَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : وَيُسْهِلُ أَهْلُ الْيَمَنِ مِنْ يَلَمْلَمٍ. وَكَانَ ابْنُ عُمَرَ يَقُولُ : لَمْ أَفْقَهُ هَذِهِ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -

بابُ مَنْ أَجَابَ السَّائِلَ بِأَكْثَرَ مِمَّا سَأَلَهُ -

١٣٦ - حَدَّثَنَا آدَمُ قَالَ : حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ ، عَنْ نَافِعٍ ، عَنْ ابْنِ عُمَرَ ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبْنُ أَبِي ذِئْبٍ عَنِ الزُّهْرِيِّ ، عَنْ سَالِمٍ ، عَنْ ابْنِ عُمَرَ ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ رَجُلًا سَأَلَهُ : مَا يَلْبَسُ الْمُحْرِمُ ؟ فَقَالَ : لَا يَلْبَسُ الْقَمِيصَ وَلَا الْعِمَامَةَ

trousers, a hooded cloak or a garment stained or dyed with saffron or Wars (a kind of perfume). And if he has no slippers, then he can use Khuffs (leather socks) but the socks should be cut short so as to make the heels bare."

وَلَا السَّرَّاءِيلَ وَلَا الْبُرْنُسَ وَلَا ثَوْبًا
مَسَّهُ الْوَرَسُ أَوْ الزَّعْفَرَانُ ، فَإِنْ لَمْ
يَجِدِ النَّعْلَيْنِ فَلْيَلْبَسِ الْخُفَّيْنِ
وَلْيَقْطَعْهُمَا حَتَّى يَكُونَا تَحْتَ الْكَعْبَيْنِ -

IV. THE BOOK OF WUDŪ' (ABLUTION)

In the Name of Allāh,
the Most Beneficent, the Most Merciful

كتاب الوضوء

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1) **CHAPTER.** What is revealed (regarding ablution) in the Statement of Allāh عز وجل "O you who believe! When you offer the prayer, wash your faces and your forearms up to the elbows and pass wet hands over your heads, and (wash) your feet up to the ankles." (5 : 6) Abū 'Abdullāh said that the Prophet ﷺ had shown that ablution was to wash the parts once. The Prophet ﷺ performed ablution by washing the parts twice and thrice but never more than three times.

The religious erudite men disliked extravagance in ablution and exceeding what the Prophet ﷺ had done.

(2) **CHAPTER.** No prayer is accepted without ablution (i.e. to remove, the small **Hadath**(1) by ablution or the big **Hadath**(1) by taking a bath).

137. Narrated Abū Huraira رضي الله عنه : Allāh's Apostle ﷺ said, "The prayer of a person who does **Hadath** (passes urine, stool or wind) is not accepted unless he repeats the ablution."

A person from **Hadramout** asked Abū Huraira رضي الله عنه, "What is '**Hadath**'?" Abū Huraira replied, " '**Hadath**' means the passing of wind from the anus."

باب ما جاء في الوضوء وقول الله عز وجل - إذا قمتم إلى الصلاة فاغسلوا وجوهكم وأيديكم إلى المرافق وامسحوا برؤوسكم وأرجلكم إلى الكعبين - قال أبو عبد الله وبين النبي صلى الله عليه وسلم أن قرئ الوضوء مرة مرة. وتوضأ أيضاً مرتين وثلاثاً، ولم يزد على ثلاث وكره أهل العلم الإسراف فيه، وأن يجاوزوا فعمل النبي صلى الله عليه وسلم -

باب لا تقبل صلاة بغير طهور

١٣٧ - حدثنا إسحاق بن إبراهيم الحنظلي قال: أخبرنا عبد الرزاق قال: أخبرنا معمر عن همام ابن منبته أنه سمع أبا هريرة يقول: قال رسول الله صلى الله عليه وسلم (لا تقبل صلاة من أحدث حتى يتوضأ)، قال رجل من حضر موت: ما الحدث يا أبا هريرة؟ قال: فساء أو ضراط -

(1) See the glossary.

(3) **CHAPTER.** The superiority of ablution. And "Al-Ghurr-ul Muhajjalūn" (the parts of the body of the Muslims washed in ablution will glitter on the Day of Resurrection and the angels will call them by that name) from the traces of Ablution.

138. Narrated Nu'am Al-Mujmir : Once I went up the roof of the mosque, in the company of Abū Huraira . He performed ablution and said, "I heard the Prophet  saying, 'On the Day of Resurrection, my followers will be called "Al-Ghurr-ul-Muhajjalūn" from the traces of ablution and whoever can (has the power to) increase the area of his radiance,(1) should do so (i.e. by performing ablution regularly).'"

(4) **CHAPTER.** One should not repeat ablution if in doubt unless and until he is convinced that he has lost his ablution (by having Hadath).

139. Narrated 'Abbād bin Tamīm  : My uncle asked Allāh's Apostle  about a person who imagined to have passed wind during the prayer. Allāh's Apostle  replied, "He should not leave his prayers unless he hears sound or smells something."

باب فضل الوضوء والغُرر
المُحَجَّلُونَ مِنْ آثار الوضوء -

١٣٨ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ قَالَ :
حَدَّثَنَا اللَّيْثُ ، عَنْ خَالِدٍ ، عَنْ سَعِيدِ
ابْنِ أَبِي هِلَالٍ ، عَنْ نَعِيمِ الْمُجْمِرِ قَالَ :
رَقِيتُ مَعَ أَبِي هُرَيْرَةَ عَلَى ظَهْرِ الْمَسْجِدِ
فَتَوَضَّأَ فَقَالَ : إِنِّي سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ يَقُولُ : (إِنْ أَمْتَنِي يُدْعَوْنَ
بِئْسَ يَوْمَ الْقِيَامَةِ غُرًّا مُحَجَّلِينَ مِنْ آثَارِ
الْوُضُوءِ . فَمَنْ اسْتَطَاعَ مِنْكُمْ أَنْ
يُطِيلَ غُرَّتَهُ فَلْيَفْعَلْ) -

باب لا يتوضأ من الشك حتى يستيقن -

١٣٩ - حَدَّثَنَا عَلِيُّ بْنُ أَبِي شَيْبَةَ قَالَ :
سُفْيَانُ قَالَ : حَدَّثَنَا الزُّهْرِيُّ ، عَنْ
سَعِيدِ بْنِ الْمُسَيَّبِ ، عَنْ عَبَّادِ بْنِ
تَمِيمٍ ، عَنْ عَمِّهِ : أَنَّهُ شَكَا إِلَى رَسُولِ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الرَّجُلُ الَّذِي يُحْسِلُ
إِلَيْهِ أَنَّهُ يَجِدُ الشَّيْءَ فِي الصَّلَاةِ ؟ فَقَالَ
لَا يَنْفَعُكَ ، أَوْ (لَا يَنْصَرِفُ ، حَتَّى
يَسْمَعَ صَوْتًا أَوْ يَجِدَ رِيحًا) -

(1) The Prophet  did not increase the area more than what is washed of the body parts while doing the ablution as Allāh ordered to be washed in the Qur'ān.

(5) CHAPTER To perform a light ablution.

140. Narrated Kuraib : Ibn 'Abbās رضي الله عنه said, "The Prophet ﷺ slept till he snored and then prayed (or probably lay till his breath sounds were heard and then got up and prayed)." Ibn 'Abbās added, "One night while I was sleeping in the house of my aunt, Maimūna, the Prophet ﷺ slept for a part of the night, and late in the night, he got up and performed a light ablution from a hanging water skin and stood up for the prayer. I, too, performed a similar ablution, went and stood on his left. He drew me to his right and prayed as much as Allāh wished, and again lay and slept till his breath sounds were heard. Later on the Mu'dhdhin (call-maker for the prayer) came to him and informed him that it was time for Prayer. The prophet ﷺ went with him for the prayer without performing a new ablution." (Sufyān said to 'Amr that some people said, "The eyes of Allāh's Apostle ﷺ sleep but his heart does not sleep." 'Amr replied, "I heard 'Ubaid bin 'Umair saying that the dreams of Prophets were Divine Inspiration, and then he recited the verse : 'I (Abraham) saw in a dream, (O my son) that I was sacrificing you (Ishmael).' (37 : 102)

باب التَّخْفِيفِ فِي الْوُضُوءِ -

١٤٠ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ قَالَ : حَدَّثَنَا سُفْيَانُ عَنْ عُمَرَ وَ قَالَ : أَخْبَرَنِي كُرَيْبٌ عَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَامَ حَتَّى نَفَخَ ثُمَّ صَلَّى . وَ رَبَّنَا قَالَ : اضْطَجَعَ حَتَّى نَفَخَ ثُمَّ قَامَ فَصَلَّى . ثُمَّ حَدَّثَنَا بِهِ سُفْيَانُ مَرَّةً بَعْدَ مَرَّةٍ عَنْ عُمَرَ وَ عَنْ كُرَيْبٍ . عَنْ ابْنِ عَبَّاسٍ قَالَ : بَيْتٌ عِنْدَ خَالَتِي مَيْمُونَةَ لَيْلَةَ قِيَامِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ اللَّيْلِ . فَلَمَّا كَانَ فِي بَعْضِ اللَّيْلِ قَامَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَتَوَضَّأَ مِنْ شَنْ مَعَلَقٍ وَ وُضُوءٌ آخِيفٌ ، يُخَفِّفُهُ عُمَرُو وَ يَقْلِلُهُ . وَقَامَ يَصَلِّي فَتَوَضَّأَتْ نَحْوًا مِمَّا تَوَضَّأَ ، ثُمَّ جَنَّتْ فَقَعَتْ عَنْ يَسَارِهِ . وَ رَبَّنَا قَالَ سُفْيَانُ : عَنْ شِمَالِهِ فَحَوَّلَنِي فَجَعَلَنِي عَنْ يَمِينِهِ . ثُمَّ صَلَّى مَا شَاءَ اللَّهُ . ثُمَّ اضْطَجَعَ قَنَامَ حَتَّى نَفَخَ ثُمَّ أَنَاهُ الْمُنَادِي فَسَادَتْهُ بِالصَّلَاةِ . فَقَامَ مَعَهُ إِلَى الصَّلَاةِ . فَصَلَّى وَلَمْ يَتَوَضَّأَ . فَلَمَّا لِعُمَرُو : إِنْ نَاسًا يَقُولُونَ إِنْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَنَامَ عَيْنُهُ وَلَا يَنَامُ قَلْبُهُ قَالَ عُمَرُو : سَمِعْتُ عُبَيْدَ بْنَ عُمَيْرٍ يَقُولُ : رَأَى الْأَنْبِيَاءَ وَحَيٌّ . ثُمَّ قَرَأَ - إِنِّي أَرَى فِي النَّوْمِ أَلَى أَذْبَحِكَ -

(6) **CHAPTER.** The completion of ablution (one should wash all the parts perfectly). And Ibn 'Umar said, "The completion of ablution means to clean the parts perfectly."

141. Narrated Usāma bin Zaid رضي الله عنه : Allāh's Apostle ﷺ started from 'Arafāt till he reached a mountain pass where he dismounted, urinated and performed a light ablution. I said to him, "Is it time for prayer, O Allah's Apostle?" He said, "The place of prayer is ahead of you." He rode till he reached Al-Muzdalifa where he dismounted and performed proper ablution. The (call for) Iqāma was made and he led the Maghrib prayer. Then everybody made his camel kneel down at its place. Then the Iqāma was made for the 'Ishā prayer which the Prophet ﷺ led and no prayer was offered in between the two prayers ('Ishā and Magrib).

(7) **CHAPTER.** To wash the face with both hands by a handful of water.

142. Narrated 'Atā' bin Yasār : Ibn 'Abbās رضي الله عنه performed ablution in the following way : He washed his face and took a handful of water and rinsed his mouth and washed his nose with it by drawing in water and then blowing it out.

بابُ إِسْبَاغِ الوُضُوءِ . وَقَالَ ابْنُ عُمَرَ : إِسْبَاغُ الوُضُوءِ الْإِنْقَاءُ .

١٤١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ مَالِكٍ عَنْ مُوسَى بْنِ صَفِيَّةٍ عَنْ كُرَيْبِ بْنِ أَبِي عُبَيْسٍ عَنْ أَنَسِ بْنِ زَيْدٍ أَنَّهُ سَمِعَهُ يَقُولُ (دَفَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ عَرَفَةَ حَتَّى إِذَا كَانَ بِالشَّعْبِ نَزَلَ قِبَالَ ثُمَّ تَوَضَّأَ وَلَمْ يُسَبِّحِ الوُضُوءَ فَقُلْتُ : الصَّلَاةُ يَا رَسُولَ اللَّهِ . فَقَالَ : الصَّلَاةُ أَمَامَكَ فَرَكِبَ فَلَمَّا جَاءَ الْمُرْدَلِفَةَ نَزَلَ فَتَوَضَّأَ فَاسْتَبَحِ الوُضُوءَ . ثُمَّ أَقَامَتِ الصَّلَاةُ فَصَلَّى الْمَغْرِبَ ثُمَّ أَنَاخَ كُلُّ إِنْسَانٍ بَعِيرَهُ فِي مَنْزِلِهِ . ثُمَّ أَقَامَتِ الْعِشَاءُ فَصَلَّى وَلَمْ يُصَلِّ بَيْنَهُمَا) .

بابُ غَسْلِ الْوَجْهِ بِالْيَدَيْنِ مِنْ عَرَفَةَ وَاجِدَةَ .

١٤٢ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ قَالَ : أَخْبَرَنَا أَبُو سَلَمَةَ الْخَزَاعِيُّ مَنصُورُ بْنُ سَلَمَةَ قَالَ : أَخْبَرَنَا ابْنُ بِلَالٍ (يَعْنِي سُلَيْمَانَ) عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ ابْنِ عَبَّاسٍ : أَنَّهُ تَوَضَّأَ فَغَسَلَ وَجْهَهُ ، أَخَذَ عَرَفَةَ مِنْ مَاءٍ فَمَضْمَضَ بِهَا

He then, took another handful (of water) and did like this (gesturing) joining both hands, and washed his face, took another handful of water and washed his right forearm. He again took another handful of water and washed his left forearm, and passed wet hands over his head and took another handful of water and sprinkled it over his right foot (up to his ankles) and washed it and similarly took another handful of water and washed his left foot (up to the ankles) and said, "I saw Allāh's Apostle ﷺ performing ablution in this way."

وَأَسْتَنْشَقَ ، ثُمَّ أَخَذَ غَرْفَةً مِنْ مَاءٍ فَجَعَلَ بِهَا هَكَذَا أَضَافَهَا إِلَى يَدِهِ الْآخَرَى ، فَغَسَلَ بِهَا وَجْهَهُ ثُمَّ أَخَذَ غَرْفَةً مِنْ مَاءٍ فَغَسَلَ بِهَا يَدَهُ الْيُسْرَى ، ثُمَّ أَخَذَ غَرْفَةً مِنْ مَاءٍ فَغَسَلَ بِهَا يَدَهُ الْيُمْنَى ، ثُمَّ أَخَذَ غَرْفَةً مِنْ مَاءٍ فَغَسَلَ بِهَا رِجْلَهُ الْيُسْرَى ، ثُمَّ مَسَحَ بِرَأْسِهِ ثُمَّ أَخَذَ غَرْفَةً مِنْ مَاءٍ فَرَشَّ عَلَى رِجْلِهِ الْيُمْنَى حَتَّى غَسَلَهَا ، ثُمَّ أَخَذَ غَرْفَةً آخَرَ فَغَسَلَ بِهَا رِجْلَهُ الْيُسْرَى ، ثُمَّ قَالَ : هَكَذَا رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَوَضَّأُ -

(8) **CHAPTER.** To recite "In the Name of Allāh," during every action and on having sexual relations with one's wife.

بابُ التَّسْمِيَةِ عَلَى كُلِّ حَالٍ وَعِنْدَ الْوِقَاعِ -

143. Narrated Ibn 'Abbās : The Prophet ﷺ said, "If anyone of you on having sexual relations with his wife said (and he must say it before starting) 'In the name of Allāh. O Allāh! protect us from Satan and also protect the coming offspring from him' and if they got a child, Satan would not be able to harm that offspring."

١٤٣ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ قَالَ : حَدَّثَنَا جَرِيرٌ ، عَنْ مَشْصُورٍ ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ ، عَنْ كُرَيْبٍ ، عَنْ ابْنِ عَبَّاسٍ : يَتْلُو النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : (لَوْ أَنَّ أَحَدَكُمْ إِذَا أَتَى أَهْلَهُ قَالَ : بِسْمِ اللَّهِ اللَّهُمَّ جَنِّبْنَا الشَّيْطَانَ وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا ، فَقُضِيَ بَيْنَهُمَا وَلَدٌ لَمْ يَضُرَّهُ) -

(9) **CHAPTER.** What to say while going to the lavatory (water closet).

بابُ مَا يَقُولُ عِنْدَ الْخَلَاءِ -

144. Narrated Anas : When- ever the Prophet ﷺ went to answer

١٤٤ - حَدَّثَنَا آدَمُ قَالَ : حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ قَالَ : سَمِعْتُ أَنَسًا يَقُولُ : كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

the call of nature, he used to say, "Allāh-umma innī a'ūdhu bika minal khubuthi wal khābā'ith i.e. O Allāh, I seek Your Refuge from all offensive and wicked things (evil deeds and evil spirits)."

(10) **CHAPTER.** Providing water at lavatories (for washing the private parts after answering the call of nature).

145. Narrated Ibn 'Abbās  : Once the Prophet  entered a lavatory and I placed water for his ablution. He asked, "Who placed it?" He was informed accordingly and so he said, "O Allāh! Make him (Ibn 'Abbās) comprehend religion (Islam)."

(11) **CHAPTER.** While urinating or defecating, never face the Qibla except when you are screened by a building or a wall or something like that.

146. Narrated Abū Aiyūb Al-Anṣārī  : Allāh's Apostle  said, "If anyone of you go to an open space for answering the call of nature he should neither face nor turn his back towards the Qibla; he should either face the east or the west." (This is true only for the inhabitants of Medina and the like whom the Prophet was addressing).

إِذَا دَخَلَ الْخَلَاءَ قَالَ ، (اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبْثِ وَالْخَبَائِثِ) تَابِعَهُ ابْنُ عَرَبَةَ ، عَنْ شُعْبَةَ ، وَ قَالَ غُنْدَرٌ ، عَنْ شُعْبَةَ : إِذَا أَتَى الْخَلَاءَ . وَقَالَ مُوسَى عَنْ حَمَّادٍ : إِذَا دَخَلَ : وَقَالَ سَعِيدُ بْنُ زَيْدٍ : حَدَّثَنَا عَبْدُ الْعَزِيزِ : إِذَا أَرَادَ أَنْ يَدْخُلَ .

بابُ وَضْعِ الْمَاءِ عِنْدَ الْخَلَاءِ -

١٤٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ قَالَ : حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ قَالَ : حَدَّثَنَا وَرْقَاءُ . عَنْ عَبْدِ اللَّهِ بْنِ أَبِي يَزِيدَ . عَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَخَلَ الْخَلَاءَ فَرَضَعَتْ لَهُ وَضُوءًا ، قَالَ : مَنْ وَضَعَ هَذَا ؟ فَأُخْبِرَ ، فَقَالَ : اللَّهُمَّ فَتَقَهُ فِي الدُّنْيَا -

بابُ لَا تُسْتَقْبَلُ الْقِبْلَةُ بِبَوْلٍ وَلَا غَائِطٍ إِلَّا عِنْدَ الْبِنَاءِ ، جِدَارٍ أَوْ نَحْوِهِ -

١٤٦ - حَدَّثَنَا آدَمُ قَالَ : حَدَّثَنَا ابْنُ أَبِي ذَيْبٍ قَالَ : حَدَّثَنَا الزُّهْرِيُّ ، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ ، عَنْ أَبِي أَيُّوبَ الْآنصَارِيِّ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (إِذَا أَتَى أَحَدُكُمْ الْغَائِطَ فَلَا يَسْتَقْبِلُ الْقِبْلَةَ وَلَا يُوَلِّهَا ظَهْرَهُ ، شَرِّقُوا أَوْ غَرِّبُوا) -

(12) **CHAPTER.** Defecating while sitting over two bricks.

147. Narrated 'Abdullāh bin 'Umar رضي الله عنه : People say, "Whenever you sit for answering the call of nature, you should not face the Qibla or Bait-ul-Maqdis (Jerusalem)." I told them, "Once I went up the roof of our house and I saw Aliḡh's Apostle ﷺ answering the call of nature while sitting on two bricks facing Bait-ul-Maqdis (Jerusalem) (and there was a screen covering him)."

بابُ مَنْ تَبَرَّزَ عَلَى لِسْنَتَيْنِ -

١٤٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ : أَخْبَرَنَا مَالِكٌ ، عَنْ يَحْيَى بْنِ سَعِيدٍ ، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ ، عَنْ عَمِّهِ : وَاسِعِ بْنِ حَبَّانَ ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّهُ كَانَ يَقُولُ إِنَّ نَاسًا يَقُولُونَ إِذَا قَعَدْتَ عَلَى حَاجَتِكَ فَلَا تَسْتَقْبِلِ الْقِبْلَةَ وَلَا بَيْتَ الْمَقْدِسِ ، فَقَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ لَقَدْ ارْتَفَقْتُ يَوْمًا عَلَى ظَهْرِ بَيْتٍ لَنَا فَرَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى لِسْنَتَيْنِ مُسْتَقْبِلًا بَيْتَ الْمَقْدِسِ لِحَاجَتِهِ ، وَقَالَ : لَعَلَّكَ مِنَ الَّذِينَ يُصَلُّونَ عَلَى أَوْزَاكِهِمْ ، فَقُلْتُ : لَا أَدْرِي وَاللَّهِ ، قَالَ مَالِكٌ يَحْنِي الَّذِي يُصَلِّي وَلَا يَرْتَفِعُ عَنِ الْأَرْضِ يَسْجُدُ وَهُوَ لَاصِقٌ بِالْأَرْضِ -

(13) **CHAPTER.** The going out of women for answering the call of nature.

بابُ خُرُوجِ النِّسَاءِ إِلَى الْبِرَازِ -

148. Narrated 'Aisha رضي الله عنها : The wives of the Prophet ﷺ used to go to Al-Manāṣiḡ, a vast plateau, to answer the call of nature at night. 'Umar used to say to the Prophet ﷺ , "Let your wives be veiled," but Allāh's Apostle ﷺ did

١٤٨ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ ، قَالَ : حَدَّثَنَا اللَّيْثُ قَالَ : حَدَّثَنِي عُقَيْلٌ ، عَنْ ابْنِ شِهَابٍ ، عَنْ عُرْوَةَ ، عَنْ عَائِشَةَ : أَنَّ أَزْوَاجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كُنَّ يَخْرُجْنَ بِاللَّيْلِ إِذَا تَبَرَّزْنَ إِلَى الْمَنَاصِعِ ، وَهُوَ صَعِيدٌ أَفْتِيحٌ فَكَانَ عُمَرُ يَقُولُ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ احْجُبْ نِسَاءَكَ ، فَلَمْ يَكُنْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

not do so. One night Sauda bint Zam'ā the wife of the Prophet ﷺ went out at 'Ishā' time and she was a tall lady. 'Umar addressed her and said, "I have recognised you, O Sauda." He said so, as he was anxious for some Divine orders regarding the veil. So Allāh revealed the verses of the veil.

149. Narrated 'Aisha  : The Prophet ﷺ said to his wives, "You are allowed to go out to answer the call of nature."

(14) **CHAPTER.** To defecate in houses.

150. Narrated 'Abdullāh bin 'Umar  : I went up the roof of Hafsa's house for some job and I saw Allāh's Apostle ﷺ answering the call of nature facing Sha'm (Syria, Jordan Palestine and Lebanon regarded as one country) with his back towards the Qibla.

151. Narrated 'Abdullāh bin 'Umar  : I went up the roof of our house

يَفْعَلُ، فَخَرَجَتْ سَوْدَةُ بِنْتُ زَمْعَةَ زَوْجُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْلَةً مِنَ اللَّيْلِ عِشَاءً، وَكَانَتْ امْرَأَةً طَوِيلَةً، فَتَادَاهَا عُمَرُ: أَلَا قَدْ عَرَفْنَاكَ يَا سَوْدَةُ، حَرِصًا عَلَى أَنْ يَنْزِلَ الْحِجَابُ، فَأَنْزَلَ اللَّهُ الْحِجَابَ -

١٤٩ - حَدَّثَنَا زَكَرِيَّا قَالَ: حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: (قَدْ أُذِنَ أَنْ تَخْرُجْنَ فِي حَاجَاتِكُنَّ) قَالَ هِشَامٌ: يَعْنِي الْبَرَازَ -

بابُ التَّبَرُّزِ فِي الْبُيُوتِ -

١٥٠ - حَدَّثَنِي إِبْرَاهِيمُ بْنُ الْمُنْذِرِ قَالَ: حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ، عَنْ عَبْدِ اللَّهِ، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنْ وَاسِعِ بْنِ حَبَّانَ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، قَالَ أَرَأَيْتَ تَقِيتُ فَوْقَ ظَهْرِ بَيْتِ حَقِصَةَ لِبَعْضِ حَاجَتِي، فَرَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْضِي حَاجَتَهُ مُسْتَدِيرَ الْقِبْلَةِ مُسْتَقْبِلَ الشَّامِ -

١٥١ - حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ: أَخْبَرَنَا يَحْيَى عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ: أَنَّ عَمَّهُ وَاسِعَ بْنَ حَبَّانَ أَخْبَرَهُ: أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ أَخْبَرَهُ، قَالَ: لَقَدْ

and saw Allāh's Apostle ﷺ answering the call of nature while sitting over two bricks facing Bait-ul-Maqdis (Jerusalem).

ظَهَرَتْ ذَاتَ يَوْمٍ عَلَى ظَهْرِ بَيْتِنَا
فَرَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
قَاعِدًا عَلَى لِسَيْنَتَيْنِ ، مُسْتَقْبِلَ بَيْتِ
الْمَقْدِسِ .

(15) **CHAPTER.** To wash the private parts with water after answering the call of nature.

بابُ الْإِسْتِنْجَاءِ بِالْمَاءِ .

152. Narrated Anas bin Mālik رضي الله عنه : Whenever Allah's Apostle ﷺ went to answer the call of nature, I along with another boy used to accompany him with a tumbler full of water. (Hishām commented, "So that he might wash his private parts with it)."

١٥٢ - حَدَّثَنَا أَبُو الْوَلِيدِ هِشَامُ بْنُ
عَبْدِ الْمَلِكِ قَالَ : حَدَّثَنَا شُعْبَةُ عَنْ أَبِي
مُعَاذٍ ، وَاسْمُهُ عَطَاءُ بْنُ أَبِي مَيْمُونَةَ
قَالَ سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ :
كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا خَرَجَ
لِحَاجَتِهِ أَجَىءُ أَنَا وَغُلَامٌ مَعَنَا إِدَاوَةٌ
مِنْ مَاءٍ ، يَعْنِي يَسْتَنْجِي بِهِ .

(16) **CHAPTER.** Getting water carried by somebody else for purification (washing one's private parts). And Abū Ad-Dardā said (to the people of Irāq), "Is not the man whose nick-names are Ṣāhib An-Na'lain, Ṣāhib Aṭ-Ṭahūr and Ṣāhib Al-Wisād 'Abdullāh bin Mas'ūd amongst you?" (Abdullāh bin Mas'ūd used to carry the Na'lain (shoes) and Ṭahūr (water for ablution) and Wisād (carpet) for the Prophet ﷺ, so he was called by those names).

بابُ مَنْ حَمَلَ مَعَهُ الْمَاءَ
لِطَهْرِهِ ، وَقَالَ أَبُو الدَّرْدَاءِ : أَلَيْسَ
فَيْكُمْ صَاحِبُ النَّعْلَيْنِ وَالطَّهْوَرِ وَ
الْوِسَادِ ؟

153. Narrated Anas رضي الله عنه : Whenever Allah's Apostle ﷺ went to

١٥٣ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ
قَالَ : حَدَّثَنَا شُعْبَةُ ، عَنْ أَبِي مُعَاذٍ هُوَ
عَطَاءُ بْنُ أَبِي مَيْمُونَةَ ، قَالَ : سَمِعْتُ أَنَسًا
يَقُولُ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا

answer the call of nature, I along with for another boy from us used to go behind him with a tumbler full of water.

(17) **CHAPTER.** To carry an 'Anza (spear-headed stick) along with the water for washing the private parts after answering the call of nature.

154. Narrated Anas bin Mālik  : Whenever Allāh's Apostle  went to answer the call of nature, I along with another boy used to carry a tumbler full of water (for cleaning the private parts) and an 'Anza (spear-headed stick).

(18) **CHAPTER.** It is forbidden to clean the private parts with the right hand.

155. Narrated Abū Qatāda  : Allāh's Apostle  said, "Whenever anyone of you drinks water, he should not breathe in the drinking utensil, and whenever anyone of you goes to a lavatory, he should neither touch his penis nor clean his private parts with his right hand."

(19) **CHAPTER.** While passing urine do not hold the penis with the right hand.

خَرَجَ لِحَاجَتِهِ تَبِعْتُهُ أَنَا وَغُلَامٌ مِنَّا مَعَنَا إِدَاوَةٌ مِنْ مَاءٍ -

بابُ حَمْلِ الْعَنْزَةِ مَعَ الْمَاءِ فِي الْاسْتِنْجَاءِ -

١٥٤ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ : حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ : حَدَّثَنَا شُعْبَةُ ، عَنْ عَطَاءِ بْنِ أَبِي مَيْمُونَةَ ، سَمِعَ أَنَسَ بْنَ مَالِكٍ يَقُولُ : كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدْخُلُ الْخَلَاءَ فَأَحْمِلُ أَنَا وَغُلَامٌ إِدَاوَةٌ مِنْ مَاءٍ وَعَنْزَةٌ يَسْتَنْجِي بِالْمَاءِ ، تَابِعَهُ النَّضْرُ وَشَاذَانُ عَنْ شُعْبَةَ ، الْعَنْزَةُ : عَصَا عَلَيْهِ زُجْ - **بابُ النَّهْيِ عَنِ الْاسْتِنْجَاءِ بِالْيَمِينِ -**

١٥٥ - حَدَّثَنَا مُعَاذُ بْنُ فَضَالَةَ قَالَ : حَدَّثَنَا هِشَامٌ هُوَ الدَّسْتَوَائِيُّ ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ ، عَنْ أَبِيهِ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (إِذَا شَرِبَ أَحَدُكُمْ فَلَا يَتَنَفَّسْ فِي الْإِنَاءِ ، وَإِذَا أَتَى الْخَلَاءَ فَلَا يَمَسُّ ذَكَرَهُ بِيَمِينِهِ ، وَلَا يَتَمَسَّحُ بِيَمِينِهِ) -

بابُ لَا يُمْسِكُ ذَكَرَهُ بِيَمِينِهِ إِذَا بَالَ -

156. Narrated Abū Qatāda  : The Prophet  said, "Whenever any one of you makes water he should not hold his penis or clean his private parts with his right hand. One should not breathe in the drinking utensil."

۱۵۶ - حَدَّثَنَا مُحَمَّدُ بْنُ يُونُسَ : قَالَ : حَدَّثَنَا الْأَوْزَاعِيُّ : عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ ، عَنْ أَبِيهِ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : (إِذَا بَالَ أَحَدُكُمْ فَلَا يَأْخُذْ ذِكْرَهُ بِيَمِينِهِ ، وَلَا يَسْتَنْجِي بِيَمِينِهِ وَلَا يَتَنَفَّسُ فِي الْإِنَاءِ) -

(20) CHAPTER. To clean the private parts with stones.

بَابُ الْأِسْتِنْجَاءِ بِالْحِجَارَةِ -

157. Narrated Abū Huraira  : I followed the Prophet  who was going out to answer the call of nature and he did not look this way or that. When I approached him he said to me, "Fetch some stones for cleaning the private parts (or said something similar), and do not bring a bone or a piece of dung(1)." So I brought the stones in the corner of my garment and placed them by his side and went away. When he finished, he used them.

۱۵۷ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ : قَالَ : حَدَّثَنَا عَمْرُو بْنُ يَحْيَى : ابْنُ سَعِيدٍ : ابْنُ عَمْرِو بْنِ الْمُسَكِّي : عَنْ جَدِّهِ عَنْ أَبِي هُرَيْرَةَ قَالَ : أَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَخَرَجَ لِحَاجَتِهِ فَكَانَ لَا يَلْتَفْتُ ، فَدَنَوْتُ مِنْهُ فَقَالَ : أَبْغِئِي أَحْجَارًا اسْتَنْفِضْ بِهَا أَوْ نَحْوَهُ . وَلَا تَأْتِنِي بَعْظَمٍ وَلَا رَوْثٍ ، فَاتَّبَعْتُهُ بِأَحْجَارٍ يَطْرَفُ ثِيَابِي فَوَضَعْتُهَا إِلَى جَنْبِهِ وَأَعْرَضْتُ عَنْهُ . فَلَمَّا قَضَى اتَّبَعْتُهُ بِهِنَّ -

(21) CHAPTER. Do not clean the private parts with dung.(1)

بَابُ لَا يُسْتَنْجَى بِرَوْثٍ -

(1) The Arabic word "Ruth" means the dung of mules, horses or donkeys only, but the camel's dung is called "Bar" in Arabic and the cow's dung in Arabic is called "Kha thi".

158. Narrated 'Abdullāh  : The Prophet  went out to answer the call of nature and asked me to bring three stones. I found two stones and searched for the third but could not find it. So I took a dried piece of dung and brought it to him. He took the two stones and threw away the dung and said, "This is a filthy thing."

۱۵۸ - حَدَّثَنَا أَبُو نُعَيْمٍ قَالَ : حَدَّثَنَا زُهَيْرٌ عَنْ أَبِي إِسْحَاقَ قَالَ : لَيْسَ أَبُو عُبَيْدَةَ ذَكَرَهُ ، وَلَكِنْ عَبْدُ الرَّحْمَنِ بْنُ الْأَسْوَدِ عَنْ أَبِيهِ : أَنَّهُ سَمِعَ عَبْدَ اللَّهِ يَقُولُ : أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْغَائِطَ فَأَمَرَنِي أَنْ آتِيَهُ بِثَلَاثَةِ أَحْجَارٍ . فَوَجَدْتُ حَجَرَيْنِ ، وَالتَّمَسْتُ الثَّالِثَ فَلَمْ أَجِدْ ، فَأَخَذْتُ رَوْثَةً فَاتَيْتُهُ بِهَا فَأَخَذَ الْحَجَرَيْنِ وَالتَّى الرَّوْثَةَ ، وَقَالَ : هَذَا رِكَسٌ . وَقَالَ إِبْرَاهِيمُ بْنُ يُوسُفَ عَنْ أَبِي إِسْحَاقَ : حَدَّثَنِي عَبْدُ الرَّحْمَنِ -

بابُ الْوُضُوءِ مَرَّةً مَرَّةً -

(22) **CHAPTER.** The washing of the parts (i.e. the parts which are washed in ablution) once only while performing ablution.

159. Narrated Ibn 'Abbās  : The Prophet  performed ablution by washing the parts once only.

۱۵۹ - حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ قَالَ : حَدَّثَنَا سُفْيَانُ عَنْ زَيْدِ بْنِ أَسْلَمَ ، عَنْ عَطَاءِ بْنِ يَسَارٍ ، عَنْ ابْنِ عَبَّاسٍ قَالَ : تَوَضَّأَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّةً مَرَّةً -

بابُ الْوُضُوءِ مَرَّتَيْنِ مَرَّتَيْنِ -

(23) **CHAPTER.** The washing of the parts twice while performing ablution.

160. Narrated 'Abdullāh bin Zaid  : The Prophet  performed ablution by washing the parts twice.

۱۶۰ - حَدَّثَنَا الْحُسَيْنُ بْنُ عِيسَى قَالَ : حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ قَالَ : حَدَّثَنَا فُلَيْحُ بْنُ سُلَيْمَانَ ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ بْنِ عَمْرٍو بْنِ حَزْمٍ ، عَنْ عِيَادِ بْنِ تَمِيمٍ ، عَنْ عَبْدِ اللَّهِ بْنِ زَيْدٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَوَضَّأَ مَرَّتَيْنِ مَرَّتَيْنِ -

(24) **CHAPTER.** The washing of the parts thrice while performing ablution.

161. Narrated Humrān, the slave of 'Uthmān رضي الله عنه: I saw 'Uthmān bin 'Affān asking for a tumbler of water and when it was brought he poured water over his hands and washed them thrice and then put his right hand in the water container and rinsed his mouth, washed his nose by drawing in water and then blowing it out. Then he washed his face and fore-arms up to the elbows thrice, passed his wet hands over his head and washed his feet up to the ankles thrice. Then he said, "I heard Allāh's Apostle ﷺ saying, 'If anyone performs ablution like that of mine and offers a two-rak'at prayer during which he does not think of anything else (not related to the present prayer) then his past sins will be forgiven.'" After performing the ablution 'Uthmān said, "I am going to tell you a Hadīth which I would not have told you, had I not been compelled by a certain Holy Verse (the subnarrator 'Urwa said: This verse is: "those who conceal the clear signs we have sent..."). I heard the Prophet ﷺ saying, 'If anybody performs ablution perfectly and offers the compulsory prayer Allāh will certainly forgive his sins committed between that ablution and the offering of the (next) prayer.'"

باب الوضوء ثلاثا ثلاثا -

١٦١ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ الْأَوْثَمِيُّ قَالَ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ ابْنِ شِهَابٍ أَنَّ عَطَاءَ بْنَ يَزِيدَ أَخْبَرَهُ أَنَّ حُمْرَانَ مَوْلَى عُمَانَ أَخْبَرَهُ (أَنَّهُ رَأَى عُمَانَ بْنَ عَقْمَانَ دَعَا بِإِنَاءٍ، فَافْرَغَ عَلَى كَفَيْهِ ثَلَاثَ مِرَارٍ فَغَسَّاهُمَا، ثُمَّ أَدْخَلَ يَمِينَهُ فِي الْإِنَاءِ فَمَضْمَضَ وَاسْتَنْشَرَتْ ثُمَّ غَسَلَ وَجْهَهُ ثَلَاثًا وَيَدَيْهِ إِلَى الْمِرْفَقَيْنِ ثَلَاثَ مِرَارٍ ثُمَّ مَسَحَ بِرَأْسِهِ، ثُمَّ غَسَلَ رِجْلَيْهِ ثَلَاثَ مِرَارٍ إِلَى الْكَعْبَيْنِ، ثُمَّ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (مَنْ تَوَضَّأَ نَحْوَ وَضْؤِي هَذَا ثُمَّ صَلَّى رَكْعَتَيْنِ لَا يُحَدِّثُ فِيهِمَا نَفْسَهُ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ) وَعَنْ إِبْرَاهِيمَ قَالَ: قَالَ صَالِحُ بْنُ كَيْسَانَ، قَالَ ابْنُ شِهَابٍ: وَلَكِنْ عُرْوَةُ يُحَدِّثُ عَنْ حُمْرَانَ: فَلَمَّا تَوَضَّأَ عُمَانُ قَالَ أَلَا أُحَدِّثُكُمْ حَدِيثًا لَوْ لَا آيَةٌ مَا حَدَّثْتُكُمْوه، سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: (لَا يَتَوَضَّأُ رَجُلٌ يُحْسِنُ وَضْوءَهُ، وَيُصَلِّي الصَّلَاةَ إِلَّا غُفِرَ لَهُ مَا بَيْنَهُ وَبَيْنَ الصَّلَاةِ حَتَّى يُصَلِّيَهَا: قَالَ عُرْوَةُ: الْآيَةُ - إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلْنَا مِنَ الْبَيِّنَاتِ -

(25) **CHAPTER.** The cleaning of the nose by drawing water in it and then blowing it out during ablution.

بابُ الاستِنْشَارِ فِي الْمَوْضُوءِ .
ذَكَرَهُ عُثْمَانُ ، وَعَبْدُ اللَّهِ بْنُ زَيْدٍ .
وَابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمْ . عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -

162. Narrated Abū Huraira : The Prophet ﷺ said, "Whoever performs ablution should clean his nose with water by drawing the water in it and then blowing it out, and whoever cleans his private parts with stones should do it with odd number of stones."

١٦٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ زَيْدٍ : أَخْبَرَنَا يُونُسُ بْنُ أَبِي الْهَرِيرِيِّ : أَخْبَرَنَا أَبُو إِدْرِيسٍ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ : (مَنْ تَوَضَّأَ فَلْيَسْتَنْشِرْ) وَمَنْ اسْتَجْمَرَ فَلْيُوتِرْ -

(26) **CHAPTER.** To clean the private parts with odd number of stones.

بابُ الاستِجْمَارِ وَتَرَأٍ .

163. Narrated Abū Huraira : Allāh's Apostle ﷺ said, "If anyone of you performs ablution he should draw water in his nose and then blow it out and whoever cleans his private parts with stones should do so with odd numbers. And whoever wakes from sleep should wash his hands before putting them in the water for ablution, because nobody knows where his hands were during sleep."

١٦٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُونُسَ : أَخْبَرَنَا مَالِكٌ عَنْ أَبِي الزِّنَادِ ، عَنِ الْأَعْرَجِ ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : (إِذَا تَوَضَّأَ أَحَدُكُمْ فَلْيَجْعَلْ فِي أَنْفِهِ مَاءً ثُمَّ لْيَسْتَنْشِرْ ، وَمَنْ اسْتَجْمَرَ فَلْيُوتِرْ ، وَإِذَا اسْتَيْقَظَ أَحَدُكُمْ مِنْ نَوْمِهِ فَلْيَغْسِلْ يَدَيْهِ قَبْلَ أَنْ يَدْخُلَهَا فِي وَضُوءِهِ فَإِنَّ أَحَدَكُمْ لَا يَدْرِي أَيْنَ بَاتَتْ يَدُهُ -

(27) **CHAPTER.** Washing both feet, and it is not sufficient to pass wet hands over the feet.

بابُ غَسْلِ الرَّجْلَيْنِ .

164. Narrated 'Abdullāh bin 'Amr : The Prophet ﷺ remained

١٦٤ - حَدَّثَنِي مُوسَى قَالَ : حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي بَشِيرٍ ، عَنْ يُونُسَ

behind us on a journey. He joined us while we were performing ablution for the 'Aṣr prayer which was over-due and we were just passing wet hands over our feet (not washing them thoroughly) when he addressed us in a loud voice saying twice or thrice, "Save your heels from the fire."

(28) CHAPTER. To rinse the mouth during ablution. This statement has come from the Prophet ﷺ on the authority of Ibn 'Abbās and 'Abdullāh bin Zaid .

165. Narrated Humrān, the freed slave of 'Uthmān bin 'Affān : I saw 'Uthmān bin 'Affān asking for a tumbler of water and when it was brought he poured water on his hands and washed them thrice and then put his right hand in the water container and rinsed his mouth and washed his nose (by drawing in water and then blowing it out). Then he washed his face and forearms up to the elbows thrice, passed his wet hands over his head and washed each foot thrice. After that 'Uthmān said, "I saw the Prophet ﷺ performing ablution similarly, and he said, 'If anyone performs ablution like that of mine and offers a two-rak'āt prayer during which he does not think of anything else (not related to the present prayer) then his past sins will be forgiven.' "

(29) CHAPTER. The washing of heels during ablution. Whenever Ibn Sirīn

ابن مَاهِك ، عَنْ عَبْدِ اللَّهِ ابْنِ عَمْرٍو قَالَ : تَخْلُفَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنَّا فِي سَفَرَةٍ فَأَذْرَكْنَا وَقَدْ أَرْمَقْنَا الْعَصْرَ فَجَعَلْنَا نَتَوَضَّأُ وَنَمْسَحُ عَلَى أَرْجُلِنَا فَنَادَى بِأَعْلَى صَوْتِهِ (وَيَقُلُ) لِأَعْقَابِ مِنَ النَّارِ مَرَّتَيْنِ أَوْ ثَلَاثًا -

بَابُ الْمَضْمَضَةِ فِي الْوُضُوءِ ، قَالَ ابْنُ عَبَّاسٍ ، وَعَبْدُ اللَّهِ بْنُ زَيْدٍ رَضِيَ اللَّهُ عَنْهُمَا عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -

١٦٥ - حَدَّثَنَا أَبُو الْيَمَانِ قَالَ : أَخْبَرَنَا شُعَيْبٌ ، عَنْ الزُّهْرِيِّ ، قَالَ : أَخْبَرَنِي عَطَاءُ بْنُ يَزِيدَ ، عَنْ حُمْرَانَ مَوْلَى عُثْمَانَ بْنِ عَفَّانَ أَنَّهُ رَأَى عُثْمَانَ دَعَا بِوَضُوءٍ فَافْرَغَ عَلَى يَدَيْهِ مِنْ إِنَائِهِ فَغَسَلَهُمَا ثَلَاثَ مَرَّاتٍ ، ثُمَّ أَدْخَلَ يَمِينَهُ فِي الْوُضُوءِ ، ثُمَّ مَضْمَضَ وَاسْتَنْشَقَ وَاسْتَنْشَرَ ، ثُمَّ غَسَلَ وَجْهَهُ ثَلَاثًا ، وَيَدَيْهِ إِلَى الْمِرْفَقَيْنِ ثَلَاثًا ، ثُمَّ مَسَحَ بِرَأْسِهِ ثُمَّ غَسَلَ كُلَّ رِجْلٍ ثَلَاثًا ، ثُمَّ قَالَ : رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَوَضَّأُ نَحْوَ وَضُوءِي هَذَا ، وَقَالَ (مَنْ تَوَضَّأَ نَحْوَ وَضُوءِي هَذَا وَصَلَّى رَكَعَتَيْنِ لَا يُحَدِّثُ فِيهِمَا نَفْسَهُ غُفِرَ اللَّهُ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ) -

بَابُ غَسْلِ الْأَعْقَابِ ، وَكَانَ ابْنُ سِيرِينَ يَغْسِلُ مَوَاضِعَ الْخَاتَمِ إِذَا تَوَضَّأَ -

performed ablution he used to wash the place where the ring is worn.

166. Narrated Muḥammad Ibn Ziyād: I heard Abū Huraira رضي الله عنه saying as he passed by us while the people were performing ablution from a utensil containing water, "Perform ablution perfectly and thoroughly for Abul-Qāsim (the Prophet ﷺ) said, 'Save your heels from the Hell-fire.' "

١٦٦ - حَدَّثَنَا آدَمُ بْنُ أَبِي إِبْرَاهِيمَ قَالَ : حَدَّثَنَا شُعْبَةُ قَالَ : حَدَّثَنَا مُحَمَّدُ بْنُ زَيْدٍ قَالَ : سَمِعْتُ أَبَا هُرَيْرَةَ وَكَانَ يَمْشُرُ بَيْنَنَا وَالنَّاسُ يَتَوَضَّئُونَ مِنْ الْمِطْهَرَةِ ، قَالَ : أَسْبِغُوا الْوُضُوءَ ، فَإِنَّ أَبَا الْقَاسِمِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ (وَيْلٌ لِّلْأَعْقَابِ مِنَ النَّارِ) -

(30) CHAPTER. Washing the feet when one is wearing shoes and it is not sufficient for one to pass a wet hand over the shoes (but one should take off the shoes and wash one's feet).

بَابُ غَسْلِ الرَّجْلَيْنِ فِي النَّعْلَيْنِ وَلَا يَمْسَحُ عَلَى النَّعْلَيْنِ -

167. Narrated 'Ubaid Ibn Juraij : I asked 'Abdullāh bin 'Umar, رضي الله عنه "O Abū 'Abdur Rehman! I saw you doing four things which I never saw being done by anyone of your companions?" 'Abdullāh bin 'Umar said, "What are those, O Ibn Juraij?" I said, "I never saw you touching any corner of the Ka'ba except these (two) facing south (Yemen) and I saw you wearing shoes made of tanned leather and dyeing your hair with Hinnā; (a kind of dye). I also noticed that whenever you were in 'Mecca you did not assume the Ihlāl (Ihrām)—Ihrām is also called Ihlāl which means 'Loud calling' because a Muhrim has to recite Talbiya aloud when assuming the state of Ihrām—till the 8th of Dhul-Hijja (Day of Tarwiya) while the

١٦٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ : أَخْبَرَنَا مَالِكٌ عَنْ سَعِيدِ الْمَقْبُرِيِّ عَنْ عَبْدِ بْنِ جُرَيْجٍ أَنَّهُ قَالَ لِعَبْدِ اللَّهِ بْنِ عُمَرَ : يَا أَبَا عَبْدِ الرَّحْمَنِ رَأَيْتُكَ تَصْنَعُ أَرْبَعًا لَمْ أَرِ أَحَدًا مِنْ أَصْحَابِكَ يَصْنَعُهَا ، قَالَ : وَمَا هِيَ يَا ابْنَ جُرَيْجٍ ؟ قَالَ : رَأَيْتُكَ لَا تَمَسُّ مِنْ الْأَرْكَانِ إِلَّا الْيَمَانِيَيْنِ . وَرَأَيْتُكَ تَلْبَسُ النَّعَالَ السَّبْيِيَّةَ . وَرَأَيْتُكَ تَصْبِغُ بِالْصُّفْرِ ، وَرَأَيْتُكَ إِذَا كُنْتَ بِمَكَّةَ أَهْلَ النَّاسِ إِذَا رَأَوْا الْهِلَالَ وَلَمْ تُهْلِلْ أَنْتَ حَتَّى

people did so on the day they saw the crescent (1st day of Dhul-Hijja)."

'Abdullāh replied, "Regarding the corners of Ka'ba, I never saw Allāh's Apostle ﷺ touching except those facing south (Yemen) and regarding the tanned leather shoes, no doubt I saw Allāh's Apostle ﷺ wearing non-hairy shoes and he used to perform ablution while wearing the shoes (i.e. wash his feet and then put on the shoes). So I love to wear similar shoes. And about the dyeing of hair with Hinnā; no doubt I saw Allāh's Apostle ﷺ dyeing his hair with it and that is why I like to dye (my hair with it). Regarding Ihlāl, I did not see Allāh's Apostle ﷺ assuming Ihlāl till he set out for Hajj (on the 8th of Dhul-Hijja)."

(31) **CHAPTER.** While performing ablution or taking a bath one should start from the right side of the body.

168. Narrated Um'Aṭiyyā رضي الله عنها that the Prophet ﷺ at the time of washing his deceased daughter had said to them, "Start from the right side beginning with those parts which are washed in ablution."

169. Narrated 'Aishā رضي الله عنها : The Prophet ﷺ liked to start from the

كانَ يَوْمَ التَّروِيَةِ، قَالَ عَبْدُ اللَّهِ : أَمَّا الْإِذَا كَانَ فَأَنْتَى لَمْ أَرِ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَمَسُّ إِلَّا الْيَمَانِيَيْنِ، وَأَمَّا النَّعَالُ السَّبْتِيَّةُ فَأَنْتَى رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَلْبَسُ النُّعْلَ الَّتِي لَيْسَ فِيهَا شَعْرٌ وَيَتَوَضَّأُ فِيهَا، فَأَنْتَى أَحَبُّ أَنْ أَلْبَسَهَا، وَأَمَّا الصُّفْرَةُ فَأَنْتَى رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَصْبُغُ بِهَا. فَأَنْتَى أَحَبُّ أَنْ أَصْبُغَ بِهَا. وَأَمَّا الْإِهْلَالُ فَأَنْتَى لَمْ أَرِ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُهْلِلُ حَتَّى تَنْبَغِثَ بِهِ رَأِحَتُهُ -

بابُ التَّيْمُنِ فِي الْوُضُوءِ وَالْغُسْلِ -

١٦٨ - حَدَّثَنَا مُسَدَّدٌ قَالَ : حَدَّثَنَا إِسْمَاعِيلُ قَالَ : حَدَّثَنَا خَالِدٌ، عَنْ حَفْصَةَ بِنْتِ سِيرِينَ، عَنْ أُمِّ عَطِيَّةٍ قَالَتْ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَهْنٌ فِي غَسْلِ ابْنَتِهِ (ابْنَدَانٌ بِمَيَامِنِهَا وَمَوَاضِعُ الْوُضُوءِ مِنْهَا) -

١٦٩ - حَدَّثَنَا حَقِيقُ بْنُ عُمَرَ قَالَ : حَدَّثَنَا شُعْبَةُ قَالَ : أَخْبَرَنِي أَشْعَثُ بْنُ سُلَيْمٍ قَالَ : سَمِعْتُ أَبِي، عَنْ مَسْرُوقٍ عَنْ عَائِشَةَ قَالَتْ : كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

right side in wearing shoes, combing his hair and cleaning or washing himself and in doing anything else.

(32) **CHAPTER.** To look for water (for ablution) when the prayer is due. 'Āishah رضي الله عنها said: "Once the Fajr prayer was due and water was searched for (for ablution) but it was not available. Thereupon the Divine Inspiration of Tayammum was revealed: (Tayammum means to put or strike lightly clean earth with one's hands and then pass the palm of each on the back of the other, blow off the dust and then pass them on the face).

170. Narrated Anas bin Mālik رضي الله عنه : I saw Allāh's Apostle ﷺ when the 'Asr prayer was due and the people searched for water to perform ablution but they could not find it. Later on (a pot full of) water for ablution was brought to Allāh's Apostle ﷺ. He put his hand in that pot and ordered the people to perform ablution from it. I saw the water springing out from underneath his fingers till all of them performed the ablution (a miracle of the Prophet).

(33) **CHAPTER.** What is said regarding the water with which human hair has been washed. 'Atā saw no harm in making threads and ropes out of the human hair.

يُعَجِّبُهُ النَّيِّمُ فِي تَنَعُّلِهِ . وَ تَرَجُّلِهِ . وَ طَهْوَرِهِ وَ فِي شَأْنِهِ كُلِّهِ .

باب التماس الوضوء إذا حانت الصلاة . وقالت عائشة : حضرت الصبح فالتمس الماء فلم يوجد فترال التيمم .

١٧٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ : أَخْبَرَنَا مَالِكٌ ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَالْحَةَ ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ : رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . وَحَانَ صَلَاةُ الْعَصْرِ فَالتَّمَسَ النَّاسُ الْوُضُوءَ فَلَمْ يَجِدُوا ، فَاتَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْضُوءَ فَوَضَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي ذَلِكَ الْإِنَاءِ يَدَهُ . وَآمَرَ النَّاسَ أَنْ يَتَوَضَّئُوا مِنْهُ ، قَالَ : فَرَأَيْتُ الْمَاءَ يَنْبُعُ مِنْ تَحْتِ أَصَابِعِهِ حَتَّى تَوَضَّئُوا مِنْ عِنْدِ آخِرِهِمْ .

باب الماء الذي يغسل به شعر الإنسان ، وكان عطاء لا يرى به بأساً أن يتخذ منها الخيوط والحبال ،

The utilization of the thing which is licked or eaten by a dog and the passing of dogs through the mosque. Az-Zuhri said, "It is permissible for one to perform ablution with water which has been licked by a dog provided that there is no water except that." Sufyān said, "This is a religiously acceptable statement, for it coincides with the statement of Allāh: 'If you do not find water then perform Tayammum.' No doubt it is water but its purity is doubtful; so one should use it to perform ablution and then perform Tayammum."

171. Narrated Ibn Sīrīn: I said to 'Abida, "I have some of the hair of the Prophet ﷺ which I got from Anas or from his family." 'Abida replied, "No doubt if I had a single hair of that it would have been dearer to me than the whole world and whatever is in it."

172. Narrated Anas رضي الله عنه: When Allāh's Apostle ﷺ got his head shaved, Abū Ṭalḥa was the first to take some of his hair.

وَسُئِرَ الْكَلَابِ وَمَرَّهَا فِي الْمَسْجِدِ .
وَقَالَ الزُّهْرِيُّ إِذَا وَلَغَ الْكَلْبُ فِي إِنَاءٍ
لَيْسَ لَهُ وَضُوءٌ غَيْرُهُ يَتَوَضَّأُ بِهِ .
وَقَالَ سُفْيَانُ : هَذَا الْفِقْهُ بِعَيْنِهِ ، يَقُولُ
اللَّهُ تَعَالَى - فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا -
وَهَذَا مَاءٌ وَفِي النَّفْسِ مِنْهُ شَيْءٌ يَتَوَضَّأُ
بِهِ وَيَتَيَمَّمُ -

۱۷۱ - حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ قَالَ :
حَدَّثَنَا إِسْرَئِيلُ ، عَنْ عَاصِمٍ ، عَنْ
ابْنِ سِيرِينَ قَالَ : قُلْتُ لِعَبِيدَةَ : عِنْدَنَا
مِنْ شَعْرِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَصْبَنَاهُ
مِنْ قَبْلِ أَنْتَسَ ، أَوْ مِنْ قَبْلِ أَهْلِ
أَنْتَسَ ، فَقَالَ : لَا ، تَكُونُ عِنْدِي
شَعْرَةٌ مِنْهُ أَحَبُّ إِلَيَّ مِنَ الدُّنْيَا وَمَا
فِيهَا -

۱۷۲ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ
قَالَ : حَدَّثَنَا سَعِيدُ بْنُ سُلَيْمَانَ قَالَ :
حَدَّثَنَا عَبَّادُ بْنُ ابْنِ عَوْنٍ ، عَنْ ابْنِ
سِيرِينَ ، عَنْ أَنْتَسَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ لَمَّا حَلَقَ رَأْسَهُ كَانَ أَبُو
طَلْحَةَ أَوَّلَ مَنْ أَخَذَ مِنْ شَعْرِهِ -

(34) CHAPTER. If a dog drinks from the utensils of any one of you then it is essential to wash it seven times.

بَابُ إِذَا شَرِبَ الْكَلْبُ فِي إِنَاءٍ
أَحَدِكُمْ فَلْيَغْسِلْهُ سَبْعًا -

173. Narrated Abū Huraira رضي الله عنه : Allāh's Apostle ﷺ said, "If a dog drinks from the utensil of anyone of you it is essential to wash it seven times."

١٧٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ عَنْ مَالِكٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِذَا شَرِبَ الْكَلْبُ فِي إِنَاءٍ أَحَدِكُمْ فَلْيَغْسِلْهُ سَبْعًا.

174. Narrated Abū Huraira رضي الله عنه : The Prophet ﷺ said, "A person saw a dog eating mud from (the severity of) thirst. So, that person took a shoe (and filled it) with water and kept on pouring the water for the dog till it quenched its thirst. So Allāh approved of his deed and his reward was to enter Paradise." And narrated Hamza bin 'Abdullāh : My father said, "During the lifetime of Allāh's Apostle ﷺ, the dogs used to urinate and pass through the mosque to and fro, nevertheless water was never sprinkled on it (urine of the dog)."

١٧٤ - حَدَّثَنَا إِسْحَاقُ قَالَ أَخْبَرَنَا عَبْدُ الصَّمَدِ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ دِينَارٍ قَالَ: سَمِعْتُ أَبِي عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ رَجُلًا رَأَى كَلْبًا يَأْكُلُ الثَّرَى مِنَ الْعَطَشِ، فَأَخَذَ الرَّجُلُ خَفَّهُ فَجَعَلَ يَغْرِفُ لَهُ بِهِ حَتَّى أَرَوَاهُ فَشَكَرَ اللَّهُ لَهُ فَأَدْخَلَهُ الْجَنَّةَ، وَقَالَ أَحْمَدُ بْنُ شَيْبٍ: حَدَّثَنَا أَبِي، عَنْ يُونُسَ، عَنْ ابْنِ شِهَابٍ قَالَ: حَدَّثَنِي حَمْزَةُ بْنُ عَبْدِ اللَّهِ عَنْ أَبِيهِ قَالَ: كَانَتْ الْكِلَابُ تَبُولُ وَتُقْبِلُ وَتُدْبِرُ فِي الْمَسْجِدِ فِي زَمَانِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمْ يَكُونُوا يَرُشُّونَ شَيْئًا مِنْ ذَلِكَ.

175. Narrated 'Adi bin Hātim رضي الله عنه : I asked the Prophet ﷺ (about the hunting dogs) and he replied, "If you let loose your tame dog after game and it hunts it, you may eat it. If the dog starts eating (that game) then do not eat it because the dog has hunted it for itself." I further said, "Sometimes I send my dog for hunting and find another dog with it."

١٧٥ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ ابْنِ أَبِي السَّفَرِ، عَنْ الشَّعْبِيِّ، عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ: سَأَلْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: (إِذَا أُرْسِلَتْ كِلَابُكَ الْمُعَلَّمَةُ فَفَقَتِلَ فَكُلْ، وَإِذَا أَكَلَتْ فَلَا تَأْكُلْ) فَإِنَّمَا أَمْسَكَهُ عَلَى نَفْسِهِ، قُلْتُ أُرْسِلُ كِلَابِي

He said, "Do not eat the game for you have mentioned Allāh's name only on sending your dog and not the other dog."

فَأَجِدُ مَعَهُ كَلْبًا آخَرَ، قَالَ: فَلَا تَأْكُلْ،
فَأَيْتَمَا سَمَّيْتَ عَلَى كَلْبِكَ وَلَمْ تُسَمِّ
عَلَى كَلْبٍ آخَرَ -

(35) **CHAPTER.** Regarding ablution as unnecessary except if something is discharged or passed from either exist (front or back private parts) as is mentioned in the Statement of Allāh ﷻ: "Or one of you who comes from answering the call of nature." And 'Aṭā said, "If a worm comes out of one's anus or if a drop of discharge equal to the size of a louse comes out of one's penis (then it is essential to repeat the ablution)." Jābir bin 'Abdullāh said, "If one laughs in the prayer, he must repeat his prayer and not the ablution." Al-Hasan said, "If someone takes out (cut) some of his hair, cuts his nails or removes his leather socks, he is not to repeat his ablution." Abū Huraira said, "It is not necessary to repeat ablution except on **Hadath**." And Jābir stated, "The Prophet ﷺ was in the battle of **Dhat-ur-Ruqā** and a person was shot with an arrow and he bled profusely, but he bowed and prostrated and continued his prayer." Al-Hasan said, "The Muslims used to pray regularly with their wounds," Tawūs, Muḥammad bin 'Alī, 'Aṭā and the people of Hījāz say, "Bleeding does not necessitate the repetition of ablution." Ibn 'Umar squeezed one of his pimples and blood came out but he did not repeat his ablution. Ibn Abī Aufā spat out blood but he carried on his prayer. Ibn 'Umar and Al-Hasan

**بَاب مَنْ لَمْ يَرَ الْوُضُوءَ إِلَّا مِنَ
الْمَخْرَجَيْنِ الْقَبْلِ وَالْأُخْرَى، لِقَوْلِهِ تَعَالَى -
أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ -** وَقَالَ
عَطَاءٌ فِيهِمْ يَخْرُجُ مِنْ دُبُرِهِ الدُّودُ،
أَوْ مِنْ ذَكَرِهِ نَحْوُ الْقَمَلَةِ: يُعِيدُ
الْوُضُوءَ، وَقَالَ جَابِرُ بْنُ عَبْدِ اللَّهِ:
إِذَا ضَحِكَ فِي الصَّلَاةِ أَعَادَ الصَّلَاةَ لَا
الْوُضُوءَ، وَقَالَ الْحَسَنُ: إِنْ أَخَذَ مِنْ
شَعْرِهِ أَوْ أَظْفَارِهِ أَوْ خَلَعَ خُفَّهُ فَلَا
وُضُوءَ عَلَيْهِ، وَقَالَ أَبُو هُرَيْرَةَ: لَا
وُضُوءَ إِلَّا مِنْ حَدَثٍ، وَيَذْكُرُ عَنْ
جَابِرٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ
فِي غَزْوَةِ ذَاتِ الرِّقَاعِ فَرُمِيَ رَجُلٌ
بِهِمْ فَتَرَفَهُ الدَّمُ، فَكَعَّ وَسَجَدَ،
وَمَضَى فِي صَلَاتِهِ، وَقَالَ الْحَسَنُ: مَا زَالَ
الْمُسْلِمُونَ يُصَلُّونَ فِي جِرَاحَاتِهِمْ،
وَقَالَ طَاوُسٌ، وَمُحَمَّدُ بْنُ عَلِيٍّ، وَ
عَطَاءٌ وَأَهْلُ الْحِجَازِ: لَيْسَ فِي الدَّمِ
وُضُوءٌ، وَعَصْرُ بْنُ عُمَرَ بِشْرَةَ
فَخَرَجَ مِنْهَا الدَّمُ وَلَمْ يَتَوَضَّأْ، وَ
بَزَقَ ابْنُ أَبِي أُوْفَى دَمًا فَمَضَى فِي صَلَاتِهِ،
وَقَالَ ابْنُ عُمَرَ وَالْحَسَنُ فِيهِمْ يَحْتَجِمُ
لَيْسَ عَلَيْهِ إِلَّا غَسْلٌ مُحَاجِمِهِ -

said, "If any one lets his blood out then it is necessary for him to wash the cut area only."

176. Narrated Abū Huraira رضي الله عنه : Allāh's Apostle ﷺ said, "A person is considered in prayer as long as he is waiting for the prayer in the mosque, unless he does Hadhath." A non-Arab asked, "O Abū Huraira! What is Hadhath?" I replied, "It is the passing of wind (from the anus) (that is one of the types of Hadhath)."

١٧٦ - حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ قَالَ : حَدَّثَنَا ابْنُ أَبِي ذَنْبٍ . قَالَ : حَدَّثَنَا سَعِيدُ الْمَقْبُرِيُّ ، عَنْ أَبِي هُرَيْرَةَ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (لَا يَزَالُ الْعَبْدُ فِي صَلَاةٍ مَا كَانَ فِي الْمَسْجِدِ يَنْتَظِرُ الصَّلَاةَ مَا لَمْ يُحْدِثْ) فَقَالَ رَجُلٌ أَعْجَمِيٌّ : مَا الْحَدَثُ يَا أَبَا هُرَيْرَةَ ؟ قَالَ : الصَّوْتُ . يَعْنِي النَّصْرُ طَهَ -

177. Narrated 'Abbād bin Tamīm : My uncle said that the Prophet ﷺ had said, "One should not leave his prayer unless he hears sound or smells something."

١٧٧ - حَدَّثَنَا أَبُو الْوَلِيدِ قَالَ : حَدَّثَنَا ابْنُ عُيَيْنَةَ . عَنْ الزُّهْرِيِّ . عَنْ عَبَادِ بْنِ تَمِيمٍ عَنْ عَمِّهِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : (لَا يَنْصَرِفُ حَتَّى يَسْمَعَ صَوْتًا أَوْ يَجِدَ رِيحًا) -

178. Narrated 'Alī رضي الله عنه : I used to get emotional urethral discharges frequently and felt shy to ask Allāh's Apostle ﷺ about it. So I requested Al-Miqdād bin Al-Aswad to ask (the Prophet ﷺ) about it. Al-Miqdād asked him and he replied, "One has to perform ablution (after it)."

١٧٨ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ : حَدَّثَنَا جَرِيرٌ . عَنْ الْأَعْمَشِ ، عَنْ هُنْدِ بْنِ أَبِي يَعْلَى الثَّوْرِيِّ ، عَنْ مُحَمَّدِ بْنِ الْحَنَفِيَّةِ . قَالَ : قَالَ عَلِيٌّ : كُنْتُ رَجُلًا مَدَّاءَ فَاسْتَحْيَيْتُ أَنْ أَسْأَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَمَرْتُ الْمِقْدَادَ بْنَ الْأَسْوَدِ فَسَأَلَنِي فَقَالَ : فِيهِ الْوَضُوءُ . وَرَوَاهُ شُعْبَةُ عَنْ الْأَعْمَشِ -

179. Narrated Zaid bin Khalid : I asked 'Uthmān bin 'Affān  about a person who engaged in intercourse but did not discharge. 'Uthmān replied, "He should perform ablution like the one for an ordinary prayer but he must wash his penis." 'Uthmān added, "I heard it from Allāh's Apostle  ." I asked 'Alī, Az-Zubair, Talha and Ubai bin Ka'b  about it and they, too, gave the same reply. (This order was cancelled later on and taking a bath became necessary for such cases).

180. Narrated Abū Sa'īd Al-Khudrī  : Allāh's Apostle  sent for an Anṣārī man who came with water dropping from his head. The Prophet  said, "Perhaps we have forced you to hurry up, haven't we?" The Anṣārī replied, "Yes." Allāh's Apostle  further said, "If you are forced to hurry up (during intercourse) or you do not discharge then ablution is due on you." (This order was cancelled later on, i.e. one has to take a bath).

(36) CHAPTER. (What is said regarding) a person who helps his companion to perform ablution (by pouring water for him).

١٧٩ - حَدَّثَنَا سَعْدُ بْنُ حَفْصٍ قَالَ : حَدَّثَنَا شَيْبَانُ . عَنْ يَحْيَى . عَنْ أَبِي سَلَمَةَ أَنَّ عَطَاءَ بْنَ يَسَارٍ . أَخْبَرَهُ أَنَّ زَيْدَ بْنَ خَالِدٍ أَخْبَرَهُ أَنَّهُ سَأَلَ عُمَانَ بْنَ عَفَّانَ رَضِيَ اللَّهُ عَنْهُ قُلْتُ : أَرَأَيْتَ إِذَا جَامَعَ فَلَسَمَ يُمْسِكُ ؟ قَالَ عُمَانُ (يَتَوَضَّأُ) كَمَا يَتَوَضَّأُ لِلصَّلَاةِ . وَيَغْسِلُ ذَكَرَهُ) قَالَ عُمَانُ : سَمِعْتُهُ . مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَأَلْتُ عَنْ ذَلِكَ عَلِيًّا . وَالرَّثِيمَ . وَطَلْحَةَ . وَأَبِي بَنْ كَتَعْبٍ رَضِيَ اللَّهُ عَنْهُمْ ، فَأَمَرُوهُ بِذَلِكَ .

١٨٠ - حَدَّثَنَا إِسْحَاقُ هَوَابْنُ مَنْصُورٍ . قَالَ : أَخْبَرَنَا النَّضَرُ قَالَ : أَخْبَرَنَا شُعْبَةُ عَنْ الْحَكَمِ عَنْ ذَكَوَانَ أَبِي صَالِحٍ . عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ (أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَرْسَلَ إِلَى رَجُلٍ مِنْ الْأَنْصَارِ فَجَاءَ وَرَأْسُهُ يَقْطُرُ ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَعَانْنَا أَعْجَلْنَاكَ . فَقَالَ : نَعَمْ . فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : إِذَا أَعْجَلْتَ أَوْ قُحِطَتْ فَعَلَيْكَ الْوُضُوءُ) تَابِعَهُ وَهَبٌ قَالَ : حَدَّثَنَا شُعْبَةُ قَالَ أَبُو عَبْدِ اللَّهِ وَلَمْ يَقُلْ غُنْدَرٌ وَيَحْيَى عَنْ شُعْبَةَ الْوُضُوءُ .

بَابُ الرَّجُلِ يَوْضِي صَاحِبَهُ .

181. Narrated Usāma bin Zaid  : Allāh's Apostle  started from 'Arafāt and turned towards a mountain pass where he answered the call of nature. (After he had finished) I poured water and he performed ablution and then I said to him, "O Allāh's Apostle! Will you offer the prayer?" He replied, "The Muṣalla (place of the prayer) is ahead of you (in Al-Muzdalifa)."

١٨١ - حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامٍ قَالَ : أَخْبَرَنَا يَزِيدُ بْنُ هَارُونَ : عَنْ يَحْيَى - عَنْ مُوسَى بْنِ عُقْبَةَ - عَنْ كُرَيْبِ مَوْلَى ابْنِ عَبَّاسٍ - عَنْ أُسَامَةَ بْنِ زَيْدٍ : (أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمَّا أَفَاضَ مِنْ عَرَفَةَ عَدَلَ إِلَى الشَّعْبِ فَمَقَّضَى حَاجَتَهُ ، قَالَ أُسَامَةُ : ابْنُ زَيْدٍ : فَجَعَلْتُ أَصْبُ عَلَيْهِ وَيَتَوَضَّأُ ، فَقُلْتُ : يَا رَسُولَ اللَّهِ أَتُصَلِّي؟ فَقَالَ : الْمُصَلَّى أَمَّا مَكَ -

182. Narrated Al-Mughira bin Shu'ba  : I was in the company of Allāh's Apostle  on one of the journeys and he went out to answer the call of nature (and after he finished) I poured water and he performed ablution; he washed his face, forearms and passed his wet hand over his head and Khuff.

١٨٢ - حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ : حَدَّثَنَا عَبْدُ الْوَهَّابِ قَالَ : سَمِعْتُ يَحْيَى ابْنَ سَعِيدٍ قَالَ : أَخْبَرَنِي سَعْدُ بْنُ إِبرَاهِيمَ أَنَّ نَافِعَ بْنَ جُبَيْرٍ بْنِ مُطْعِمٍ أَخْبَرَهُ أَنَّهُ سَمِعَ عُرْوَةَ بْنَ الْمُغِيرَةِ بْنِ شُعْبَةَ يُحَدِّثُ عَنْ الْمُغِيرَةِ بْنِ شُعْبَةَ . أَنَّهُ كَانَ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَفَرٍ ، وَأَنَّهُ ذَهَبَ لِحَاجَةِ لَهُ وَأَنَّ الْمُغِيرَةَ جَعَلَ يَصُبُّ الْمَاءَ عَلَيْهِ وَهُوَ يَتَوَضَّأُ . فَغَسَلَ وَجْهَهُ وَيَدَيْهِ وَمَسَحَ بِرَأْسِهِ وَمَسَحَ عَلَى الْخُفَّيْنِ -

(37) **CHAPTER.** The recitation of Qur'ān or other things after Ḥaḍath. And Maṣnūr quoted Ibrāhīm, "There is no harm in reciting anything in bathrooms (without closets) and in writing letters without ablution." And Hammād quoted from Ibrāhīm, "Greet them if they are wearing their waist covers otherwise do not greet

بابُ قِرَاءَةِ الْقُرْآنِ بَعْدَ الْحَدَثِ وَغَيْرِهِ . وَقَالَ مَنصُورٌ عَنْ إِبرَاهِيمَ : لَا بَأْسَ بِالْقِرَاءَةِ فِي الْحَمَّامِ وَيَكْتَسِبُ الرَّسَالَةَ عَلَى غَيْرِ وَضُوءٍ . وَقَالَ حَمَّادٌ عَنْ إِبرَاهِيمَ : إِنْ كَانَ عَلَيْهِمْ إِزَارٌ

them."

فَسَلَّمَ وَإِلَّا فَلَا تَسَلَّمَ -

183. Narrated 'Abdullāh bin 'Abbās رضي الله عنه: One night رضي الله عنه slept in the house of myaunt Maimūna رضي الله عنها the wife of the Prophet ﷺ. I slept across the bed while Allāh's Apostle ﷺ and his wife slept length-wise. Allāh's Apostle ﷺ slept and got up at mid-night or shortly before or after mid-night; he sat and rubbed his face with his hands. He, then, recited the last ten verses of Sūra III "Āl-Imrān", got up and performed perfect ablution from a hanging water skin and stood for the prayer. I, too, got up and did as the Prophet ﷺ had done. Then I went and stood by his side. He placed his right hand on my head and caught my right ear and twisted it. He prayed two Rak'at then two and then two and then two and then two and then two (separately six times), then Witr. Afterwards he lay down in the bed till the Mu'adhhdhin came to him. The Prophet ﷺ got up, prayed two light Rak'at, went out and led the Fajr prayer.

١٨٣ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ مَخْرَمَةَ بْنِ سُلَيْمَانَ، عَنْ كُرَيْبِ بْنِ مَوْلَى ابْنِ عَبَّاسٍ: أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ أَخْبَرَهُ أَنَّهُ بَاتَ لَيْلَةً عِنْدَ مَيْمُونَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهِيَ خَالَتُهُ، فَاضْطَجَعْتُ فِي عَرْضِ الْوِسَادَةِ. وَاضْطَجَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَهْلُهُ فِي طَوْلِهَا. فَتَنَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى إِذَا انْتَصَفَ اللَّيْلُ، أَوْ قَبْلَهُ بِقَلِيلٍ أَوْ بَعْدَهُ بِقَلِيلٍ، اسْتَيْقَظَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَجَلَسَ يَمْسُحُ النَّوْمَ عَنْ وَجْهِهِ بِيَدِهِ. ثُمَّ قَرَأَ الْعَشْرَ الْآيَاتِ الْخَوَاتِيمَ مِنْ سُورَةِ آلِ عِمْرَانَ. ثُمَّ قَامَ إِلَى شَنْ مَعْلَقَةٍ فَتَوَضَّأَ مِنْهَا فَيُحَسِّنُ وَضُوءَهُ ثُمَّ قَامَ يُصَلِّي. قَالَ ابْنُ عَبَّاسٍ: فَتَقُصُّمْتُ فَصَنَعْتُ مِثْلَ مَا صَنَعَ. ثُمَّ ذَهَبْتُ فَتَقُصُّمْتُ إِلَى جَنْبِهِ فَوَضَعَ يَدَهُ الْيُمْنَى عَلَى رَأْسِي وَأَخَذَ بِيَأْذِي الْيُمْنَى يَنْقُبِلُهَا فَصَلَّى رَكْعَتَيْنِ. ثُمَّ رَكْعَتَيْنِ. ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ. ثُمَّ أَوْتَرَ. ثُمَّ اضْطَجَعَ حَتَّى أَتَاهُ الْمُؤَذِّنُ، فَقَامَ فَصَلَّى رَكْعَتَيْنِ خَفِيفَتَيْنِ ثُمَّ خَرَجَ فَصَلَّى الصُّبْحَ -

(38) CHAPTER. Whoever does not repeat ablution except after falling into deep

بَابُ مَنْ لَمْ يَتَوَضَّأْ إِلَّا مِثْلَ

sleep—losing consciousness completely.

الغشي المُنْقِل -

184. Narrated Asmā bint Abī Bakr  : I went to 'Aisha  the wife of the Prophet  on the occasion of solar eclipse. The people were in prayer and she was also praying. I asked her, "What is wrong with the people?" She beckoned with her hand towards the sky and said, "Subhān Allāh." (1) I asked her, "Is there a sign?" She pointed out, "Yes." So I, too, stood for the prayer till I fell unconscious and later on I poured water on my head. After the prayer, Allāh's Apostle  thanked and praised Allāh  and said, "Just now I have seen something I never saw before, including Paradise and Hell. I have been inspired (and have understood) that you will be put to trials in your graves and these trials will be like the trials of Pseudo-Christ, Ad-Dajjāl, or nearly like it (the sub-narrator is not sure of what Asmā said). Angels will come to every one of you and ask, 'What do you know about this man?' The faithful believer will reply, 'He is Muḥammad, Allāh's Apostle , and he came to us with self-evident truth and guidance. So we accepted his teachings, believed and followed him.'

١٨٤ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ : حَدَّثَنِي مَالِكٌ ، عَنْ هِشَامِ بْنِ عُرْوَةَ ، عَنْ امْرَأَتِهِ فَاطِمَةَ ، عَنْ جَدَّتَيْهَا أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ أَنَّهَا قَالَتْ : أَتَيْتُ عَائِشَةَ زَوْجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ خَسَفَتِ الشَّمْسُ فَإِذَا النَّاسُ قِيَامٌ يُصَلُّونَ . وَإِذَا هِيَ قَائِمَةٌ تُصَلِّي فَقُلْتُ : مَا لِلنَّاسِ ؟ فَأَشَارَتْ بِيَدِهَا تَحْتَ السَّمَاءِ ، وَقَالَتْ : سُبْحَانَ اللَّهِ فَقُلْتُ : آيَةٌ ؟ فَأَشَارَتْ : أَنْ نَعَمَ ، فَقُمْتُ حَتَّى تَجَلَّتْ لِي الْغَشْيُ وَجَعَلْتُ أَصُبُّ فَوْقَ رَأْسِي مَاءً ، فَلَمَّا انْصَرَفَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ ، ثُمَّ قَالَ : (مَا مِنْ شَيْءٍ كُنْتُ لَمْ أَرَهُ إِلَّا قَدْ رَأَيْتُهُ فِي مَقَامِي هَذَا حَتَّى الْجَنَّةِ وَالنَّارِ . وَلَقَدْ أُوحِيَ إِلَيَّ أَنْكُمْ تُفْتَنُونَ فِي الْقُبُورِ مِثْلَ أَوْ قَرِيبًا مِنْ فِتْنَةِ الدَّجَالِ - لَا أَدْرِي أَيُّ ذَلِكَ قَالَتْ أَسْمَاءُ - يُؤْتِي أَحَدُكُمْ فَيَقَالُ لَهُ : مَا عَلِمَكَ بِهَذَا الرَّجُلِ ؟ فَأَمَّا الْمُؤْمِنُ أَوِ الْمُؤَقِنُ - لَا أَدْرِي أَيُّ ذَلِكَ قَالَتْ أَسْمَاءُ - فَيَقُولُ : هُوَ مُحَمَّدٌ رَسُولُ اللَّهِ جِئَانَا بِالْبَيِّنَاتِ وَالْهُدَى فَأَجَبْنَا وَآمَنَّا وَاتَّبَعْنَا ، فَيُقَالُ

(1) See the glossary.

Then the angels will tell him to sleep in peace as they have come to know that he was a faithful believer. On the other hand a hypocrite or a doubtful person will reply, 'I do not know but heard the people saying something and so I said the same.' "

(39) **CHAPTER.** To pass wet hands over the whole head during ablution, as is referred to by the Statement of Allāh ﷻ: "Pass wet hands over your heads." And Ibn Al-Musaiyab said, "This order is both for men and women." And Mālik was asked, "Is the passing of a wet hand over a part of the head sufficient (and that is not sufficient)?" He took his verdict from the narration of 'Abdullāh bin Zaid which follows immediately.

185. Narrated Yahyā Al-Māzinī: A person asked 'Abdullāh bin Zaid رضي الله عنه, who was the grandfather of 'Amr bin Yahyā, "Can you show me how Allāh's Apostle ﷺ used to perform ablution?" 'Abdullāh bin Zaid replied in the affirmative and asked for water. He poured it on his hands and washed them twice, then he rinsed his mouth thrice and washed his nose with water thrice by drawing water in it and blowing it out. He washed his face thrice and after that he washed his forearms up to the elbows twice and then passed his wet hands over his head from its front to its back and vice versa (beginning from the front and taking them to the back of his head up to the nape of the neck and then brought them to the

نَسَمَ صَالِحًا فَقَدْ عَلِمْنَا إِنَّ كُنْتَ لَمُوقِنًا - وَأَمَّا الْمُنَافِقُ أَوِ الْمُرْتَابُ - لَا أَدْرِي أَىٰ ذَٰلِكَ قَالَتْ أَسْمَاءُ - فَقِيْلَ: لَا أَدْرِي - سَمِعْتُ النَّاسَ يَقُولُونَ شَيْئًا فَقُلْتُهُ -

بابُ مَسْحِ الرَّأْسِ كُلِّهِ لِقَوْلِ اللَّهِ تَعَالَى - وَامْسَحُوا بِرُءُوسِكُمْ - وَقَالَ ابْنُ الْمُسَيَّبِ: الْمَرْأَةُ بِمَسْحِ لَوْنِ الرَّجُلِ تَمْسَحُ عَلَى رَأْسِهَا، وَسُئِلَ مَالِكٌ: أَيُجْزَىٰ أَنْ يَمْسَحَ بَعْضُ الرَّأْسِ؟ فَاجْتَبَىٰ بِيَحْيَىٰ عَبْدُ اللَّهِ بْنُ زَيْدٍ -

١٨٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ عَمْرِو بْنِ يَحْيَى الْمَازِنِيِّ، عَنْ أَبِيهِ أَنَّ رَجُلًا قَالَ لِعَبْدِ اللَّهِ بْنِ زَيْدٍ، وَهُوَ جَدُّ عَمْرِو ابْنِ يَحْيَى أَتَسْتَطِيعُ أَنْ تُرِيَنِي كَيْفَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَوَضَّأُ؟ فَقَالَ عَبْدُ اللَّهِ بْنُ زَيْدٍ: نَعَمْ، قَدَعَا بِمَاءٍ فَافْتَرَّغَ عَلَى يَدَيْهِ فَغَسَلَ يَدَهُ مَرَّتَيْنِ - ثُمَّ تَمَضَّمَضَ وَاسْتَنْشَرَّ ثَلَاثًا، ثُمَّ غَسَلَ وَجْهَهُ ثَلَاثًا، ثُمَّ غَسَلَ يَدَيْهِ مَرَّتَيْنِ مَرَّتَيْنِ إِلَى الْمِرْفَقَيْنِ - ثُمَّ مَسَحَ رَأْسَهُ بِيَدَيْهِ فَأَقْبَلَ بِهِمَا وَأَدْبَرَ، بَدَأَ بِمَقْدَمِ رَأْسِهِ حَتَّى ذَهَبَ بِهِمَا إِلَى

front again from where he had started) and washed his feet (up to the ankles).

(40) **CHAPTER.** The washing of feet up to the ankles.

186. Narrated 'Amr : My father saw 'Amr bin Abī Ḥasan asking 'Abdullāh bin Zaid :  about the ablution of the Prophet . 'Abdullāh bin Zaid asked for earthen-ware pot containing water and in front of them performed ablution like that of the Prophet . He poured water from the pot over his hand and washed his hands thrice and then he put his hands in the pot and rinsed his mouth and washed his nose by drawing water in it and blowing it out with three handfuls of water. Again he put his hand in the water and washed his face thrice and washed his forearms up to the elbows twice; and then put his hand in the water and passed it over his head by bringing it to the front and then to the rear of the head once, and then he washed his feet up to the ankles.

(41) **CHAPTER.** The using of the remaining water after ablution. And Jarīr bin 'Abdullāh ordered the members of his family to perform ablution with the water in which he had put his Siwāk (a piece of a branch or a root of a tree called Al-Arāk used as a tooth-brush).

187. Narrated Abū Juhaifa  :

قَفَاهُ ، ثُمَّ رَدَّاهُمَا إِلَى الْمَكَانِ الَّذِي بَدَأَ مِنْهُ ، ثُمَّ غَسَلَ رِجْلَيْهِ .

بابُ غُسْلِ الرَّجْلَيْنِ إِلَى الْكَعْبَيْنِ .

١٨٦ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ : حَدَّثَنَا وَهَيْبٌ ، عَنْ عَمْرِو ، عَنْ أَبِيهِ : شَهِدْتُ عَمْرَو بْنَ أَبِي حَسَنٍ سَأَلَ عَبْدَ اللَّهِ بْنَ زَيْدٍ عَنْ وُضْءِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَدَعَا بِتَوْرٍ مِنْ مَاءٍ فَتَوَضَّأَ لَهُمْ وَوَضَّعَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَكْفَأَ عَلَى يَدَيْهِ مِنَ التَّوْرِ فَغَسَلَ يَدَيْهِ ثَلَاثًا ، ثُمَّ أَدْخَلَ يَدَهُ فِي التَّوْرِ فَمَضْمَضَ وَاسْتَنْشَقَ وَاسْتَنْشَرَّ ثَلَاثَ غَرَفَاتٍ ، ثُمَّ أَدْخَلَ يَدَهُ فَغَسَلَ وَجْهَهُ ثَلَاثًا . ثُمَّ غَسَلَ يَدَيْهِ مَرَّتَيْنِ إِلَى الْمِرْفَقَيْنِ ، ثُمَّ أَدْخَلَ يَدَهُ فَمَسَحَ رَأْسَهُ ، فَأَقْبَلَ بِيْهْمَا وَأَدْبَرَ مِرَّةً وَاحِدَةً ، ثُمَّ غَسَلَ رِجْلَيْهِ إِلَى الْكَعْبَيْنِ .

بابُ اسْتِعْمَالِ فَضْلِ وَضْءِ النَّاسِ ، وَآمَرَ جَرِيرُ بْنُ عَبْدِ اللَّهِ أَهْلَهُ أَنْ يَتَوَضَّعُوا بِفَضْلِ سِوَاكِهِ .

١٨٧ - حَدَّثَنَا آدَمُ قَالَ : حَدَّثَنَا شُعْبَةُ قَالَ : حَدَّثَنَا الْحَكَمُ قَالَ : سَمِعْتُ

Allāh's Apostle ﷺ came to us at noon and water for ablution was brought to him. After he had performed ablution, the remaining water was taken by the people and they started smearing their bodies with it (as a blessed thing). The Prophet ﷺ offered two Rak'āt of the Zuhr prayer and then two Rak'āt of the 'Asr prayer and an 'Anza (spear-headed stick) was planted (as a Sutra) in front of him.

Abū Mūsā said: The Prophet ﷺ asked for a tumbler containing water and washed both his hands and face in it and then threw a mouthful of water in the tumbler and said to both of us (Abū Mūsā and Bilāl), "Drink from the tumbler and pour some of its water on your faces and chests."

188. Narrated Ibn Shihāb : Maḥmūd bin Ar-Rabi' ﷺ who was the person on whose face the Prophet ﷺ had ejected a mouthful of water from his family's well while he was a boy, and 'Urwa (on the authority of Al-Miswar and others) who certified each other, said, "Whenever the Prophet ﷺ performed ablution, his companions were nearly fighting for the remains of the water."

أَبَا جُحَيْفَةَ يَقُولُ : (خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْهَاجِرَةِ فَأَتَانِي بِوَضُوءٍ، فَتَوَضَّأَ فَجَعَلَ النَّاسُ يَأْخُذُونَ مِنْ فَضْلِ وَضُوئِهِ فَيَسْتَمْسِحُونَ بِهِ، فَصَلَّى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الظُّهْرَ رَكْعَتَيْنِ وَالْعَصْرَ رَكْعَتَيْنِ وَبَيْنَ يَدَيْهِ عَنَرَةٌ. وَقَالَ أَبُو مُوسَى: دَعَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِقَدَحٍ فِيهِ مَاءٌ فَغَسَلَ يَدَيْهِ وَوَجْهَهُ فِيهِ وَمَسَحَ فِيهِ ثُمَّ قَالَ لَهَا اشْرَبَا مِنْهُ وَأَفْرِغَا عَلَى وَجْهِكُمَا وَنَحْوِ كُمَا) -

١٨٨ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ قَالَ : حَدَّثَنَا يَعْقُوبُ بْنُ إِبرَاهِيمَ بْنِ سَعْدٍ قَالَ : حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنْ ابْنِ شِهَابٍ : قَالَ : أَخْبَرَنِي مُحَمَّدُ بْنُ الرَّبِيعِ قَالَ : وَهُوَ الَّذِي مَسَحَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي وَجْهِهِ وَهُوَ غُلَامٌ مِنْ بَيْتِ هَيْمٍ : وَقَالَ عُرْوَةُ عَنْ الْمِسْوَرِ وَغَيْرِهِ بِصَدَقِ كُلُّ وَاحِدٍ مِنْهُمَا صَاحِبَهُ، وَإِذَا تَوَضَّأَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَادُوا يَقْتَتِلُونَ عَلَى وَضُوئِهِ -

189. Narrated As-Sā'ib bin Yazīd

ﷺ : My aunt took me to the Prophet ﷺ and said, "O Allāh's Apostle ﷺ ! This son of my sister has got a disease in his legs." So he passed his hand on my head and prayed for Allāh's blessings for me ; then he performed ablution and I drank from the remaining water. I stood behind him and saw the seal of Prophethood between his shoulders, and it was like the "Zir-al-Hijlah" (means the button of a small tent, but some said 'egg of a partridge.' etc.)

١٨٩ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ يُونُسَ قَالَ : حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ عَنِ الْجَعْدِ قَالَ : سَمِعْتُ السَّائِبَ بْنَ يَزِيدَ يَقُولُ : ذَهَبَتْ بِي خَالَتِي إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ : يَا رَسُولَ اللَّهِ : إِنَّ ابْنَ أُخْتِي وَقِيعَ ، فَمَسَحَ رَأْسِي وَدَعَا لِي بِالْبَرَكَاتِ ، ثُمَّ تَوَضَّأَ فَشَرِبْتُ مِنْ وَضُوئِهِ ، ثُمَّ قُمْتُ خَلْفَ ظَهْرِهِ فَنَظَرْتُ إِلَى خَاتَمِ النُّبُوَّةِ بَيْنَ كَتِفَيْهِ مِثْلَ زِيرِ الْحَجَلَةِ -

(43) CHAPTER. Rinsing one's mouth and drawing water in one's nose and cleaning it by blowing the water out with a single handful of water.

بَابُ مَنْ مَضْمَضَ وَاسْتَنْشَقَ مِنْ غُرْفَةٍ وَاحِدَةٍ -

190. Narrated 'Amr bin Yahya on the authority of his father : 'Abdullāh bin Zaid ﷺ poured water on his hands from a utensil containing water and washed them and then with one handful of water he rinsed his mouth and cleaned his nose by drawing in water and then blowing it out. He repeated it thrice. He, then, washed his hands and forearms up to the elbows twice and passed wet hands over his head, both forwards and backwards, and washed his feet up to the ankles and said, "This is the ablution of Allāh's Apostle ﷺ ."

١٩٠ - حَدَّثَنَا مُسَدَّدٌ ، قَالَ : حَدَّثَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ ، قَالَ : حَدَّثَنَا عَمْرُو بْنُ يَحْيَى عَنْ أَبِيهِ ، عَنْ عَبْدِ اللَّهِ بْنِ زَيْدٍ : أَنَّهُ أَفْرَغَ مِنْ الْإِنَاءِ عَلَى يَدَيْهِ فَغَسَلَهُمَا ، ثُمَّ غَسَلَ أَوْ مَضْمَضَ وَاسْتَنْشَقَ مِنْ كَفَّةٍ وَاحِدَةٍ ، فَفَعَلَ ذَلِكَ ثَلَاثًا فَغَسَلَ يَدَيْهِ إِلَى الْمِرْفَقَيْنِ مَرَّتَيْنِ مَرَّتَيْنِ ، وَمَسَحَ بِرَأْسِهِ مَا أَقْبَلَ وَمَا أَدْبَرَ ، وَغَسَلَ رِجْلَيْهِ إِلَى الْكَعْبَيْنِ . ثُمَّ قَالَ : هَكَذَا وَضُوءُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -

(44) CHAPTER. The passing of wet hands over the head once only (while performing ablution).

بَابُ مَسْحِ الرَّأْسِ مَرَّةً -

191. Narrated 'Amr bin Yahyā رضي الله عنه :

My father said, "I saw 'Amr bin Abi Hasan asking 'Abdullāh bin Zaid about the ablution of the Prophet ﷺ. 'Abdullāh bin Zaid asked for an earthenware pot containing water and performed ablution in front of them. He poured water over his hands and washed them thrice. Then he put his (right) hand in the pot and rinsed his mouth and washed his nose by drawing water in it and then blowing it out thrice with three handfuls of water. Again he put his hand in the water and washed his face thrice. After that he put his hand in the pot and washed his fore-arms up to the elbows twice and then again put his hand in the water and passed wet hands over his head by bringing them to the front and then to the back and once more he put his hand in the pot and washed his feet."

192. Narrated Wuhaib رضي الله عنه that he

(the Prophet ﷺ in narration 191 above) had passed his wet hands on the head once only.

(45) CHAPTER. The performance of ablution by a man along with his wife. The utilization of water remaining after a woman has performed ablution. 'Umar performed ablution with warm water and with water brought from the house of a Christian woman.

And narrated 'Abdullāh bin 'Umar, "During the lifetime of Allāh's Apostle ﷺ men and women used to perform ablution together."

١٩١ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ

قَالَ : حَدَّثَنَا وَهَيْبٌ قَالَ : حَدَّثَنَا عَمْرُو بْنُ يَحْيَى عَنْ أَبِيهِ قَالَ : شَهِدْتُ عَمْرُو بْنَ أَبِي حَسَنٍ سَأَلَ عَبْدَ اللَّهِ بْنَ زَيْدٍ عَنْ وُضُوءِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَدَعَا بِتَوْرٍ مِنْ مَاءٍ فَتَوَضَّأَ لَهُمْ فَكَفَّأَ عَلَى يَدَيْهِ فَغَسَلَهُمَا ثَلَاثًا ثُمَّ أَدْخَلَ يَدَهُ فِي الْإِنَاءِ ، فَمَضْمَضَ مَضْمَضَيْنِ وَاسْتَنْشَقَ وَاسْتَنْشَرَّ ثَلَاثًا بِثَلَاثِ غُرَفَاتٍ مِنْ مَاءٍ ، ثُمَّ أَدْخَلَ يَدَهُ فَغَسَلَ وَجْهَهُ ثَلَاثًا ، ثُمَّ أَدْخَلَ يَدَهُ فِي الْإِنَاءِ فَغَسَلَ يَدَهُ إِلَى الْمِرْفَقَيْنِ مَرَّتَيْنِ مَرَّتَيْنِ ، ثُمَّ أَدْخَلَ يَدَهُ فِي الْإِنَاءِ فَمَسَحَ بِرَأْسِهِ ، فَأَقْبَلَ بِيَدَيْهِ وَأَدْبَرَ بِسُكْمَةٍ ، ثُمَّ أَدْخَلَ يَدَهُ فَغَسَلَ رِجْلَيْهِ .

١٩٢ - حَدَّثَنَا مُوسَى قَالَ : حَدَّثَنَا

وَهَيْبٌ قَالَ : مَسَحَ رَأْسَهُ مَرَّةً .

بَابُ وُضُوءِ الرَّجُلِ مَعَ امْرَأَتِهِ .

وَفَضَّلَ وَضُوءَ الْمَرْأَةِ ، وَتَوَضَّأَ عَمْرُو بِالْحَمِيمِ وَمِنْ بَيْتِ نَصْرَانِيَّةٍ . حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ : أَخْبَرَنَا مَالِكٌ عَنْ نَافِعٍ ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ ، أَنَّهُ قَالَ : كَانَ الرِّجَالُ وَالنِّسَاءُ يَتَوَضَّئُونَ فِي زَمَانِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَمِيعًا .

(46) **CHAPTER.** The sprinkling of water remaining after performing ablution on an unconscious person by the Prophet ﷺ

باب صَبَّ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَضُوءَهُ عَلَى الْمُغْمَى عَلَيْهِ -

193. Narrated Jābir رضي الله عنه : Allāh's Apostle ﷺ came to visit me while I was sick and unconscious. He performed ablution and sprinkled the remaining water on me and I became conscious and said, "O Allāh's Apostle ﷺ ! To whom will my inheritance go as I have neither ascendants nor descendants?" Then the Divine revelation regarding Farā'id (inheritance) came.

١٩٣ - حَدَّثَنَا أَبُو الْوَلِيدِ قَالَ : حَدَّثَنَا شُعْبَةُ ، عَنْ مُحَمَّدِ بْنِ الْمُسْكَدِرِ ، قَالَ : سَمِعْتُ جَابِرًا يَقُولُ : جَاءَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَعُودُنِي وَأَنَا مَرِيضٌ لَا أَغْقِلُ ، فَتَوَضَّأَ وَصَبَّ عَلَيَّ مِنْ وَضْؤِهِ فَعَقَلْتُ فَقُلْتُ : يَا رَسُولَ اللَّهِ لِمَنِ الْمِيرَاثُ ؟ إِنَّمَا يَرِثُنِي كَلَالَةٌ ، فَتَرَأَيْتَ آيَةَ الْفَرَائِضِ -

(47) **CHAPTER.** To take a bath or perform ablution from a Mikhḍab (utensil), a tumbler, or a wooden or stone pot.

بابُ الْغُسْلِ وَالْوُضُوءِ فِي الْمِخْضَبِ وَالْقَدَحِ ، وَالْخَشَبِ ، وَالْحِجَارَةِ -

194. Narrated Anas رضي الله عنه : The time of prayer was due and those whose houses were near got up and went to their houses (to perform ablution). Some of the people remained sitting. Then a painted stone pot (Mikhḍab) containing water was brought to Allāh's Apostle ﷺ. The pot was not broad enough for one to spread one's hand in ; yet all the people performed ablution. (The sub-narrator said, "We asked Anas, 'How many persons were you?' Anas replied, 'We were eighty or more' "). (One of the miracles of Allāh's Apostle).

١٩٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُنِيرٍ ، سَمِعَ عَبْدَ اللَّهِ بْنَ بَكْرٍ قَالَ : حَدَّثَنَا حُمَيْدٌ عَنْ أَنَسٍ قَالَ : حَضَرَتِ الصَّلَاةُ فَبَقِيَ قَوْمٌ مِنْ كَانَ قَرِيبَ الدَّارِ إِلَى أَهْلِهِ ، وَبَقِيَ قَوْمٌ فَأَتَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمِخْضَبٍ مِنْ حِجَارَةٍ فِيهِ مَاءٌ ، فَصَغَّرَ الْمِخْضَبَ أَنْ يَبْسُطَ فِيهِ كَفَّهُ ، فَتَوَضَّأَ الْقَوْمُ كُلُّهُمْ قُلْنَا : كَمْ كُنْتُمْ ؟ قَالَ : ثَمَانِينَ وَزِيَادَةً -

195. Narrated Abū Mūsā رضي الله عنه :

١٩٥ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ قَالَ : حَدَّثَنَا أَبُو أُسَامَةَ ، عَنْ بُرَيْدٍ ،

Once the Prophet ﷺ asked for a tumbler containing water. He washed his hands and face in it and also threw a mouthful of water in it.

عَنْ أَبِي بُرْدَةَ ، عَنْ أَبِي مُوسَى أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَعَا بِقَدَحٍ فِيهِ مَاءٌ فَغَسَلَ يَدَيْهِ وَوَجْهَهُ فِيهِ ، وَامْتَجَ فِيهِ .

196. Narrated 'Abdullāh bin Zaid : Once Allāh's Apostle ﷺ came to us and we took out water for him in a brass pot. He performed ablution thus : He washed his face thrice, and his fore-arms to the elbows twice, then passed his wet hands lightly over the head from front to rear and brought them to front again and washed his feet (up to the ankles).

١٩٦ حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ قَالَ : حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي سَلَمَةَ قَالَ : حَدَّثَنَا عَمْرُو بْنُ يَحْيَى . عَنْ أَبِيهِ . عَنْ عَبْدِ اللَّهِ بْنِ زَيْدٍ قَالَ : أَنِّي رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخْرَجَنَا لَهُ مَاءً فِي تَوْرٍ مِنْ صُفْرِ ، فَتَوَضَّأَ فَغَسَلَ وَجْهَهُ ثَلَاثًا ، وَيَدَيْهِ مَرَّتَيْنِ مَرَّتَيْنِ ، وَمَسَحَ بِرَأْسِهِ ، فَأَقْبَلَ بِهِ وَأَذْبَرَ ، وَغَسَلَ رِجْلَيْهِ .

197. Narrated 'Aishā : When the Prophet ﷺ became sick and his disease became severe, he asked his wives to allow him to be treated in my house. They all agreed, so the Prophet ﷺ came out with the support of two men, and his legs were dragging on the ground and one of those men was 'Abbās.

١٩٧ - حَدَّثَنَا أَبُو الْيَمَانِ قَالَ : أَخْبَرَنَا شُعَيْبٌ عَنْ الزُّهْرِيِّ قَالَ : أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُثْمَةَ ، أَنَّ عَائِشَةَ قَالَتْ : لَمَّا ثَقُلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَشْتَدَّ بِهِ وَجَعُهُ اسْتَأْذَنَ أَزْوَاجَهُ فِي أَنْ يُمَرَّضَ فِي بَيْتِي فَأَذِنَ لَهُ ، فَخَرَجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَ رَجُلَيْنِ تَخَطُّ رِجْلَاهُ فِي الْأَرْضِ ، بَيْنَ عَبَّاسٍ وَرَجُلٍ آخَرَ ، قَالَ عُبَيْدُ اللَّهِ : فَأَخْبَرْتُ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ فَقَالَ : أَتَدْرِي مَنْ الرَّجُلُ الْآخَرُ ؟ قُلْتُ : لَا ، قَالَ : هُوَ عَلِيٌّ ، وَكَانَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا تُحَدِّثُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : بَعْدَ مَا دَخَلَ بَيْتَهُ وَأَشْتَدَّ وَجَعُهُ ، : هَرِّقُوا عَلَيَّ

'Ubaid-Ullāh (the subnarrator) said, "I informed 'Abdullah bin 'Abbās who said, 'Do you know who was the other man?' I replied in the negative. Ibn 'Abbās said, 'He was 'Alī (bin Abī Tālib).'"

'Aishā further said, "When the Prophet ﷺ came to my house and his sickness became aggravated he ordered us to pour seven water skins full of water on

him, so that he might give some advice and commandments to the people. Then he was seated in a Mikhdab (brass tub) belonging to Hafsa, the wife of the Prophet ﷺ. All of us started pouring water on him from the water skins till he beckoned to us to stop. After that he went out to the people."

مِنْ سَبْعِ قِرَابٍ لَمْ تُحْلَلْ أَوْ كَيْتُهُنَّ، لَعَلَّيْ أَهْنَدُ إِلَى النَّاسِ، وَأُجْلِسَ فِي مِخْضَبٍ لِحَفْصَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ طَفِقْنَا نَنْصُبُ عَلَيْهِ تِلْكَ الْقِرَابِ حَتَّى طَفِقَ يُشِيرُ إِلَيْنَا أَنْ قَدْ فَعَلْتُنَّ، ثُمَّ خَرَجَ إِلَى النَّاسِ -

(48) CHAPTER. To perform ablution from an earthen-ware pot.

بَابُ الْوُضُوءِ مِنَ التَّوَرِ -

198. Narrated 'Amr bin Yahya on the authority of his father: My uncle used to perform ablution extravagantly and "once he asked 'Abdullāh bin Zaid to tell him how he had seen the Prophet ﷺ performing ablution. He asked for an earthen-ware pot containing water, and poured water from it on his hands and washed them thrice, and then put his hand in the earthen-ware pot and rinsed his mouth and washed his nose by drawing water in it and then blowing it out thrice with one handful of water; he again put his hand in the water and took a handful of water and washed his face thrice, then washed his hands up to the elbows twice, and took water with his hand, and passed it over his head from front to back and then from back to front and then washed his feet (up to the ankles) and said, "I saw the Prophet ﷺ performing ablution in that way."

١٩٨ - حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ قَالَ : حَدَّثَنَا سُلَيْمَانُ قَالَ : حَدَّثَنِي عَمْرُو بْنُ يَحْيَى ، عَنْ أَبِيهِ ، قَالَ : كَانَ عَمِّي يُكْثِرُ مِنَ الْوُضُوءِ ، قَالَ لِعَبْدِ اللَّهِ بْنِ زَيْدٍ : أَخْبِرْنِي كَيْفَ رَأَيْتَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَوَضَّأُ ؟ فَدَعَا بِتَوْرٍ مِنْ مَاءٍ ، فَكَفَّأَ عَلَى يَدَيْهِ فَغَسَلَهُمَا ثَلَاثَ مَرَّاتٍ ، ثُمَّ أَدْخَلَ يَدَهُ فِي التَّوْرِ فَمَضْمَضَ وَأَسْتَنْشَرَ ثَلَاثَ مَرَّاتٍ مِنْ غَرَفَةٍ وَاحِدَةٍ ، ثُمَّ أَدْخَلَ يَدَهُ فَاعْتَرَفَ بِهَا فَغَسَلَ وَجْهَهُ ثَلَاثَ مَرَّاتٍ ، ثُمَّ غَسَلَ يَدَيْهِ إِلَى الْمِرْفَقَيْنِ مَرَّتَيْنِ مَرَّتَيْنِ ، ثُمَّ أَخَذَ بِيَدِهِ مَاءً فَمَسَحَ بِهِ رَأْسَهُ فَادْبَرَ بِهِ وَأَقْبَلَ ، ثُمَّ غَسَلَ رِجْلَيْهِ ، فَقَالَ ، هَكَذَا رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -

199. Narrated Thābit : Anas ﷺ said,

١٩٩ - حَدَّثَنَا مُسَدَّدٌ قَالَ : حَدَّثَنَا حَمَّادٌ ، عَنْ ثَابِتٍ ، عَنْ أَنَسٍ أَنَّ

“The Prophet ﷺ asked for water and a tumbler with a broad base and not so deep, containing a small quantity of water, was brought to him whereby he put his fingers in it.” Anas further said, “I noticed the water springing out from amongst his fingers.” Anas added, “I estimated that the people who performed ablution with it numbered between seventy to eighty.”

النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَعَا بِإِنَاءٍ مِنْ مَاءٍ . فَأُتِيَ بِقَدَحٍ رَحِيحٍ فِيهِ شَيْءٌ مِنْ مَاءٍ فَوَضَعَ أَصَابِعَهُ فِيهِ ، قَالَ : أَنَسٌ فَجَمَعْتُ أَنْظُرَ إِلَى الْمَاءِ يَنْبُعُ مِنْ بَيْنِ أَصَابِعِهِ . قَالَ أَنَسٌ : فَحَزَرْتُ مَنْ تَوَضَّأَ مَا بَيْنَ السَّبْعَيْنِ إِلَى الثَّمَانِينَ .

(49) **CHAPTER.** To perform ablution with one Mudd of water. (Mudd is practically 2/3rd of a Kilo) :

باب الوضوء بالمُدِّ -

200. Narrated Anas رضي الله عنه : The Prophet ﷺ used to take a bath with one Šā' or up to five mudds (1 Šā'=4 Mudds) of water and used to perform ablution with one Mudd of water.

٢٠٠ - حَدَّثَنَا أَبُو نُعَيْمٍ قَالَ : حَدَّثَنَا مِسْعَرٌ قَالَ : حَدَّثَنِي ابْنُ جَبْرِ قَالَ : سَمِعْتُ أَنَسًا يَقُولُ : كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَغْتَسِلُ أَوْ كَانَ يَغْتَسِلُ بِالصَّاعِ إِلَى خَمْسَةِ أَمْدَادٍ وَيَتَوَضَّأُ بِالْمُدِّ .

(50) **CHAPTER.** To pass wet hands over the two Khuffs (leather foot wear covering the ankles).

باب المسح على الخفين -

201. Narrated 'Abdullāh bin 'Umar رضي الله عنه : Sa'd bin Abī Waqqāṣ said, “The Prophet ﷺ passed wet hands over his Khuffs.”

'Abdullāh bin 'Umar رضي الله عنه asked 'Umar about it. 'Umar replied in the affirmative

٢٠١ - حَدَّثَنَا أَصْبَغُ بْنُ الْفَرَجِ عَنْ ابْنِ وَهْبٍ قَالَ : حَدَّثَنِي عُمَرُ ، قَالَ حَدَّثَنِي أَبُو النَّضْرِ - عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ ، عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ - عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ مَسَحَ عَلَى الْخَفَيْنِ ، وَأَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ سَأَلَ عُمَرَ عَنْ ذَلِكَ فَقَالَ : نَعَمْ .

and added, "Whenever Sa'd narrates a Hadith from the Prophet ﷺ, there is no need to ask anyone else about it."

إِذَا حَدَّثَكَ شَيْئًا سَعَدٌ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَا تَسْأَلْ عَنْهُ غَيْرَهُ، وَقَالَ مُوسَى بْنُ عَقِيْبَةَ: أَخْبَرَنِي أَبُو النَّضْرِ أَنَّ أَبَا سَلَمَةَ أَخْبَرَهُ أَنَّ سَعَدًا حَدَّثَهُ فَقَالَ عُمَرُ لِعَبْدِ اللَّهِ نَحْوَهُ -

202. Narrated Al-Mughira bin Shuba : Once Allāh's Apostle ﷺ went out to answer the call of nature and I followed him with a tumbler containing water, and when he finished, I poured water and he performed ablution and passed wet hands over his Khuffs.

٢٠٢ - حَدَّثَنَا عَمْرُو بْنُ خَالِدٍ الْحَرَّانِيُّ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ سَعْدِ بْنِ ابْنِ إِسْرَاهِيمَ، عَنْ نَافِعِ بْنِ جُبَيْرٍ، عَنْ عُرْوَةَ بْنِ الْمُغِيرَةِ، عَنْ أَبِيهِ الْمُغِيرَةِ بْنِ شُعْبَةَ، عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، أَنَّهُ خَرَجَ لِحَاجَتِهِ، فَاتَّبَعَهُ الْمُغِيرَةُ بِإِدَاوَةٍ فِيهَا مَاءٌ، فَصَبَّ عَلَيْهِ حِينَ فَرَغَ مِنْ حَاجَتِهِ، فَتَوَضَّأَ وَمَسَحَ عَلَى الْخُفَّيْنِ -

203. Narrated Ja'far bin 'Amr bin Umaiya Aḍ-Ḍamrī : My father said, "I saw the Prophet ﷺ passing wet hands over his Khuffs."

٢٠٣ - حَدَّثَنَا أَبُو نُعَيْمٍ قَالَ: حَدَّثَنَا شَيْبَانُ عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ جَعْفَرِ بْنِ عَمْرٍو بْنِ أُمَيَّةَ الضَّمَرِيِّ أَنَّ أَبَاهُ أَخْبَرَهُ أَنَّهُ رَأَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَمْسَحُ عَلَى الْخُفَّيْنِ وَتَابَعَهُ حَرَبُ بْنُ شَدَّادٍ، وَابْنُ عَنْ يَحْيَى -

204. Narrated Ja'far bin 'Amr : My father said, "I saw the Prophet ﷺ

٢٠٤ - حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: أَخْبَرَنَا الْوَزَاعِيُّ عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ جَعْفَرِ بْنِ عَمْرٍو، عَنْ أَبِيهِ قَالَ: رَأَيْتُ

passing wet hands over his turban and Khuffs."

النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَمْسَحُ عَلَى
عِمَامَتِهِ وَخُفَيْهِ . وَتَابِعَهُ مَعْمَرٌ .
عَنْ يَحْيَى ، عَنْ أَبِي سَلَمَةَ ، عَنْ
عَمْرِو . قَالَ : رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ -

(51) CHAPTER. If one puts on (Khuffs) just after performing ablution (there is no need to wash one's feet again in ablution) ... (24 hrs. for non-travellers and three days for travellers).

بَابُ إِذَا أُدْخِلَ رِجْلَيْهِ وَهُمَا طَاهِرَتَانِ -

205. Narrated 'Urwa bin Al-Mughīra : My father said, "Once I was in the company of the Prophet ﷺ on a journey and I dashed to take off his Khuffs. He ordered me to leave them as he had put them after performing ablution. So he passed wet hands on them."

٢٠٥ - حَدَّثَنَا أَبُو نُعَيْمٍ قَالَ : حَدَّثَنَا زَكْرِيَّا . عَنْ عَامِرٍ ، عَنْ عُرْوَةَ بْنِ الْمُغِيرَةِ . عَنْ أَبِيهِ قَالَ : كُنْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَفَرٍ . فَأَهْوَيْتُ لِأَنْزِعَ خُفَيْهِ فَقَالَ : دَعْهُمَا . فَإِنِّي أُدْخِلْتُهُمَا طَاهِرَتَيْنِ فَمَسَحَ عَلَيْهِمَا -

(52) CHAPTER. Not repeating ablution after eating mutton and Sawiq (an Arab dish). Abū Bakr, 'Umar and 'Uthmān ate such food but did not repeat ablution.

بَابُ مَنْ لَمْ يَتَوَضَّأْ مِنْ لَحْمِ الشَّاةِ وَالسَّوِيقِ ، وَأَكَلَ أَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ رَضِيَ اللَّهُ عَنْهُمْ ، فَلَمْ يَتَوَضَّأُوا -

206. Narrated 'Abdullāh bin 'Abbās : Allāh's Apostle ﷺ ate a shoulder of mutton and prayed without repeating ablution.

٢٠٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ : أَخْبَرَنَا مَالِكٌ ، عَنْ زَيْدِ بْنِ أَسْلَمَ ، عَنْ عَطَاءِ بْنِ يَسَارٍ ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَكَلَ كَتِفَ شَاةٍ ثُمَّ صَلَّى وَلَمْ يَتَوَضَّأْ -

207. Narrated Ja'far bin 'Amr bin Umaiya : My father said, "I saw Allāh's Apostle ﷺ taking a piece of (cooked) shoulder of mutton and then he was called for prayer. He put his knife down and prayed without repeating ablution."

(53) **CHAPTER.** Rinsing one's mouth (with water) after eating Sawiq(1) without repeating ablution.

208. Narrated Suwaid bin Al-Nu'mān : In the year of the conquest of Khaibar I went with Allāh's Apostle ﷺ till we reached Şahbā, a place near Khaibar, where Allāh's Apostle ﷺ offered the 'Asr prayer and asked for food. Nothing but Sawiq was brought. He ordered it to be moistened with water. He and all of us ate it and the Prophet ﷺ got up for the evening prayer (Maghrib prayer), rinsed his mouth with water and we did the same, and he then prayed without repeating the ablution.

209. Narrated Maimūna : The Prophet ﷺ ate (a piece of) a shoulder of mutton and then prayed without repeating the ablution.

٢٠٧ - حَدَّثَنِي يَحْيَى بْنُ بُكَيْرٍ قَالَ : حَدَّثَنَا اللَّيْثُ ، عَنْ عَقِيلٍ ، عَنْ ابْنِ شِهَابٍ ، قَالَ : أَخْبَرَنِي جَعْفَرُ بْنُ عَمْرٍو بْنِ أُمِّةَ ، أَنَّ أَبَاهُ عَمْرًا أَخْبَرَهُ ، أَنَّهُ رَأَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَخْتَرُ مِنْ كَتِفِ شَاةٍ ، فَدُعِيَ إِلَى الصَّلَاةِ . فَالْقَى السَّكِينِ فَصَلَّى وَلَمْ يَتَوَضَّأْ .
بَابُ مَنْ مَضْمَضَ مِنَ السَّوِيقِ وَلَمْ يَتَوَضَّأْ .

٢٠٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ : أَخْبَرَنَا مَالِكٌ ، عَنْ يَحْيَى بْنِ سَعِيدٍ . عَنْ بُشَيْرِ بْنِ يَسَارٍ مَوْلَى بَنِي حَارِثَةَ أَنَّ سُوَيْدَ بْنَ الثُّعْمَانَ أَخْبَرَهُ أَنَّهُ خَرَجَ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَامَ خَيْبَرَ حَتَّى إِذَا كَانُوا بِالصَّهْبَاءِ وَهِيَ أَدْنَى خَيْبَرَ ، فَصَلَّى الْعَصْرَ ، ثُمَّ دَعَا بِالْأَزْوَادِ فَلَمْ يَأْتِ إِلَّا بِالسَّوِيقِ ، فَأَمَرَ بِهِ فَشَرَّتْ ، فَأَكَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَكَلْنَا . ثُمَّ قَامَ إِلَى الْمَغْرِبِ فَضَمَضَ وَضَمَضْنَا ، ثُمَّ صَلَّى وَلَمْ يَتَوَضَّأْ .

٢٠٩ - حَدَّثَنَا أَصْبَغٌ قَالَ : أَخْبَرَنَا ابْنُ وَهْبٍ . قَالَ أَخْبَرَنِي عَمْرٌو عَنْ بُكَيْرٍ ، عَنْ كُرَيْبٍ ، عَنْ مَيْمُونَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَكَلَ عِنْدَهَا كَتِفًا ثُمَّ صَلَّى وَلَمْ يَتَوَضَّأْ .

(54) **CHAPTER.** Whether to rinse the mouth after drinking milk.

210. Narrated Ibn Abbās : Allāh's Apostle drank milk, rinsed his mouth and said, "It has fat."

(55) **CHAPTER.** Ablution after sleep. And whoever considers it unnecessary to repeat ablution after dozing once or twice or after nodding once in slumber.

211. Narrated 'Āisha : Allāh's Apostle said, "If anyone of you feels drowsy while praying he should go to bed (sleep) till his slumber is over because in praying while drowsy one does not know whether one is asking for forgiveness or for a bad thing for oneself."

212. Narrated Anas : The Prophet said, "If anyone of you feels drowsy while praying, he should sleep till he understands what he is saying (reciting)."

باب هل يُمَضْمَضُ مِنَ اللَّبَنِ -

٢١٠ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ وَقُتَيْبَةُ قَالَا : حَدَّثَنَا اللَّيْثُ : عَنْ عُقَيْلٍ : عَنْ ابْنِ شِهَابٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ ، عَنْ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَرِبَ لَبَنًا فَمَضْمَضَ وَقَالَ : إِنَّ لَهُ دَسَمًا ، تَابَعَهُ يُونُسُ وَصَالِحُ بْنُ كَيْسَانَ عَنْ الرَّهْزَرِيِّ -

باب الوُضُوءِ مِنَ النَّوْمِ . وَمَنْ لَمْ يَرِ مِنَ النَّعْسَةِ وَالنَّهْمَسَتَيْنِ أَوْ الْخَفَقَةِ وَضُوءًا -

٢١١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ : أَخْبَرَنَا مَالِكٌ ، عَنْ هِشَامٍ : عَنْ أَبِيهِ . عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : إِذَا نَعَسَ أَحَدُكُمْ وَهُوَ يَصَلِّي فَلْيَرْقُدْ حَتَّى يَذْهَبَ عَنْهُ النَّوْمُ ، فَإِنْ أَحَدَكُمْ إِذَا صَلَّى وَهُوَ نَاعِسٌ لَا يَدْرِي لَعَلَّهُ يَسْتَغْفِرُ فَيَسُبُّ نَفْسَهُ -

٢١٢ - حَدَّثَنَا أَبُو مَعْمَرٍ قَالَ : حَدَّثَنَا عَبْدُ الْوَارِثِ قَالَ : حَدَّثَنَا أَيُّوبُ ، عَنْ أَبِي قِلَابَةَ ، عَنْ أَنَسٍ : عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ (إِذَا نَعَسَ أَحَدُكُمْ فِي الصَّلَاةِ فَلْيَتِمَّ حَتَّى يَعْلَمَ مَا يَقْرَأُ) -

(56) **CHAPTER.** To perform ablution even on having no Hadath.

213. Narrated 'Amr bin 'Amir : Anas  said, "The Prophet  used to perform ablution for every prayer." I asked Anas, "What you used to do?" Anas replied, "We used to pray with the same ablution until we break it with Hadath."

214. Narrated Suwaid bin Nu'mān  In the year of the conquest of Khaibar I went with Allāh's Apostle  till we reached Aṣ-Ṣahbā where Allāh's Apostle  led the 'Aṣr prayer and asked for the food. Nothing but Sawīq was brought and we ate it and drank (water). The Prophet  got up for the (Maghrib) prayer, rinsed his mouth with water and then led the prayer without repeating the ablution.

(57) **CHAPTER.** One of the major sins is not to protect oneself (one's clothes and body) from one's urine (i.e. from being soiled with it).

باب الوضوء من غير حدث.

٢١٣ - حَدَّثَنَا مُحَمَّدُ بْنُ يُونُسَ قَالَ : حَدَّثَنَا سُفْيَانُ ، عَنْ عَمْرِو بْنِ عَامِرٍ قَالَ : سَمِعْتُ أَنَسَ ، وَحَدَّثَنَا مُسَدَّدٌ قَالَ : حَدَّثَنَا يَحْيَى عَنْ سُفْيَانَ قَالَ : حَدَّثَنِي عَمْرُو بْنُ عَامِرٍ . عَنْ أَنَسٍ قَالَ : كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَوَضَّأُ عِنْدَ كُلِّ صَلَاةٍ . قُلْتُ : كَيْفَ كُنْتُمْ تَصْنَعُونَ ؟ قَالَ : يُجْزَى أَحَدُنَا الْوُضُوءَ مَا لَمْ يُحْدِثْ .

٢١٤ - حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ قَالَ : حَدَّثَنَا سُلَيْمَانُ قَالَ : حَدَّثَنِي يَحْيَى بْنُ سَعِيدٍ قَالَ : أَخْبَرَنِي بُشَيْرُ بْنُ يَسَارٍ قَالَ : أَخْبَرَنِي سُوَيْدُ بْنُ النُّعْمَانِ قَالَ : خَرَجْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَامَ خَيْبَرَ حَتَّى إِذَا كُنَّا بِالصَّهْبَاءِ صَلَّى بَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْعَصْرَ فَلَمَّا صَلَّى دَعَا بِالْأَطْعِمَةِ فَلَمْ يَأْكُلْ إِلَّا بِالسَّوِيقِ فَتَاكَلْنَا وَشَرِبْنَا ثُمَّ قَامَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى الْمَغْرِبِ فَمَضْمَضَ ثُمَّ صَلَّى لَنَا الْمَغْرِبَ وَلَمْ يَتَوَضَّأْ .

باب من الكبائر أن لا يستنير من بوله.

215. Narrated Ibn 'Abbās رضي الله عنه : Once the Prophet ﷺ, while passing through one of the grave-yards of Medina or Mecca heard the voices of two persons who were being tortured in their graves. The Prophet ﷺ said, "These two persons are being tortured not for a great thing to avoid." The Prophet ﷺ then added, "Yes! (they are being tortured for a major sin). Indeed, one of them never saved himself from being soiled with his urine while the other used to go about with calumnies (to make enmity between friends). The Prophet ﷺ asked for a green leaf of a date-palm tree, broke it into two pieces and put one on each grave. On being asked why he had done so, he replied, "I hope that their torture might be lessened, till these get dried." (1)

(58) CHAPTER. What is said regarding washing out urine, and the Prophet ﷺ remarked about the person in the grave that he never saved himself from being soiled with his urine. And the Prophet ﷺ mentioned only the urine of human beings.

216. Narrated Anas bin Mālik رضي الله عنه : Whenever the Prophet ﷺ went to answer the call of nature, I used to bring water with which he used to clean his private parts.

٢١٥ - حَدَّثَنَا عُثْمَانُ قَالَ : حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ ، عَنْ مُجَاهِدٍ ، عَنْ ابْنِ عَبَّاسٍ ، قَالَ : مَرَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِحَائِطٍ مِنْ حِيطَانِ الْمَدِينَةِ أَوْ مَكَّةَ ، فَسَمِعَ صَوْتَ إِنْسَانَيْنِ يُعَذَّبَانِ فِي قُبُورِهِمَا فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : يُعَذَّبَانِ وَمَا يُعَذَّبَانِ فِي كَبِيرٍ . ثُمَّ قَالَ : بَلَى ، كَانَ أَحَدُهُمَا لَا يَسْتَتِرُ مِنْ بَوْلِهِ ، وَكَانَ الْآخَرُ : يَمْشِي بِالنَّمِيمَةِ . ثُمَّ دَعَا بِجَرِيدَةٍ فَكَسَّرَهَا كِسْرَتَيْنِ ، فَوَضَعَ عَلَى كُلِّ قَبْرٍ مِنْهُمَا كِسْرَةً ، فَقِيلَ لَهُ : يَا رَسُولَ اللَّهِ لِمَ فَعَلْتَ هَذَا ؟ قَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : لَعَلَّهُ أَنْ يُخَفَّفَ عَنْهُمَا مَا لَمْ تَيْبَسَا .

بَابُ مَا جَاءَ فِي غَسْلِ الْبَوْلِ ، وَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِصَاحِبِ الْقَبْرِ : كَانَ لَا يَسْتَتِرُ مِنْ بَوْلِهِ ، وَلَمْ يَذْكُرْ سِوَى بَوْلِ النَّاسِ .

٢١٦ - حَدَّثَنَا يَحْيَى بْنُ أَبِي رَافٍ قَالَ : حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي رَافٍ قَالَ : حَدَّثَنِي رَوْحُ بْنُ الْقَاسِمِ قَالَ : حَدَّثَنِي عَطَاءُ بْنُ أَبِي مَيْمُونَةَ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ : كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا

(1) This action was a kind of invocation on the part of the Prophet ﷺ for the deceased persons (Fathal-Bārī Vol. I. P. 232).

تَسْرَرُ لِحَاجَتِهِ أَتَيْتُهُ بِمَاءٍ فَيَغْتَسِلُ

بِهِ -

باب :-

(59) CHAPTER :

217. Narrated Ibn 'Abbās رضي الله عنه : The Prophet ﷺ once passed by two graves and said, "These two persons are being tortured not for a great thing to avoid. One of them never saved himself from being soiled with his urine, while the other used to backbite others." The Prophet ﷺ took a green leaf of a date-palm tree, split it into two (pieces) and fixed one on each grave. They said, "O Allāh's Apostle ﷺ ! Why have you done so?" He replied, "I hope that their punishment might be lessened till they (the pieces of the leaf) become dry."

٢١٧ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ : حَدَّثَنَا مُحَمَّدُ بْنُ خَازِمٍ قَالَ : حَدَّثَنَا الْأَعْمَشُ عَنْ مُجَاهِدٍ عَنْ طَاوُسٍ عَنْ ابْنِ عَبَّاسٍ قَالَ : مَرَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِقَبْرَيْنِ فَقَالَ : إِنَّهُمَا لَيُعَذَّبَانِ وَمَا يُعَذَّبَانِ فِي كَبِيرٍ ، أَمَّا أَحَدُهُمَا فَكَانَ لَا يَسْتَتِيرُ مِنَ الْبَوْلِ . وَأَمَّا الْآخَرُ فَكَانَ يَمْشِي بِالنَّمِيمَةِ . ثُمَّ أَخَذَ جَرِيدَةً رَطْبَةً فَشَقَّهَا زَيْفَتَيْنِ فَغَرَزَ فِي كُلِّ قَبْرِ وَاحِدَةٍ . قَالُوا يَا رَسُولَ اللَّهِ لِمَ فَعَلْتَ هَذَا ؟ قَالَ لَعَلَّهُ يُخَفَّفُ عَنْهُمَا مَا لَمْ يَتَيَسَّرَ . قَالَ ابْنُ الْمُثَنَّى : وَحَدَّثَنَا وَكَيْعٌ قَالَ : حَدَّثَنَا الْأَعْمَشُ قَالَ : سَمِعْتُ مُجَاهِدًا مِثْلَهُ -

(60) CHAPTER. The Prophet ﷺ and the people left the Bedouin undisturbed till he finished urinating in the mosque.

218. Narrated Anas bin Mālīk رضي الله عنه : The Prophet ﷺ saw a Bedouin making water in the mosque and told the people not to disturb him. When he finished, the Prophet ﷺ asked for water and poured it over it (the urine).

بابُ تَسْرُكِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالنَّاسِ الْأَعْرَابِيَّ حَتَّى فَرَغَ مِنْ بَوْلِهِ فِي الْمَسْجِدِ -

٢١٨ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ : حَدَّثَنَا هِثَامٌ ، قَالَ أَخْبَرَنَا إِسْحَاقُ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَى أَعْرَابِيًّا يَبُولُ فِي الْمَسْجِدِ فَقَالَ : دَعُوهُ حَتَّى إِذَا فَرَغَ ، دَعَا بِمَاءٍ فَصَبَّهُ عَلَيْهِ -

(61) **CHAPTER.** The pouring of water over the urine in the mosque.

219. Narrated Abū Huraira رضي الله عنه : A Bedouin stood up and started making water in the mosque. The people caught him but the Prophet ﷺ ordered them to leave him and to pour a bucket or a tumbler of water over the place where he had passed the urine. The Prophet ﷺ then said, "You have been sent to make things easy and not to make them difficult."

220. Narrated Anas bin Mālik رضي الله عنه : The Prophet ﷺ said as above (219) ...

(62) **CHAPTER.** The spilling of water over the place where there is urine.

221. Narrated Anas bin Mālik رضي الله عنه : A Bedouin came and passed urine in one corner of the mosque. The people shouted at him but the Prophet ﷺ stopped them till he finished urinating. The Prophet ﷺ ordered them to spill a bucket of water over that place and they did so.

بابُ صَبِّ الْمَاءِ عَلَى الْبَوْلِ
فِي الْمَسْجِدِ -

٢١٩ - حَدَّثَنَا أَبُو الْيَمَانِ قَالَ : أَخْبَرَنَا شُعَيْبٌ ، عَنْ الزُّهْرِيِّ ، قَالَ : أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عُثَيْبَةَ ابْنِ مَسْعُودٍ : أَنَّ أَبَا هُرَيْرَةَ قَالَ : قَامَ أَعْرَابِيٌّ ، فَبَالَ فِي الْمَسْجِدِ ، فَتَنَاولَهُ النَّاسُ ، فَقَالَ لَهُمُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : دَعُوهُ وَهَرِّقُوا عَلَى بَوْلِهِ سَجَلًا مِنْ مَاءٍ ، أَوْ ذَنُوبًا مِنْ مَاءٍ ، فَإِنَّمَا بُعِثْتُمْ مُبَسِّرِينَ وَلَمْ تُبْعَثُوا مُعَسِّرِينَ -

٢٢٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي شَيْبَةَ ، قَالَ : أَخْبَرَنَا يَحْيَى بْنُ سَعِيدٍ ، قَالَ : سَمِعْتُ أَنَسَ بْنَ مَالِكٍ ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -

بابُ يَهْرِيْقُ الْمَاءَ عَلَى الْبَوْلِ -

٢٢١ - وَحَدَّثَنَا خَالِدٌ قَالَ : وَحَدَّثَنَا سُلَيْمَانٌ ، عَنْ يَحْيَى بْنِ سَعِيدٍ ، قَالَ : سَمِعْتُ أَنَسَ بْنَ مَالِكٍ ، قَالَ : جَاءَ أَعْرَابِيٌّ فَبَالَ فِي طَائِفَةِ الْمَسْجِدِ ، فَزَجَرَهُ النَّاسُ ، فَتَنَاهَهُمُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا قَضَى بَوْلَهُ ، أَمَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِذَنُوبٍ مِنْ مَاءٍ فَهَرَّقُوا عَلَيْهِ -

(63) **CHAPTER.** The urine of children.

بابُ بَوْلِ الصِّبْيَانِ -

222. Narrated 'Aisha رضي الله عنها the mother of faithful believers : A child was brought to Allāh's Apostle ﷺ and it urinated on the garment of the Prophet ﷺ. The Prophet ﷺ asked for water and poured it over the soiled place.

٢٢٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ : أَخْبَرَنَا مَالِكٌ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ أَنَّهَا قَالَتْ : أُنْزِلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِصَبْيٍ فَقَالَ عَلَى ثَوْبِهِ : فَدَعَا بِمَاءٍ فَاتَّبَعَهُ إِيَّاهُ -

223. Narrated Um Qais bint Mihsin رضي الله عنها : I brought my young son, who had not started eating, to Allāh's Apostle ﷺ who took him and made him sit in his lap. The child urinated on the garment of the Prophet ﷺ and he asked for water and poured it over the soiled (area) and did not wash it.

٢٢٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ : أَخْبَرَنَا مَالِكٌ عَنْ ابْنِ شِهَابٍ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ عَنْ أُمِّ قَيْسٍ بِنْتِ مِخْصَنٍ : أَنَّهَا أَتَتْ بَابِنِ لَهَا صَغِيرٍ لَمْ يَأْكُلِ الطَّعَامَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاجْلَسَتْهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي حِجْرِهِ - فَقَالَ عَلَى ثَوْبِهِ : فَدَعَا بِمَاءٍ فَنَضَحَهُ وَلَمْ يَغْسِلْهُ -

(64) CHAPTER. To pass urine while standing and sitting.

بابُ الْبَوْلِ قَائِمًا وَقَاعِدًا -

224. Narrated Hudhaifa رضي الله عنه : Once the Prophet ﷺ went to the dumps of some people and passed urine while standing. He then asked for water and so I brought it to him and he performed ablution.

٢٢٤ - حَدَّثَنَا آدَمُ قَالَ : حَدَّثَنَا شُعْبَةُ عَنْ الْأَعْمَشِ عَنْ أَبِي وَائِلٍ عَنْ حَذِيفَةَ قَالَ : أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سُبَاطَةَ قَوْمٍ فَقَالَ قَائِمًا : ثُمَّ دَعَا بِمَاءٍ فَجِئْتُهُ بِمَاءٍ فَتَوَضَّأَ -

(65) CHAPTER. To make water beside one's companion while screened by a wall.

بابُ الْبَوْلِ عِنْدَ صَاحِبِيهِ وَالتَّسْتِثْنِ بِالْحَائِطِ -

225. Narrated Hudhaifa رضي الله عنه : The Prophet ﷺ and I walked till we reached the dumps of some people. He stood, as any one of you stands, behind a wall and urinated. I went away, but he beckoned me to come. So I approached him and stood near his back till he finished.

٢٢٥ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ قَالَ : حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ عَنْ أَبِي وَائِلٍ - عَنْ حَدِيْفَةَ قَالَ : رَأَيْتُنِي أَنَا وَالنَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَتَمَشَّى فَاثْبُتَ سُبَّاطَةً قَوْمٍ خَلْفَ حَائِطٍ فَتَقَامُ كَمَا يَقُومُ أَحَدُكُمْ قَبَالَ . فَانْتَبَذْتُ مِنْهُ . فَاثَارَ إِلَى فُجْشَتِهِ فَقُمْتُ عِنْدَ عَقْبِهِ حَتَّى فَرَغَ -

(66) CHAPTER. To urinate near the dumps of some people.

226. Narrated Abū Wā'il : Abū Mūsa Al-Ash'ari رضي الله عنه used to lay great stress on the question of urination and he used to say, "If anyone from Banī Israel happened to soil his clothes with urine, he used to cut that portion away." Hearing that, Hudhaifa said to Abū Wā'il, "I wish he (Abū Mūsa) didn't (lay great stress on that matter)." Hudhaifa added, "Allāh's Apostle ﷺ went to the dumps of some people and urinated while standing."

بابُ الْبَوْلِ عِنْدَ سُبَّاطَةِ قَوْمٍ - ٢٢٦ - حَدَّثَنَا مُحَمَّدُ بْنُ عَرَفَةَ قَالَ : حَدَّثَنَا شُعْبَةُ عَنْ مَنْصُورٍ عَنْ أَبِي وَائِلٍ قَالَ : كَانَ أَبُو مُوسَى الْأَشْعَرِيُّ يُشَدِّدُ فِي الْبَوْلِ وَيَقُولُ : إِنَّ بَنِي إِسْرَائِيلَ كَانَ إِذَا أَصَابَ ثَوْبَ أَحَدِهِمْ قُرْصَةً . فَقَالَ حَدِيْفَةُ : لَيْتَهُ أَمْسَكَ . أَتَى رَسُولُ اللَّهِ عَلَيْهِ وَسَلَّمَ سُبَّاطَةَ قَوْمٍ قَبَالَ قَائِمًا -

(67) CHAPTER. The washing out of blood.

227. Narrated Asmā رضي الله عنها : A woman came to the Prophet ﷺ and said, "If anyone of us gets menses in her clothes then what should she do?" He replied. "She should (take hold of the soiled place), rub it and put it in the water and rub it in order to remove the traces of blood and then pour water over it. Then she can pray in it."

بابُ غَسْلِ الدَّمِ - ٢٢٧ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ : حَدَّثَنَا يَحْيَى عَنْ هِشَامٍ قَالَ : حَدَّثَنِي فَاطِمَةُ عَنْ أَسْمَاءَ قَالَتْ : جَاءَتِ امْرَأَةٌ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ : أَرَأَيْتَ إِحْدَانَا تَحِيضُ فِي الثَّوْبِ كَيْفَ تَصْنَعُ ؟ قَالَ : تَحِيضُهُ ثُمَّ تَغْرِصُهُ بِالْمَاءِ وَتَنْضِجُهُ وَتُصَلِّي فِيهِ -

228. Narrated 'Āisha : Fātima bint Abi Hubaish رضي الله عنها came to the Prophet ﷺ and said, "O Allāh's Apostle ﷺ ! I get persistent bleeding from the uterus and do not become clean. Shall I give up my prayers?" Allāh's Apostle ﷺ replied, "No, for it is from a blood vessel and not the menses. At the time of menses leave your prayers and if it is over, wash the blood off and offer your prayers."

Hishām (the subnarrator) narrated that his father had also said, "Perform ablution for every prayer till the time of the next period comes."

(68) CHAPTER. The washing out of semen with water and rubbing it off (when it is dry) and the washing out of what comes out of women (i.e. discharge).

229. Narrated 'Āisha رضي الله عنها : I used to wash the traces of Janāba (semen) from the clothes of the Prophet ﷺ and he used to go for prayers while traces of water were still on it (wet spots were still visible).

230. Narrated 'Āisha رضي الله عنها as above (229)...

٢٢٨ - حَدَّثَنَا مُحَمَّدٌ قَالَ : حَدَّثَنَا أَبُو مُعَاوِيَةَ : قَالَ : حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ ، عَنْ أَبِيهِ ، عَنْ عَائِشَةَ قَالَتْ : جَاءَتِ فَاطِمَةُ ابْنَتَهُ أَبِي حُبَيْشٍ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ : يَا رَسُولَ اللَّهِ ، إِنِّي امْرَأَةٌ أُسْتَحَاضُ فَلَا أَطْهَرُ ، أَفَادَعُ الصَّلَاةَ ؟ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : لَا ، إِنَّمَا ذَلِكَ عِرْقٌ وَلَيْسَ بِحَيْضٍ . فَإِذَا أَقْبَلَتْ حَيْضَتُكَ فَدَعِي الصَّلَاةَ . وَإِذَا أَذْبَرَتْ فَاغْسِلِي عَنْكَ الدَّمَ ثُمَّ صَلِّي ، قَالَ : وَقَالَ أَبِي : ثُمَّ تَوَضَّئِي لِكُلِّ صَلَاةٍ حَتَّى يَجِيءَ ذَلِكَ الْوَقْتُ -

بَابُ غَسْلِ الْمَنِيِّ وَفَرْكِهِ وَغَسْلِ مَا يُصِيبُ مِنَ الْمَرْأَةِ -

٢٢٩ - حَدَّثَنَا عَبْدُ اللَّهِ قَالَ : أَخْبَرَنَا عَبْدُ اللَّهِ قَالَ : أَخْبَرَنَا عَمْرُو بْنُ مَيْمُونٍ الْجَزْرِيُّ ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ ، عَنْ عَائِشَةَ قَالَتْ : كُنْتُ أَغْسِلُ الْجَنَابَةَ مِنْ ثَوْبِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَيَخْرُجُ إِلَى الصَّلَاةِ وَإِنْ بَقِيَ الْمَاءُ فِي ثَوْبِهِ -

٢٣٠ - حَدَّثَنَا قُتَيْبَةُ قَالَ : حَدَّثَنَا يَزِيدُ قَالَ : حَدَّثَنَا عَمْرُو عَنْ سُلَيْمَانَ قَالَ : سَمِعْتُ عَائِشَةَ ح -

231. Narrated Sulaimān bin Yasār : I asked 'Aisha رضي الله عنها about the clothes soiled with semen. She replied, "I used to wash it off the clothes of Allāh's Apostle ﷺ and he would go for the prayer while wet spots were still visible."

٢٣١ - و حَدَّثَنَا مُسَدَّدٌ قَالَ : حَدَّثَنَا عَبْدُ الْوَاحِدِ قَالَ : حَدَّثَنَا عَمْرُو بْنُ مَيْمُونٍ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ قَالَ : سَأَلْتُ عَائِشَةَ عَنِ الْمَنِيِّ يَصِيبُ الثَّوْبَ ؟ فَقَالَتْ : كُنْتُ أَغْسِلُهُ مِنْ ثَوْبِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَيَخْرُجُ إِلَى الصَّلَاةِ وَأَثَرُ الْغَسْلِ فِي ثَوْبِهِ يَبْقَعُ الْمَاءِ -

(69) CHAPTER. If the (traces of) Janāba (semen) or other spots are not removed completely on washing.

بَابُ إِذَا غَسَلَ الْجَنَابَةَ أَوْ غَيْرَهَا فَلَمْ يَذْهَبْ أَثَرُهُ -

232. Narrated 'Amr bin Maimūn : I heard Sulaimān bin Yasār talking about the clothes soiled with semen. He said that 'Aisha رضي الله عنها had said, "I used to wash it off the clothes of Allāh's Apostle ﷺ and he would go for the prayers while wet spots were still visible on them."

٢٣٢ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ الْمِنْقَرِيُّ قَالَ : حَدَّثَنَا عَبْدُ الْوَاحِدِ قَالَ : حَدَّثَنَا عَمْرُو بْنُ مَيْمُونٍ قَالَ : سَمِعْتُ سُلَيْمَانَ بْنَ يَسَارٍ فِي الثَّوْبِ تَصِيبُهُ الْجَنَابَةَ قَالَ : قَالَتْ عَائِشَةُ كُنْتُ أَغْسِلُهُ مِنْ ثَوْبِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ يَخْرُجُ إِلَى الصَّلَاةِ وَأَثَرُ الْغَسْلِ فِيهِ يَبْقَعُ الْمَاءِ -

233. Narrated 'Aisha رضي الله عنها : I used to wash the semen off the clothes of the Prophet ﷺ and even then I used to notice one or more spots on them.

٢٣٣ - حَدَّثَنَا عَمْرُو بْنُ خَالِدٍ قَالَ : حَدَّثَنَا زُهَيْرٌ قَالَ : حَدَّثَنَا عَمْرُو بْنُ مَيْمُونٍ بْنُ مَهْرَانَ ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ ، عَنْ عَائِشَةَ : أَنَّهَا كَانَتْ تَغْسِلُ الْمَنِيَّ مِنْ ثَوْبِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ أَرَاهُ فِيهِ بُقْعَةٌ أَوْ بَقْعَا -

(70) CHAPTER. (What is said) about the urine of camels, sheep and other animals and about their folds. Abu Musa prayed at Dar-il-Barīd (post office) and

بَابُ أَبْوَالِ الْإِبِلِ وَالذَّوَابِّ وَالْغَنَمِ وَمَرَابِضِهَا ، وَصَلَّى أَبُو مُوسَى فِي دَارِ

there was animal dung in it though a vast strip of land was near it. Abū Mūsa said: Both these places are similar (for offering of the prayers).

234. Narrated Abū Qilāba : Anas رضي الله عنه said, "Some people of 'Ukl or 'Uraina tribe came to Medina and became sick. The Prophet ﷺ ordered them to go to the herd of milch camels and to drink their milk and urine (as a medicine). So they went as directed and after getting cured, they killed the shepherd of the Prophet ﷺ and took away all the camels. The news reached the Prophet ﷺ early in the morning and he sent a party to pursue them and they were captured and brought at noon. He issued instructions to cut their hands and feet (and it was done), and nails were driven in their eyes. They were put in 'Al-Harra' and when they asked for water no water was given to them."

Abū Qilāba said, "Those people committed theft and murder, became infidels after embracing Islam and fought against Allāh and His Apostle ﷺ."

235. Narrated Anas رضي الله عنه : Prior to the construction of the mosque, the Prophet ﷺ offered the prayers at sheep-folds.

(71) CHAPTER. Impure and filthy things which fall in cooking butter (Ghee-which is obtained by evaporating moisture from

البَرِيدِ وَالسَّرَقِينَ وَالْبَرِيَّةَ إِلَى جَنَّتِهِ ،
فَقَالَ : هَاهُنَا وَتَمَّ سَوَاءٌ -

٢٣٤ - حَدَّثَنَا سَلِيمَانُ بْنُ حَرْبٍ قَالَ :
حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ عَنْ
أَبِي قِلَابَةَ عَنْ أَنَسٍ قَالَ : قَدِمَ أَنَسٌ
مِنْ عُكْلٍ أَوْ عُرَيْشَةَ فَاجْتَمَعُوا
الْمَدِينَةَ فَأَمَرَ هُمْ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ بِإِلْقَائِهِمْ وَأَنْ يَشْرَبُوا مِنْ أَبْوَالِهَا
وَالْبَانِيَا فَانْطَلَقُوا فَلَمَّا صَبَحُوا قَتَلُوا
رَاعِيَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَاسْتَأْفَقُوا
النَّعَمَ فَجَاءَ الْخَبِيرُ فِي أَوَّلِ النَّهَارِ فَبَعَثَ
فِي أَتْرَافِهِمْ فَلَمَّا ارْتَفَعَ النَّهَارُ جِئَ
بِهِمْ فَأَمَرَ بِقَطْعِ أَيْدِيهِمْ وَأَرْجُلِهِمْ
وَسُمِّتْ أَعْيُنُهُمْ وَأُلْقُوا فِي الْحِدْرَةِ
يَسْتَسْقُونَ فَلَا يُسْقَوْنَ قَالَ أَبُو قِلَابَةَ :
فَهُؤُلَاءِ سَرَقُوا وَقَتَلُوا وَكَفَرُوا بَعْدَ
إِيمَانِهِمْ وَحَارَبُوا اللَّهَ وَرَسُولَهُ -

٢٣٥ - حَدَّثَنَا آدَمُ قَالَ : حَدَّثَنَا
شُعْبَةُ قَالَ : أَخْبَرَنَا أَبُو التَّيَّاحِ عَنْ
أَنَسٍ قَالَ : كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
يُصَلِّي قَبْلَ أَنْ يُبْنِيَ الْمَسْجِدَ فِي مَرَابِضِ
الْغَنَمِ -

بَابُ مَا يَقَعُ مِنَ النِّجَاسَاتِ
فِي السَّمَنِ وَالْمَاءِ . وَقَالَ الزُّهْرِيُّ : لَا

butter) and water. Az-Zuhri said, "There is no harm in using water if its taste, smell or colour is not changed." Hammād said, "There is no harm if the feathers of dead birds fell in it." About the bones of dead animals like an elephant, Az-Zuhri said, "I met some of the old religious erudite men using them as combs and for oiling, etc., and they found no harm in that." Ibn Sīrīn and Ibrāhīm said, "There is no harm in the trade of ivory."

بَاسٍ بِالْمَاءِ مَا لَمْ يَغْيِرْهُ طَعْمٌ
أَوْ رِيحٌ أَوْ لَوْنٌ. وَقَالَ حَمَّادٌ: لَا بَاسَ
بِرِيَشِ الْمَيِّتَةِ، وَقَالَ الزُّهْرِيُّ: فِي عِظَامِ
الْمَوْتَى نَحْوُ الْفِيلِ وَغَيْرِهِ: أَدْرَكْتُ
نَاسًا مِنْ سَلَفِ الْعُلَمَاءِ يَتَمَشِّطُونَ
بِهَا. وَيَدْهِنُونَ فِيهَا. لَا يَسْرَوْنَ بِهَا
بَاسًا. وَقَالَ ابْنُ سِيرِينَ وَابْرَاهِيمُ:
لَا بَاسَ بِتِجَارَةِ الْعَاجِ -

236. Narrated Maimūna  : Allāh's Apostle  was asked regarding ghee (cooking butter) in which a mouse had fallen. He said, "Take out the mouse and the ghee around it and use the rest."

٢٣٦ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي
مَالِكٌ، عَنْ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ
بْنِ عَبْدِ اللَّهِ، عَنْ ابْنِ عَبَّاسٍ، عَنْ
مَيْمُونَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
سُئِلَ عَنْ فَأْرَةٍ سَقَطَتْ فِي سَمْنٍ، فَقَالَ
(الْقُوْهَا وَمَا حَوْلَهَا فَاطْرَحُوْهُ) وَكُلُوا
سَمْنَكُمْ) -

237. Narrated Maimūna  : The Prophet  was asked regarding ghee in which a mouse had fallen. He said, "Take out the mouse and the ghee around it and get rid of it (and use the rest)."

٢٣٧ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ قَالَ:
حَدَّثَنَا مَعْنٌ قَالَ: حَدَّثَنَا مَالِكٌ عَنْ ابْنِ
شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ
بْنِ مَسْعُودٍ، عَنْ ابْنِ عَبَّاسٍ عَنْ مَيْمُونَةَ
أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سُئِلَ عَنْ
فَأْرَةٍ سَقَطَتْ فِي سَمْنٍ فَقَالَ (خَذُوهَا
وَمَا حَوْلَهَا فَاطْرَحُوْهُ) قَالَ مَعْنٌ:
حَدَّثَنَا مَالِكٌ مَا لَا أُحْصِيهِ يَقُولُ عَنْ
ابْنِ عَبَّاسٍ، عَنْ مَيْمُونَةَ -

238. Narrated Abū Huraira رضي الله عنه : The Prophet ﷺ said, "A wound which a Muslim receives in Allāh's cause will appear on the Day of Resurrection as it was at the time of infliction; blood will be flowing from the wound and its colour will be that of the blood but will smell like musk."

٢٣٨ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ قَالَ : أَخْبَرَنَا عَبْدُ اللَّهِ قَالَ : أَخْبَرَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : (كُلُّ كَلِمٍ يُكَلِّمُهُ الْمُسْلِمُ فِي سَبِيلِ اللَّهِ يَكُونُ يَوْمَ الْقِيَامَةِ كَهَيْئَتِهَا إِذَا طُعِنَتْ تَفْجَرُ دَمًا. اللَّوْنُ لَوْنُ الدَّمِ، وَالْعَرَفُ عَرَفُ الْمِسْكِ) -

(72) CHAPTER. Urinating in stagnant water.

بَابُ الْبَوْلِ فِي الْمَاءِ الدَّائِمِ -

239. Narrated Abū Huraira رضي الله عنه : Allāh's Apostle ﷺ said, "We are the last (people to come in the world) but will be the foremost (on the Day of Resurrection)."

٢٣٩ - حَدَّثَنَا أَبُو الْيَمَانِ قَالَ : أَخْبَرَنَا شُعَيْبٌ قَالَ : أَخْبَرَنَا أَبُو الزِّنَادِ أَنَّ عَبْدَ الرَّحْمَنِ بْنَ هُرْمُزَ الْأَعْرَجَ حَدَّثَهُ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ (نَحْنُ الْآخِرُونَ السَّابِقُونَ) ، وَبِإِسْنَادِهِ قَالَ : لَا يَبُولَنَّ أَحَدُكُمْ فِي الْمَاءِ الدَّائِمِ ، الَّذِي لَا يَجْرِي ، ثُمَّ يَغْتَسِلُ فِيهِ -

The same narrator told that the Prophet ﷺ had said, "You should not pass urine in stagnant water for you may need to wash in it."

(73) CHAPTER. If a dead body or a polluted thing is put on the back of a person offering the prayer, his prayer will not be annulled (rejected by Allāh). In prayer Ibn 'Umar used to take off his clothes whenever he saw blood on them and continue his prayer. Ibn Al-Musaiyab and Ash-Sha'bi said, "Whenever a person offers his prayers while wearing clothes stained with blood or Janāba or prays

بَابُ إِذَا أُلْتِقِيَ عَلَى ظَهْرِ الْمُصَلِّي قَدْرٌ أَوْ جِيفَةٌ لَمْ تَفْسُدْ عَلَيْهِ صَلَاتُهُ ، وَكَانَ ابْنُ عُمَرَ إِذَا رَأَى فِي ثَوْبِهِ دَمًا وَهُوَ يُصَلِّي وَضَعَهُ وَمَتَّصَى فِي صَلَاتِهِ . وَقَالَ ابْنُ الْمُسَيَّبِ وَالشَّعْبِيُّ : إِذَا صَلَّى وَفِي ثَوْبِهِ دَمٌ أَوْ جَنَابَةٌ ، أَوْ

facing in a direction other than the Qibla (un-intentionally) or with Tayammum and finds water before the time of the prayer is over, he has not to repeat his prayers in any of the above-mentioned cases."

240. Narrated 'Abdullāh رضي الله عنه : When Allāh's Apostle ﷺ was prostrating (as stated below).

241. Narrated 'Abdullāh bin Mas'ūd رضي الله عنه : Once the Prophet ﷺ was offering prayers at the Ka'ba. Abū Jahl was sitting with some of his companions. One of them said to the others, "Who amongst you will bring the placenta of a camel of Banī so and so and put it on the back of Muḥammad ﷺ, when he prostrates?" The most unfortunate of them got up and brought it. He waited till the Prophet ﷺ prostrated and then placed it on his back between his shoulders. I was watching but could not do any thing. I wish I had some people with me to withstand them. They started laughing and falling on one another. Allāh's Apostle ﷺ was in prostration and he did not lift his head up till Fāṭima رضي الله عنها (Prophet's daughter) came and threw the placenta away from his back. He raised his head

لِيُغَيِّرَ الْقِبْلَةَ أَوْ تَيَمَّمَ صَلَاتِي ثُمَّ أَدْرَكَ الْمَاءَ فِي وَقْتِهِ لَا يُعِيدُ -

٢٤٠ - حَدَّثَنَا عَبْدَانُ : قَالَ أَخْبَرَنِي أَبِي ، عَنْ أَبِي إِسْحَاقَ ، عَنْ عَمْرِو بْنِ مَيْمُونٍ ، عَنْ عَبْدِ اللَّهِ قَالَ : بَيَّنَّارَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَاجِدًا -

٢٤١ - وَحَدَّثَنِي أَحْمَدُ بْنُ عَثْمَانَ قَالَ : حَدَّثَنَا شُرَيْحُ بْنُ مَسْلَمَةَ قَالَ : حَدَّثَنَا إِبْرَاهِيمُ بْنُ يُوسُفَ . عَنْ أَبِيهِ . عَنْ أَبِي إِسْحَاقَ قَالَ : حَدَّثَنِي عَمْرُو بْنُ مَيْمُونٍ : أَنَّ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ حَدَّثَهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُصَلِّي عِنْدَ الْبَيْتِ ، وَأَبُو جَهْلٍ وَأَصْحَابُ لَهُ جُلُوسٌ . إِذْ قَالَ بَعْضُهُمْ لِبَعْضٍ : أَيُّكُمْ يُجِئُ بَيْتِي جَزُورَ بَنِي فُلَانٍ فَيَضَعُهُ عَلَى ظَهْرِ مُحَمَّدٍ إِذَا سَجَدَ ؟ فَانْبَعَثَ أَشَقَى الْقَوْمِ ، فَجَاءَ بِهِ فَنَظَرَ حَتَّى إِذَا سَجَدَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَضَعَهُ عَلَى ظَهْرِهِ بَيْنَ كَتِفَيْهِ وَأَنَا أَنْظُرُ . لَا أُغْنِي شَيْئًا لَوْ كَانَتْ لِي مَنَعَةٌ . قَالَ : فَجَعَلُوا يَضْحَكُونَ وَيُحِيلُ بَعْضُهُمْ عَلَى بَعْضٍ . وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَاجِدٌ لَا يَرْفَعُ رَأْسَهُ ، حَتَّى جَاءَتْهُ فَاطِمَةُ فَطَرَحَتْهُ عَنْ ظَهْرِهِ ، فَارْفَعَ رَأْسَهُ

and said thrice, "O Allāh! Punish Quraish." Abū Jahl and his companions became horrified when the Prophet ﷺ had cursed them, for they had a conviction that the prayers and invocations were accepted in this city (Mecca). The Prophet ﷺ said, "O Allāh! Punish Abū Jahl, 'Utba bin Rabi'a, Shaiba bin Rabi'a, Al-Walid bin 'Utba, Umaiya bin Khalaf, and 'Uqba bin Abi Mu'it (and he mentioned the seventh whose name I cannot recall). By Allāh in Whose Hands is my life, I saw the dead bodies of those persons who were counted by Allāh's Apostle ﷺ in the Qalib (one of the wells) of Badr.

ثُمَّ قَالَ : اللَّهُمَّ عَلَيْكَ يَقْرَبُشِ
ثَلَاثَ مَرَّاتٍ . فَشَقَّ عَلَيْهِمْ إِذْ دَعَا
عَلَيْهِمْ . قَالَ : وَكَانُوا يَسْتَوْنُ أَنْ
الدَّعْوَةَ فِي ذَلِكَ الْبَلَدِ مُسْتَجَابَةً . ثُمَّ
سَمَى اللَّهُمَّ عَلَيْكَ يَا بِي جَهْلٍ
وَعَلَيْكَ بِمُتَبِّعِي بْنِ رَبِيعَةَ . وَشَيْبَةَ
ابْنِ رَبِيعَةَ . وَالْوَلِيدَ بْنَ عُثْبَةَ . وَأُمَيَّةَ
ابْنَ خَلَفٍ . وَعُقْبَةَ بْنَ أَبِي مُعَيْطٍ .
وَعَدَّ السَّابِعَ فَلَمْ يَحْفَظْهُ . قَالَ فَوَالَّذِي
نَفْسِي بِيَدِهِ لَقَدْ رَأَيْتُ الَّذِينَ عَدَّ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَرَعِي
فِي الْقَلِيبِ قَلِيبٍ بَدْرٍ .

(74) CHAPTER. Spitting or blowing out the nose or doing similar action in one's own garment. Miswār and Marwān said, "Allāh's Apostle ﷺ went out during the time of Hudaibiya treaty." They mentioned the rest of the Hadith where the following fragment occurred : "Whenever the Prophet ﷺ spat saliva and it fell on the hand of one of them the latter would rub it as a blessed thing over his face and skin."

بَابُ الْبُصَاقِ وَالْمَخَاطِ وَتَخَوُّهِ
فِي الثَّوْبِ . وَقَالَ عُرْوَةُ عَنْ الْمِسْوَرِ
وَمَرْوَانَ : خَرَجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ مِنْ حُدَيْبِيَّةَ فَلَمَّا كَبُرَ الْحَدِيثُ
وَمَا تَنَحَّمَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
نُخَامَةً إِلَّا وَقَعَتْ فِي كَفِّ رَجُلٍ مِنْهُمْ
فَدَلَكَ بِهَا وَجْهَهُ وَجِلْدَهُ .

242. Narrated Anas رضي الله عنه : The Prophet ﷺ once spat in his clothes.

٢٤٢ - حَدَّثَنَا مُحَمَّدُ بْنُ يُونُسَ
قَالَ : حَدَّثَنَا سُهَيْبَانُ . عَنْ حُمَيْدٍ . عَنْ
أَنْسٍ قَالَ : بَرَزَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
فِي ثَوْبِهِ . قَالَ أَبُو عَبْدِ اللَّهِ : طَوَّلَهُ ابْنُ أَبِي
مَرْيَمَ . قَالَ : أَخْبَرَنَا يَحْيَى بْنُ أَبِي
قَالَ : حَدَّثَنِي حُمَيْدٌ قَالَ : سَمِعْتُ
أَنْسًا عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ .

(75) CHAPTER. It is unlawful to perform ablution with Nabīdh (water in which dates or grapes etc. are soaked and is not yet fermented) or any other intoxicant. Hasan and Abū 'Āliya disliked it. 'Aṭā'said: I prefer to do Tayammum instead of doing ablution with milk or Nabīdh.

243. Narrated 'Aisha رضي الله عنها: The Prophet ﷺ said, "All drinks producing intoxication are Harām (forbidden)."

(76) CHAPTER. Washing blood by a women off her father's face. Abū 'Āliya said: Rub my leg as it is aching.

244. Narrated Abū Hāzim: Sahl bin Sa'd As-Sā'idi رضي الله عنه was asked by the people, "With what was the wound of the Prophet ﷺ treated?" Sahl replied, "None among the living knows that better than I. 'Alī used to bring water in his shield and Fāṭima رضي الله عنها used to wash the blood off his face. A straw mat would be burnt and the wound would be filled with it."

(77) CHAPTER. Siwāk (to clean the teeth with Siwāk which is a tooth-brush in the form of a pencil from the roots of the Arāk tree). Ibn 'Abbās said, "Once I

باب لا يجوز الوضوء بالنبيذ ولا المسكر: وكرهه الحسن وأبو العالية، وقال عطاء التيمم أحب إلى من الوضوء بالنبيذ واللبن،

٢٤٣ - حدثنا علي بن عبد الله قال: حدثنا سفيان قال: حدثنا الزهري، عن أبي سلمة، عن عائشة، عن النبي صلى الله عليه وسلم قال: كل شراب أسكر فهو حرام.

باب غسل المرأة أباهما الدم عن وجهه، وقال أبو العالية: امسحوا على رجلي فانه مريض.

٢٤٤ - حدثنا محمد قال: حدثنا سفيان بن عيينة عن أبي حازم، سمع سهل بن سعد الساعدي وسأله الناس وما بيني وبينه أحد: بأي شيء دوى جرح النبي صلى الله عليه وسلم فقال: ما بقي أحد أعلم به مني، كان علي يتجني بترسه فيه ماء، وفاطمة تغسل عن وجهه الدم، فأخذ حصيراً فأحرق فتخشى به جرحه.

باب السواك وقال ابن عباس:

passed the night with the Prophet ﷺ and saw him cleaning his teeth (with Siwāk)."

245. Narrated Abū Burda: My father said, "I came to the Prophet ﷺ and saw him cleaning his teeth with a Siwāk in his hand and saying, "U' U," as if he was retching while the Siwāk was in his mouth."

246. Narrated Hudhaifa : Whenever the Prophet ﷺ got up at night, he used to clean his mouth with Siwāk.

(78) CHAPTER. To give Siwāk to the oldest person of the group. Narrated Ibn 'Umar: The Prophet ﷺ said, "I dreamt that I was cleaning my teeth with a Siwāk and two persons came to me. One of them was older than the other and I gave the Siwāk to the younger. I was told that I should give it to the older and so I did."

(79) CHAPTER. The superiority of a person who sleeps with ablution.

بِأَعْيُنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاسْتَنْ -

٢٤٥ - حَدَّثَنَا أَبُو الشَّعْمَانِ قَالَ: حَدَّثَنَا عَمْرُو بْنُ زَيْدٍ، عَنْ غَيْلَانَ بْنِ جَرِيرٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِيهِ قَالَ: أَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَوَجَدْتُهُ يَسْتَنْ بِسِوَاكٍ بِيَدِهِ، يَقُولُ: 'أَع' 'أَع'، وَالسَّوَاكُ فِيهِ كَأَنَّهُ يَتَهَوَّعُ -

٢٤٦ - حَدَّثَنَا عُثْمَانُ قَالَ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ حُذَيْفَةَ قَالَ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا قَامَ مِنَ اللَّيْلِ يَمْشُوصُ فَاهُ بِالسَّوَاكِ -

بَابُ دَفْعِ السَّوَاكِ إِلَى الْأَكْبَرِ
وَقَالَ عُثْمَانُ: حَدَّثَنَا صَخْرُ بْنُ جُوَيْرِيَةَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: أَرَأَيْتُمْ أَتَسْوَاكُ بِسِوَاكٍ فَتَجَاعَى رَجُلَانِ: أَحَدُهُمَا أَكْبَرُ مِنَ الْآخَرِ، فَتَنَاوَلْتُ السَّوَاكَ الْأَصْغَرَ مِنْهُمَا - فَقِيلَ لِي كَبِيرٌ فَدَفَعْتُهُ إِلَى الْأَكْبَرِ مِنْهُمَا - قَالَ أَبُو عَبْدِ اللَّهِ: اخْتَصَرَهُ نَعِيمٌ عَنْ ابْنِ الْمُبَارَكِ، عَنْ أَسَمَةَ، عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ -

بَابُ فَضْلِ مَنْ بَاتَ عَلَى الْوَضُوءِ -

247. Narrated Al-Barā' bin 'Azib رضي الله عنه :

The Prophet ﷺ said to me, "Whenever you go to bed perform ablution like that for the prayer, lie on your right side and say, Allāhumma aslamtu wajhī ilaika, wa fauwaqtu amrī ilaika, wa alja'tu Zahī ilaika raghbatan wa rahbatan ilaika. Lā malja a minka illā ilaika. Allāhumma āmantu bikitābika-l-ladhī anzalta wa bina-biyika-l-ladhī arsalta, (O Allāh! I surrender to You and trust You in all my affairs and depend upon You for Your Blessings both with hope and fear of You. There is no place of protection and safety except with You. O Allāh! I believe in the Book You have revealed and in the Prophet You have sent). If you shall die on that very night, you would die with faith (i.e. Islam).

Let the aforesaid words be your last utterance (before sleep)."

I repeated it before the Prophet ﷺ and when I reached "Allāhumma āmantu bikitābika-l-ladhī anzalta (O Allāh I believe in the Book You have revealed)." I said, "Wa-rasūlika (and Your Apostle)." The Prophet ﷺ said, "No, (but say): 'Wanabiyika-l-ladhī arsalta (Your Prophet whom You have sent,) instead.'"

٢٤٧ - حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ قَالَ :

أَخْبَرَنَا عَبْدُ اللَّهِ قَالَ : أَخْبَرَنَا سُهَيْبَانُ ، عَنْ مَنْصُورٍ ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ ، عَنْ بَرَاءِ بْنِ عَازِبٍ قَالَ : قَالَ لِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (إِذَا أَتَيْتَ مَضْجَعَكَ فَتَوَضَّأْ وَضُوءَكَ لِلصَّلَاةِ ، ثُمَّ اضْطَجِعْ عَلَى شِقِّكَ الْيَمَنِ ، ثُمَّ قُلْ : اللَّهُمَّ أَسْلَمْتُ وَجْهِي إِلَيْكَ ، وَفَوَّضْتُ أَمْرِي إِلَيْكَ ، وَأَلْجَأْتُ ظَهْرِي إِلَيْكَ رَغْبَةً وَرَهْبَةً إِلَيْكَ ، لَا مَلْجَأَ وَلَا مَنَاجَا مِنْكَ إِلَّا إِلَيْكَ ، اللَّهُمَّ آمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ وَبِنَبِيِّكَ الَّذِي أَرْسَلْتَ ، فَإِنْ مِتُّ مِنْ لَيْلَتِكَ ، فَأَنْتَ عَلَى الْفِطْرَةِ ، وَاجْعَلْنِي آخِرَ مَا تَتَسَكَّلَمُ بِهِ ، قَالَ : فَرَدَدْتُهَا عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَلَمَّا بَلَغْتُ : اللَّهُمَّ آمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ ، قُلْتُ : وَرَسُولِكَ ، قَالَ : لَا وَنَبِيِّكَ الَّذِي أَرْسَلْتَ) -

In the Name of Allah,
the Most Beneficent, the Most Merciful :

V. THE BOOK OF GHUSL

(Ritual washing of the whole body)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

كتاب الغسل

(1) The Statement of Allāh ﷻ : "If you are Junub(1) purify yourself (by taking a bath) and if you are sick or on a journey or one of you has come after answering the call of nature or you have had contact with women (touching them means sexual intercourse) and you do not find water then perform Tayammum with clean earth and rub your faces and hands with it. Allah does not want to place you in difficulty but He wants to purify you and to bestow His perfect grace upon you, so that you may offer thanks." (5 : 7) And also the statement of Allāh ﷻ : "O you who believe! Do not offer your prayer when you are drunk till you can understand what you utter, nor when you are Junub(1) except when you are travelling on the road (without enough water) till you have taken a bath and if you are ill or on a journey or one of you has come after answering the call of nature or you have had contact with women (sexual relation) and you find no water take clean earth and rub your faces and hands with it (i.e. perform Tayammum) for Allāh does forgive again and again." (4 : 43)

وَقَوْلِ اللَّهِ تَعَالَى - وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَرُوا وَإِنْ كُنْتُمْ مَرْضَى أَوْ عَلَى سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِرُءُوسِكُمْ وَأَيْدِيكُمْ وَأَيْدِيَكُمْ مِنْهُ، مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَسْكَنَ يُرِيدُ لِيُطَهَّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ - وَقَوْلِهِ جَلَّ ذِكْرُهُ - يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَارَى حَتَّى تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ حَتَّى تَغْتَسِلُوا وَإِنْ كُنْتُمْ مَرْضَى أَوْ عَلَى سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِرُءُوسِكُمْ وَأَيْدِيكُمْ إِنَّ اللَّهَ كَانَ عَفُورًا غَفُورًا -

(1) See the glossary.

(2) **CHAPTER.** The performance of ablution before taking a bath.

248. Narrated 'Aisha رضي الله عنها : Whenever the Prophet ﷺ took a bath after Janāba he started by washing his hands and then performed ablution like that for the prayer. After that he would put his fingers in water and move the roots of his hairs with them, and then pour three handfuls of water over his head and then pour water all over his body.

249. Narrated Maimūna رضي الله عنها, the wife of the Prophet ﷺ : Allāh's Apostle ﷺ performed ablution like that for the prayer but did not wash his feet.

He washed off the discharge from his private parts and then poured water over his body. He withdrew his feet from that place (the place where he took the bath) and washed them. And that was his way of taking the bath of Janāba.

(3) **CHAPTER.** Taking a bath by a man along with his wife.

250. Narrated 'Aisha رضي الله عنها : The

باب الوضوء قبل الغسل -

٢٤٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ : أَخْبَرَنَا مَالِكٌ ، عَنْ هِشَامٍ ، عَنْ أَبِيهِ ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا اغْتَسَلَ مِنَ الْجَنَابَةِ يَدَا فغسل يديه ، ثُمَّ تَوَضَّأَ كَمَا يَتَوَضَّأُ لِلصَّلَاةِ ، ثُمَّ يَدْخُلُ أَصَابِعَهُ فِي الْمَاءِ فَيُخَلِّلُ بِهَا أُصُولَ الشَّعْرِ ثُمَّ يَصُبُّ عَلَى رَأْسِهِ ثَلَاثَ غُرَفٍ بِيَدَيْهِ ، ثُمَّ يُفِيضُ الْمَاءَ عَلَى جِلْدِهِ كُلِّهِ -

٢٤٩ - حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ قَالَ : حَدَّثَنَا سُفْيَانُ ، عَنْ الْأَعْمَشِ ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ ، عَنْ كُرَيْبٍ ، عَنْ ابْنِ عَبَّاسٍ ، عَنْ مَيْمُونَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَتْ : تَوَضَّأَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَضُوءَهُ لِلصَّلَاةِ غَيْرَ رِجْلَيْهِ ، وَغَسَلَ فَرْجَهُ وَمَا أَصَابَهُ مِنَ الْأَذَى ، ثُمَّ أَفَاضَ عَلَيْهِ الْمَاءَ ثُمَّ نَحَى رِجْلَيْهِ فغسلهما . هَذِهِ غُسْلُهُ مِنَ الْجَنَابَةِ -

باب غُسل الرجل مع امرأته -

٢٥٠ - حَدَّثَنَا آدَمُ بْنُ أَبِي إِبْرَاهِيمَ قَالَ : حَدَّثَنَا ابْنُ أَبِي ذَرْبٍ ، عَنْ

Prophet ﷺ and I used to take a bath from a single pot called 'Faraq'.

الرُّهْرِيُّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ
قَالَتْ: كُنْتُ أَعْتَسِلُ أَنَا وَالنَّبِيُّ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ مِنْ إِنَاءٍ وَاحِدٍ، مِنْ قَدْحٍ
يُقَالُ لَهُ الْفَرَقُ.

(4) CHAPTER. Taking a bath with a Sā' of water or so.

بَابُ الْغُسْلِ بِالصَّاعِ وَنَحْوِهِ.

251. Narrated Abū Salama :
'Aisha's brother and I went to 'Aisha
and he asked her about the bath of the
Prophet ﷺ. She brought a pot con-
taining about a Sā' of water and took a
bath and poured it over her head and at
that time there was a screen between her
and us.

٢٥١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ .
قَالَ : حَدَّثَنِي عَبْدُ الصَّمَدِ قَالَ :
حَدَّثَنِي شُعْبَةُ قَالَ : حَدَّثَنِي أَبُو بَكْرِ
ابْنُ حَقِصٍ قَالَ : سَمِعْتُ أَبَا سَلَمَةَ
يَقُولُ : دَخَلْتُ أَنَا وَأَخُو عَائِشَةَ عَلَى
عَائِشَةَ فَسَأَلَهَا أَخُوهَا عَنْ غَسْلِ النَّبِيِّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَدَعَتْ بِإِنَاءٍ نَحْنُو
مِنْ صَّاعٍ فَاغْتَسَلَتْ وَأَفَاضَتْ عَلَى
رَأْسِهَا وَبَيْنَنَا وَبَيْنَهَا حِجَابٌ ، قَالَ أَبُو
عَبْدِ اللَّهِ : قَالَ يَزِيدُ بْنُ هَارُونَ ، وَبَشَرُ
وَالْجُدِّيُّ عَنْ شُعْبَةَ : قَدَرِ صَّاعٍ .

252. Narrated Abū Ja'far : While I
and my father were with Jābir bin 'Abdullāh,
some people asked him about
taking a bath. He replied, "A Sā' of
water is sufficient for you." A man said,
"A Sā' is not sufficient for me." Jābir
said, "A Sā' was sufficient for the one who
had more hair than you and was better
than you (meaning the Prophet ﷺ)." And then Jābir (put on) his garment and
led the prayer.

٢٥٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ .
قَالَ : حَدَّثَنَا يَحْيَى بْنُ آدَمَ قَالَ : حَدَّثَنَا
زُهَيْرٌ عَنْ أَبِي إِسْحَاقَ قَالَ : حَدَّثَنَا
أَبُو جَعْفَرٍ أَنَّهُ كَانَ عِنْدَ جَابِرِ بْنِ
عَبْدِ اللَّهِ هُوَ وَأَبُوهُ ، وَعِنْدَهُ قَوْمٌ .
فَسَأَلُوهُ عَنِ الْغُسْلِ فَقَالَ : يَكْفِيكَ
صَّاعٌ ، فَقَالَ رَجُلٌ : مَا يَكْفِينِي ،
فَقَالَ جَابِرٌ : كَانَ يَكْفِي مَنْ هُوَ أَوْفَى
مِنْكَ شَعْرًا ، وَخَيْرٌ مِنْكَ ، ثُمَّ أَمَّا
فِي ثَوْبٍ .

253. Narrated Ibn 'Abbās : The Prophet ﷺ and Maimūna used to take a bath from a single pot.

٢٥٣ - حَدَّثَنَا أَبُو نُعَيْمٍ قَالَ : حَدَّثَنَا ابْنُ عُيَيْنَةَ . عَنْ عَمْرِو ، عَنْ جَابِرِ بْنِ زَيْدٍ . عَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَنِسْمُونَةَ كَانَا يَغْتَسِلَانِ مِنْ إِنَاءٍ وَاحِدٍ . قَالَ أَبُو عَبْدِ اللَّهِ : كَانَ ابْنُ عُيَيْنَةَ يَقُولُ أَخْبِرَا عَنْ ابْنِ عَبَّاسٍ عَنْ نِسْمُونَةَ ، وَالصَّحِيحُ مَا رَوَاهُ أَبُو نُعَيْمٍ -

(5) CHAPTER. Pouring water thrice on one's head.

بابُ مَنْ أَفَاضَ عَلَى رَأْسِهِ ثَلَاثًا -

254. Narrated Jubair bin Muṭ'im : Allāh's Apostle ﷺ said, "As for me, I pour water three times on my head." And he pointed with both his hands.

٢٥٤ - حَدَّثَنَا أَبُو نُعَيْمٍ قَالَ : حَدَّثَنَا زُهَيْرٌ عَنْ أَبِي إِسْحَاقَ قَالَ : حَدَّثَنِي سُلَيْمَانُ بْنُ صُرَدٍ قَالَ : حَدَّثَنِي جُبَيْرُ بْنُ مُطْعِمٍ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (أَمَّا أَنَا فَأُفِضُ عَلَى رَأْسِي ثَلَاثًا ، وَأَشَارَ بِيَدَيْهِ كَيْلَتَيْهِمَا) -

255. Narrated Jābir bin 'Abdullāh : The Prophet ﷺ used to pour water three times on his head.

٢٥٥ - حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ قَالَ : حَدَّثَنَا غُنْدَرٌ قَالَ : حَدَّثَنَا شُعْبَةُ ، عَنْ يَحْيَى بْنِ رَاشِدٍ ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ : كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُفْرِغُ عَلَى رَأْسِهِ ثَلَاثًا -

256. Narrated Abū Ja'far : Jābir bin 'Abdullāh said to me, "Your cousin (Hasan bin Muhammad bin Al-Hanafiya) came to me and asked about the bath of Janāba I replied. The

٢٥٦ - حَدَّثَنَا أَبُو نُعَيْمٍ قَالَ : حَدَّثَنَا مَعْمَرُ بْنُ بَحْثِيٍّ بْنِ سَامٍ قَالَ : حَدَّثَنِي أَبُو جَعْفَرٍ قَالَ : قَالَ لِي جَابِرٌ ، أَنَا ابْنُ

Prophet ﷺ used to take three handfuls of water, pour them on his head and then pour more water over his body.' Al-Hasan said to me, 'I am a hairy man.' I replied, 'The Prophet ﷺ had more hair than you.' "

عَمَّكَ يُعَرِّضُ بِالْحَسَنِ بْنِ مُحَمَّدٍ بْنِ
الْحَنْفِيَّةِ قَالَ: كَبِفَ الْغُسْلُ مِنَ الْجَنَابَةِ؟
فَقُلْتُ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
يَأْخُذُ ثَلَاثَةَ أَكْفٍ وَيُفِيضُهَا عَلَى
رَأْسِهِ، ثُمَّ يَفِيضُ عَلَى سَائِرِ جَسَدِهِ،
فَقَالَ لِي الْحَسَنُ: إِنِّي رَجُلٌ كَثِيرُ الشَّعْرِ،
فَقُلْتُ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
أَكْثَرَ مِنْكَ شَعْرًا.

(6) CHAPTER. To wash the body (parts) once only.

بَابُ الْغُسْلِ مَرَّةً وَاحِدَةً -

257. Narrated Maimūna : I placed water for the bath of the Prophet ﷺ. He washed his hands twice or thrice and then poured water on his left hand and washed his private parts. He rubbed his hands over the earth (and cleaned them), rinsed his mouth, washed his nose by drawing water in it and blowing it out, washed his face and both forearms and then poured water over his body. Then he withdrew from that place and washed his feet.

٢٥٧ - حَدَّثَنَا مُوسَى قَالَ: حَدَّثَنَا
عَبْدُ الْوَاحِدِ، عَنْ الْأَعْمَشِ، عَنْ سَالِمِ
ابْنِ أَبِي الْجَعْدِ، عَنْ كُرَيْبٍ، عَنْ ابْنِ
عَبَّاسٍ قَالَ: قَالَتْ مَيْمُونَةُ، وَضَعْتُ
لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَاءً لِلْغُسْلِ،
فَغَسَلَ يَدَهُ مَرَّتَيْنِ أَوْ ثَلَاثًا، ثُمَّ أَفْرَغَ
عَلَى شِمَالِهِ فَغَسَلَ مَذَاكِرَهُ، ثُمَّ مَسَحَ
يَدَهُ بِالْأَرْضِ، ثُمَّ مَضْمَضَ وَاسْتَنْشَقَ
وَغَسَلَ وَجْهَهُ وَيَدَيْهِ، ثُمَّ أَفَاضَ عَلَى
جَسَدِهِ، ثُمَّ تَحَوَّلَ مِنْ مَكَانِهِ فَغَسَلَ
قَدَمَيْهِ.

(7) CHAPTER. Starting one's bath by scenting oneself with Hilab or some other scent.

بَابُ مَنْ بَدَأَ بِالْحِلَابِ أَوْ الطِّيبِ
عِنْدَ الْغُسْلِ -

258. Narrated 'Aisha : Whenever the Prophet ﷺ took the bath of

٢٥٨ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى
قَالَ: حَدَّثَنَا أَبُو عَاصِمٍ، عَنْ حَنْظَلَةَ
عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ قَالَتْ:

كُلَّمَا تَوَضَّأَ النَّبِيُّ ﷺ تَوَضَّأَ بِمِائَةِ مَرَّةٍ

Janāba, he asked for the Hīlāb or some other scent. He used to take it in his hand, rub it first over the right side of his head and then over the left and then rub his head with both hands.

(8) CHAPTER. To rinse the mouth and to clean the nose by drawing water in it and then blowing it out while taking the bath of Janāba.

259. Narrated Maimūna  : I placed water for the bath of the Prophet  and he poured water with his right hand on his left and washed them. Then he washed his private parts and rubbed his hands on the ground, washed them with water, rinsed his mouth and washed his nose by drawing water in it and blowing it out, washed his face and poured water on his head. He withdrew from that place and washed his feet. A piece of cloth (towel) was given to him but he did not use it.

(9) CHAPTER. The rubbing of hands with earth in order to clean them thoroughly.

260. Narrated Maimūna  : The Prophet  took the bath of Janāba.

كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا اغْتَسَلَ مِنَ الْجَنَابَةِ، دَعَا بِشَيْءٍ نَحْوِ الْحِلَابِ فَأَخَذَ بِكَفِّهِ، فَبَدَأَ بِشِقِّ رَأْسِهِ الْيَمَنِ ثُمَّ الْإِيسَرِ، فَقَالَ بِيَمَا عَلَى رَأْسِهِ -

بَابُ الْمَضْمَضَةِ وَالِاسْتِنْشَاقِ فِي الْجَنَابَةِ -

٢٥٩ - حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ بْنُ غِيَاثٍ قَالَ : حَدَّثَنَا أَبِي قَالَ : حَدَّثَنَا الْأَعْمَشُ قَالَ : حَدَّثَنِي سَالِمٌ، عَنْ كُرَيْبٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ : حَدَّثَنَا مَيْمُونَةُ قَالَتْ : صَبَّهْتُ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ غُسْلًا فَافْرَغَ بِيَمِينِهِ عَلَى بَسَارِهِ فَعَسَلَهُمَا، ثُمَّ غَسَلَ قَرْنَهُ، ثُمَّ قَالَ بِيَدِهِ الْأَرْضَ فَمَسَحَهَا بِالتُّرَابِ، ثُمَّ غَسَلَهَا ثُمَّ تَمَضَّمَضَ وَاسْتَنْشَقَ، ثُمَّ غَسَلَ وَجْهَهُ، وَأَفَاضَ عَلَى رَأْسِهِ، ثُمَّ تَنَحَّى فَعَسَلَ قَدَمَيْهِ، ثُمَّ أُتِيَ بِمِنْدِيلٍ فَلَمْ يَتَفَضَّ بِهَا -

بَابُ مَسْحِ الْيَدِ بِالتُّرَابِ لِتَكُونَ أُنْفًى -

٢٦٠ - حَدَّثَنَا الْحُمَيْدِيُّ قَالَ : حَدَّثَنَا سُفْيَانٌ قَالَ : حَدَّثَنَا الْأَعْمَشُ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ كُرَيْبٍ، عَنْ ابْنِ عَبَّاسٍ، عَنْ مَيْمُونَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اغْتَسَلَ مِنَ الْجَنَابَةِ -

He first cleaned his private parts with his hand and then rubbed it on the wall (earth) and washed it. Then he performed ablution like that for the prayer, and after the bath he washed his feet.

(10) **CHAPTER.** Can a Junub (person who has yet to take a bath after the sexual act or discharge) put his hands in a pot (containing water) before washing them if they are not polluted with a dirty thing except Janāba? Ibn 'Umar and Al-Barā' bin 'Āzib had put their hands in the water without washing them and then they performed ablution. Ibn 'Umar and Ibn 'Abbās did not think there was any harm if the water dribbled from the body (while taking a bath) back in the same container from which the bath of Janāba was taken.

261. Narrated 'Āisha رضي الله عنها : The Prophet ﷺ and I used to take a bath from a single pot of water and our hands used to go in the pot after each other in turn.

262. Narrated 'Āisha رضي الله عنها : Whenever Allāh's Apostle ﷺ took a bath of Janāba, he washed his hands first.

263. Narrated 'Āisha رضي الله عنها : The

فَغَسَلَ قَدْرَ حَتَّى يَبِيدَ، ثُمَّ دَلَكَ بِيَمَا الْحَائِطِ، ثُمَّ غَسَلَهَا، ثُمَّ تَوَضَّأَ وَضُوءَهُ لِلصَّلَاةِ، فَلَمَّا فَرَغَ مِنْ غُسْلِهِ غَسَلَ رِجْلَيْهِ -

باب هل يدخل الجنب يده في الإناء قبل أن يغسلها إذا لم يكن على يده قدر غير الجنابة؟ وأدخل ابن عمر والبراء بن عازب يده في الطهور ولم يغسلها، ثم توضأ، ولم ير ابن عمر وابن عباس بأساً بما ينتضح من غسل الجنابة -

٢٦١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ قَالَ: أَخْبَرَنَا أَفْلَحُ، عَنِ الْقَاسِمِ، عَنِ عَائِشَةَ قَالَتْ: كُنْتُ أَغْتَسِلُ أَنَا وَالنَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ إِنْاءٍ وَاحِدٍ تَخْتَلِفُ أَيْدِينَا فِيهِ -

٢٦٢ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا حَمَّادٌ، عَنِ هِشَامٍ، عَنِ أَبِيهِ، عَنِ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا اغْتَسَلَ مِنَ الْجَنَابَةِ غَسَلَ يَدَهُ -

٢٦٣ - حَدَّثَنَا أَبُو الْوَلِيدِ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنِ أَبِي بَكْرٍ بْنِ حَفْصٍ، عَنِ

Prophet ﷺ and I used to take a bath from a single pot of water after Janāba.

عُرْوَةُ، عَنْ عَائِشَةَ قَالَتْ: كُنْتُ أُغْتَسِلُ أَنَا وَالنَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ إِنَاءٍ وَاحِدٍ مِنْ جَنَابَةٍ - وَعَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ عَنْ أَبِيهِ، عَنْ عَائِشَةَ مِثْلَهُ -

264. Narrated Anas bin Mālīk رضي الله عنه the Prophet ﷺ and one of his wives used to take a bath from a single pot of water. (Shu'ba added to Anas's Statement "After the Janāba.")

٢٦٤ - حَدَّثَنَا أَبُو الْوَلِيدِ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ جَبْرِ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالْمَرْأَةُ مِنْ نِسَائِهِ يَغْتَسِلَانِ مِنْ إِنَاءٍ وَاحِدٍ زَادَ مُسْلِمٌ وَوَهَبٌ عَنْ شُعْبَةَ: مِنَ الْجَنَابَةِ -

(11) CHAPTER. Interval during ablution or bath. It is quoted from Ibn'Umar that he washed his feet after the other parts (which are washed in ablution) had become dry.

بَابُ تَقْرِيقِ الْغُسْلِ وَالْوُضُوءِ ، وَيُذَكِّرُ عَنْ ابْنِ عُمَرَ أَنَّهُ غَسَلَ قَدَمَيْهِ بَعْدَ مَا جَفَّ وَضُوءُهُ -

265. Narrated Maimūna رضي الله عنها : I placed water for the bath of Allāh's Apostle ﷺ and he poured water over his hands and washed them twice or thrice; then he poured water with his right hand over his left and washed his private parts (with his left hand). He rubbed his hand over the earth and rinsed his mouth and washed his

٢٦٥ - حَدَّثَنَا مُحَمَّدُ بْنُ حَبِيبٍ قَالَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ قَالَ: حَدَّثَنَا الْأَعْمَشُ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ كَثْرِيْبِ بْنِ مَوْلى ابْنِ عَبَّاسٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَتْ مَيْمُونَةُ وَضَعْتُ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَاءً يَغْتَسِلُ بِهِ فَاذْرَعْ عَلَى يَدَيْهِ فَغَسَلَهُمَا مَرَّتَيْنِ مَرَّتَيْنِ، أَوْ ثَلَاثًا، ثُمَّ أَفْرَغَ بِمِمْيْنِهِ عَلَى شِمَالِهِ فَغَسَلَ مَدَاكِيرَهُ، ثُمَّ دَلَكَ يَدَهُ فِي الْأَرْضِ ثُمَّ مَضْمَضَ

nose by drawing water in it and blowing it out. After that he washed his face, both fore arms and head thrice and then poured water over his body. He withdrew from that place and washed his feet.

(12) **CHAPTER.** Pouring water with one's right hand over the left one during the bath

266. Narrated Maimūna bint Al-Hārith رضي الله عنها: I placed water for the bath of Allāh's Apostle ﷺ and put a screen. He poured water over his hands and washed them once or twice. (The sub-narrator added that he did not remember if she had said thrice or not). Then he poured water with his right hand over his left one and washed his private parts. He rubbed his hand over the earth or the wall and washed it. He rinsed his mouth and washed his nose by drawing water in it and blowing it out. He washed his face, fore-arms and head. He poured water over his body and then withdrew from that place and washed his feet. I presented him a piece of cloth (towel) but he pointed with his hand (in refusal) and did not take it.

(13) **CHAPTER.** Having sexual intercourse and repeating it. And engaging with one's own wives and taking a single bath (after doing so).

وَأَسْتَنْشَقُ ، ثُمَّ غَسَلَ وَجْهَهُ وَيَدَيْهِ
وَوَسَلَ رَأْسَهُ ثَلَاثًا ، ثُمَّ أَفْرَغَ عَلَى
جَسَدِهِ ثُمَّ تَنَحَّى مِنْ مَقَامِهِ فَغَسَلَ
قَدَمَيْهِ .

**بَابُ مِنَ افْرَغَ بِيَمِينِهِ عَلَى
شِمَالِهِ فِي الْغُسْلِ .**

٢٦٦ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ
قَالَ : حَدَّثَنَا أَبُو عَوَانَةَ قَالَ : حَدَّثَنَا
الْأَعْمَشُ . عَنْ سَالِمِ بْنِ أَبِي الْجَمْدِ ،
عَنْ كُرَيْبِ بْنِ مَوْحِلٍ بْنِ عَبَّاسٍ ، عَنْ ابْنِ
عَبَّاسٍ . عَنْ مَيْمُونَةَ بِنْتِ الْحَارِثِ
قَالَتْ : وَضَعْتُ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ غُسْلًا وَسَتَرْتُهُ ، فَصَبَّ عَلَى
يَدَيْهِ فَغَسَلَهَا مَرَّةً أَوْ مَرَّتَيْنِ . قَالَ
سُلَيْمَانُ : لَا أَدْرِي أَذَكَرَ الثَّلَاثَةَ أَمْ لَا ،
ثُمَّ أَفْرَغَ بِيَمِينِهِ عَلَى شِمَالِهِ فَغَسَلَ
فَرَجَهُ ، ثُمَّ دَلَكَ يَدَهُ بِالْأَرْضِ أَوْ
بِالْحَائِطِ ، ثُمَّ تَمَضَّمْضَ وَأَسْتَنْشَقَ ،
وَوَسَلَ وَجْهَهُ وَيَدَيْهِ ، وَغَسَلَ رَأْسَهُ ،
ثُمَّ صَبَّ عَلَى جَسَدِهِ ، ثُمَّ تَنَحَّى فَغَسَلَ
قَدَمَيْهِ ، فَنَاولَتْهُ خِرْقَةً فَقَالَ سَدِّهِ
هَكَذَا وَلَمْ يَرُدَّهَا .

**بَابُ إِذَا جَامَعَ ثُمَّ عَادَ وَمِنْ
دَارَ عَلَى نِسَائِهِ فِي غُسْلٍ وَاحِدٍ .**

267. Narrated Muḥammad bin Al-Muntathir on the authority of his father that he had asked 'Aisha رضي الله عنها (about the Ḥadīth of Ibn'Umar). She said, "May Allāh be Merciful to Abū 'Abdur Raḥmān. I used to put scent on Allāh's Apostle صلى الله عليه وسلم and he used to go round his wives, and in the morning he assumed the Iḥrām, and the fragrance of scent was still coming from his body."

268. Narrated Qatāda : Anas bin Mālīk رضي الله عنه said, "The Prophet صلى الله عليه وسلم used to visit all his wives in a round, during the day and night and they were eleven in number." I asked Anas, "Had the Prophet صلى الله عليه وسلم the strength for it?" Anas replied, "We used to say that the Prophet صلى الله عليه وسلم was given the strength of thirty (men)." And Sa'īd said on the authority of Qatāda that Anas had told him about nine wives only (not eleven).

(14) CHAPTER. The washing away of emotional urethral discharge and performing ablution after it.

269. Narrated 'Alī رضي الله عنه : I used to get emotional urethral discharge frequently. Being the son-in-law of the Prophet صلى الله عليه وسلم I requested a man to ask him about it. So the man asked the Prophet صلى الله عليه وسلم about it. The Prophet صلى الله عليه وسلم replied, "Perform ablution after washing your organ (penis)."

٢٦٧ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ :

حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ وَيَحْيَى بْنُ سَعِيدٍ ، عَنْ شُعْبَةَ ، عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ ابْنِ الْمُثَنَّى ، عَنْ أَبِيهِ قَالَ : ذَكَرْتُهُ لِعَائِشَةَ فَقَالَتْ : يَرْحَمُ اللَّهُ أَبَا عَبْدِ الرَّحْمَنِ كُنْتُ أُطِيبُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَيَطُوفُ عَلَى نِسَائِهِ ثُمَّ يُصْبِحُ مُخْرِمًا يَنْضَخُ طَبِيخًا -

٢٦٨ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ :

حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ : حَدَّثَنِي أَبِي عَنْ قَتَادَةَ قَالَ : حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ قَالَ : كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدُورُ عَلَى نِسَائِهِ فِي السَّاعَةِ الْوَاحِدَةِ مِنَ اللَّيْلِ وَالنَّهَارِ وَهُنَّ إِحْدَى عَشْرَةَ . قَالَ : قُلْتُ لَا نَسْ أَوْ كَانَ يُطِيقُهُ ؟ قَالَ : كُنَّا نَتَحَدَّثُ أَنَّهُ أُعْطِيَ قُوَّةَ ثَلَاثِينَ . وَقَالَ سَعِيدٌ عَنْ قَتَادَةَ : إِنْ أَنْسَأَ حَدَّثَهُمْ تِسْعَ نِسْوَةٍ -

بَابُ غَسْلِ الْمَذْيِ وَالْوَضُوءِ مِنْهُ .

٢٦٩ - حَدَّثَنَا أَبُو الْوَلِيدِ قَالَ : حَدَّثَنَا

زَائِدَةُ ، عَنْ أَبِي حَصِينٍ ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ ، عَنْ عَلِيٍّ قَالَ : كُنْتُ رَجُلًا مَذَّاءً فَأَمَرْتُ رَجُلًا أَنْ يَسْأَلَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِمَكَانِ ابْنَتِهِ . فَسَأَلَ فَقَالَ : تَوَضَّأْ وَاغْسِلْ ذَكَرَكَ -

(15) **CHAPTER.** Putting scent on oneself and taking a bath with the effect of scent remaining even after that.

270. Narrated Muḥammad bin Al-Muntaḥir on the authority of his father that he had asked 'Ā'isha رضي الله عنها about the saying of Ibn 'Umar (i.e. he did not like to be Muḥrim while the smell of scent was still coming from his body). 'Ā'isha رضي الله عنها said, "I scented Allāh's Apostle ﷺ and he went round all his wives, and in the morning he was Muḥrim (after taking a bath)."

271. Narrated 'Ā'isha رضي الله عنها : It seems to me as if I saw the gliter of scent in the parting of the hair of the Prophet ﷺ and he was Muḥrim.

(16) **CHAPTER.** To rub the hair thoroughly (while taking a bath) till one feels that one has made his skin wet (underneath the hair) and then one pours water over it

272. Narrated Hishām bin 'Urwa on the authority of his father : 'Ā'isha رضي الله عنها said, "Whenever Allāh's Apostle ﷺ took the bath of Janāba, he cleaned his hands and performed ablution like that for prayer and then took a bath and rubbed his hair, till he felt that the whole skin of the head had become wet, then he would pour water thrice and wash the rest of the

باب مَنْ تَطَيَّبَ ثُمَّ اغْتَسَلَ وَ يَتَقَبَّيْ أَثَرُ الطَّيِّبِ .

٢٧٠ . حَدَّثَنَا أَبُو النُّعْمَانِ قَالَ : حَدَّثَنَا أَبُو عَوَّانَةَ ، عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ بْنِ الْمُنْكَثِيرِ ، عَنْ أَبِيهِ قَالَ : سَأَلْتُ عَائِشَةَ . فَذَكَرْتُ لَهَا قَوْلَ ابْنِ عُمرَ . مَا أَحِبُّ أَنْ أَصْبِحَ مُحْرِمًا أَنْضَخُ طَيِّبًا . فَقَالَتْ عَائِشَةُ : أَنَا طَيَّبْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ طَافَ فِي زِيَارَتِهِ ثُمَّ أَصْبَحَ مُحْرِمًا .

٢٧١ . حَدَّثَنَا آدَمُ قَالَ : حَدَّثَنَا شُعْبَةُ قَالَ : حَدَّثَنَا الْحَكَمُ ، عَنْ إِبْرَاهِيمَ عَنِ الْأَسْوَدِ ، عَنْ عَائِشَةَ قَالَتْ : كَأَنِّي أَنْظُرُ إِلَى وَبَيْصِ الطَّيِّبِ فِي مَقَرِّ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ مُحْرِمٌ .

باب تَخْلِيلِ الشَّعْرِ حَتَّى إِذَا ظَنَّ أَنَّهُ قَدْ أَرَوَى بَشَرَّتَهُ أَفَاضَ عَلَيْهِ .

٢٧٢ . حَدَّثَنَا عَبْدُ اللَّهِ قَالَ : أَخْبَرَنَا عَبْدُ اللَّهِ قَالَ : أَخْبَرَنَا هِشَامُ بْنُ عُرْوَةَ ، عَنْ أَبِيهِ . عَنْ عَائِشَةَ قَالَتْ : كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا اغْتَسَلَ مِنَ الْجَنَابَةِ غَسَلَ يَدَيْهِ . وَتَوَضَّأَ وَضُوءَهُ لِلصَّلَاةِ . ثُمَّ اغْتَسَلَ . ثُمَّ يُخَلِّلُ بِيَدِهِ شَعْرَهُ حَتَّى إِذَا ظَنَّ أَنَّهُ قَدْ أَرَوَى بَشَرَّتَهُ أَفَاضَ عَلَيْهِ الْمَاءَ ثَلَاثَ مَرَّاتٍ ،

body." 'Aisha  further said, "I and Allāh's Apostle  used to take a bath from a single water container, from which we took water simultaneously."

ثُمَّ غَسَلَ سَائِرَ جَسَدِهِ ، وَ قَالَتْ : كُنْتُ أَغْتَسِلُ أَنَا وَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ إِنَاءٍ وَاحِدٍ نَغْرِفُ مِنْهُ جَمِيعًا -

(17) **CHAPTER.** Whoever performed the ablution of Janāba and then washed his body but did not wash the parts which were washed in ablution once again.

بَابُ مَنْ تَوَضَّأَ فِي الْجَنَابَةِ ثُمَّ غَسَلَ سَائِرَ جَسَدِهِ وَلَمْ يُعِدْ غَسْلَ مَوَاضِعِ الوُضُوءِ مِنْهُ مَرَّةً أُخْرَى -

273. Narrated Maimūna  : Water was placed for the ablution of Allāh's Apostle  after Janāba. He poured water with his right hand over his left twice or thrice and then washed his private parts and rubbed his hand on the earth or on a wall twice or thrice and then rinsed his mouth, washed his nose by drawing water in it and then blowing it out and then washed his face and forearms and poured water over his head and washed his body. Then he shifted from that place and washed his feet. I brought a piece of cloth, but he did not take it and removed the traces of water from his body with his hand."

٢٧٣ - حَدَّثَنَا يُونُسُ بْنُ عِيسَى قَالَ : أَخْبَرَنَا الْفَضْلُ بْنُ مُوسَى قَالَ : أَخْبَرَنَا الْأَعْمَشُ ، عَنْ سَالِمٍ ، عَنْ كُرَيْبٍ مَوْلَى ابْنِ عَبَّاسٍ ، عَنْ ابْنِ عَبَّاسٍ ، عَنْ مَيْمُونَةَ قَالَتْ : وَضَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَضُوءَ الْجَنَابَةِ فَكَفَفَا بِيَمِينِهِ عَلَى بَسَارِهِ مَرَّتَيْنِ أَوْ ثَلَاثًا ، ثُمَّ غَسَلَ فَرْجَهُ ، ثُمَّ ضَرَبَ يَدَهُ بِالْأَرْضِ أَوْ الْحَائِطِ مَرَّتَيْنِ أَوْ ثَلَاثًا ، ثُمَّ مَضَمَضَ وَاسْتَنْشَقَ ، وَغَسَلَ وَجْهَهُ وَذِرَاعَيْهِ ، ثُمَّ أَفَاضَ عَلَى رَأْسِهِ الْمَاءَ ، ثُمَّ غَسَلَ جَسَدَهُ ، ثُمَّ تَنَحَّى فَغَسَلَ رِجْلَيْهِ ، قَالَتْ : فَأَتَيْتُهُ بِخَيْرِقَةٍ فَلَمْ يَرُدِّهَا فَجَعَلَ يَنْفُضُ الْمَاءَ بِيَدِهِ -

(18) **CHAPTER:** If someone while in the mosque remembers that he is Junub, he should leave (the mosque to take a bath) and there is no need for him to perform Tayammum.

بَابُ إِذَا ذَكَرَ فِي الْمَسْجِدِ أَنَّهُ جُنُبٌ يَخْرُجُ كَمَا هُوَ وَلَا يَتَيَمَّمُ

274. Narrated Abū Huraira 

When the call (Iqāma) for the prayer was announced and the rows were straightened Allāh's Apostle  came; and when he stood up at his Musalla, he remembered that he was Junub. Then he ordered us to stay at our places and went to take a bath and then returned with water dropping from his head. He said "Allāhu-Akbar", and we all offered the prayer with him.

٢٧٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا عُمَرَانُ بْنُ عُمَرَ قَالَ: أَخْبَرَنَا يُونُسُ بْنُ أَبِي هُرَيْرَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: أَقِيمَتِ الصَّلَاةُ وَعُدَّتِ الصُّفُوفُ قِيَامًا فَخَرَجَ إِلَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا قَامَ فِي مُصَلَاةٍ ذَكَرَ أَنَّهُ جُنُبٌ، فَقَالَ لَنَا: مَكَانَكُمْ: ثُمَّ رَجَعَ فَاعْتَسَلَ: ثُمَّ خَرَجَ إِلَيْنَا وَرَأْسُهُ يَقْطُرُ، فَكَبَّرَ فَصَلَّائِنَا مَعَهُ - تَابَعَهُ عَبْدُ الْأَعْلَى، عَنْ مَعْمَرٍ، عَنْ الزُّهْرِيِّ: وَرَوَاهُ الْأَوْزَاعِيُّ عَنْ الزُّهْرِيِّ -

(19) CHAPTER. The removing of water from one's body with one's hands after taking the bath of Janāba.

بَابُ نَقْضِ الْيَدَيْنِ مِنَ الْغُسْلِ عَنْ الْجَنَابَةِ -

275. Narrated Maimūna : I placed

water for the bath of the Prophet  and screened him with a garment. He poured water over his hands and washed them. After that he poured water with his right hand over his left and washed his private parts, rubbed his hands with earth and washed them, rinsed his mouth, washed his nose by drawing water in it and then blowing it out and then washed his face and forearms. He poured water over his head

٢٧٥ - حَدَّثَنَا عَبْدَانُ قَالَ: أَخْبَرَنَا أَبُو حَمْزَةَ قَالَ: سَمِعْتُ الْأَعْمَشَ عَنْ سَالِمٍ، عَنْ كُرَيْبٍ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: قَالَتْ مَيْمُونَةُ: وَضَعْتُ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ غُسْلًا فَسَتَرْتُهُ بِثَوْبٍ، وَصَبَّ عَلَى يَدَيْهِ فغَسَلَهُمَا - ثُمَّ صَبَّ بِيَمِينِهِ عَلَى شِمَالِهِ فَغَسَلَ فَرْجَهُ، فَضَرَبَ بِسَيْدِهِ الْأَرْضَ فَمَسَحَ بِهَا، ثُمَّ غَسَلَهَا فَمَضْمَضَ وَاسْتَنْشَقَ، وَغَسَلَ وَجْهَهُ وَذِرَاعَيْهِ، ثُمَّ صَبَّ عَلَى رَأْسِهِ وَأَفَاضَ عَلَى جَسَدِهِ،

and body. He then shifted from that place and washed his feet. I gave him a piece of cloth but he did not take it and came out removing the water (from his body) with both hands.

(20) **CHAPTER.** Starting from the right side of one's head while taking a bath.

276. Narrated *Āisha* رضي الله عنها : Whenever any one of us was Junub, she poured water over her head thrice with both her hands and then rubbed the right side of her head with one hand and rubbed the left side of the head with the other hand.

(21) (In the name of Allāh, the Beneficent, the Merciful) **CHAPTER.** Taking a bath in seclusion completely naked or screened and screening oneself is better. The Prophet ﷺ said, "One must feel shy from Allāh more than from the people as He has the right for it."

277. Narrated *Abū Huraira* رضي الله عنه : The Prophet ﷺ said, "The people of Banī Israel used to take a bath naked (all together) looking at each other. The Prophet Moses عليه السلام used to take a bath alone. The People (of Banī Israel) said, 'By Allāh! Nothing prevents Moses from taking a bath with us except that he has scrotal hernia.' Once Moses went to take

ثُمَّ تَنَحَّى فَتَغَسَّلَ قَدَمَيْهِ ، فَتَوَلَّاهُ ثَوْبًا فَلَمْ يَأْخُذْهُ فَاَنْطَلَقَ وَهُوَ يَنْفُضُ يَدَيْهِ -

بابُ مَنْ بَدَأَ يَشِيقُ رَأْسَهُ الْيَمَنَ فِي الْغُسْلِ -

٢٧٦ - حَدَّثَنَا خَلَادُ بْنُ يَحْيَى قَالَ : حَدَّثَنَا إِبْرَاهِيمُ بْنُ نَافِعٍ . عَنْ الْحَسَنِ بْنِ مُسْلِمٍ ، عَنْ صَفِيَّةَ بِنْتِ شَيْبَةَ ، عَنْ عَائِشَةَ قَالَتْ : كُنَّا إِذَا أَصَابَتْ إِحْدَانَا جَنَابَةٌ أَخَذَتْ بِيَدَيْهَا ثَلَاثًا فَوْقَ رَأْسِهَا ، ثُمَّ تَأْخُذُ بِيَدِهَا عَلَى شِقِّهَا الْيَمَنِ ، وَبِيَدِهَا الْاُخْرَى عَلَى شِقِّهَا الْاَيْسَرِ -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ **بابُ مَنْ** اغْتَسَلَ عُرْيَانًا وَحْدَهُ فِي خَلْوَةٍ ، وَمَنْ تَسْتَرَّ فَالتَّسْتَرُّ أَفْضَلُ ، وَقَالَ بِهِمْ عَنْ أَبِيهِ ، عَنْ جَدِّهِ ، عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (اللَّهُ أَحَقُّ أَنْ يُسْتَحْيَا مِنْهُ مِنَ النَّاسِ) -

٢٧٧ - حَدَّثَنَا إِسْحَاقُ بْنُ نَصْرِ قَالَ : حَدَّثَنَا عَبْدُ الرَّزَّاقِ - عَنْ مَعْمَرٍ : عَنْ هَمَّامِ بْنِ مُثَنَّبٍ ، عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : (كَانَتْ بَنُو إِسْرَءِيلَ يَغْتَسِلُونَ عُرَاةً يَنْظُرُ بَعْضُهُمْ إِلَى بَعْضٍ . وَكَانَ مُوسَى يَغْتَسِلُ وَحْدَهُ ، فَقَالُوا : وَاللَّهِ مَا يَمْنَعُ مُوسَى أَنْ يَغْتَسِلَ مَعَنَا إِلَّا أَنَّهُ آدَرُ ، فَذَهَبَ

a bath and put his clothes over a stone and then the stone ran with his clothes. Moses followed the stone saying, 'My clothes, O stone, My clothes, O stone,' till the people of Banī Israel saw him and said, 'By Allāh, Moses has got no defect in his body. Moses took his clothes and began to beat the stone.'

Abū Huraira added, "By Allāh! There are still six or seven marks present on the stone from that excessive beating."

Narrated Abū Huraira رضي الله عنه: The Prophet ﷺ said, "When the Prophet Job (Aiyūb) was taking a bath naked, golden locusts began to fall on him. Job started collecting them in his clothes. His Lord addressed him, 'O Job! Haven't I given you enough so that you are not in need of them.' Job replied, 'Yes! By Your Power! But I cannot dispense with Your Blessings.'"

(22) **CHAPTER.** To screen oneself from the people while taking a bath.

278. Narrated Um Hānī bint Abī Ṭālib رضي الله عنها: I went to Allāh's Apostle ﷺ in the year of the conquest of Mecca and

مَرَّةً يَغْتَسِلُ فَوَضَعَ ثَوْبَهُ عَلَى حَجَرٍ فَقَرَّ الْحَجَرُ بِثَوْبِهِ ، فَجَمَعَ مُوسَى فِي أَثَرِهِ يَقُولُ : ثَوْبِي يَا حَجَرُ ، ثَوْبِي يَا حَجَرُ حَتَّى نَظَرَتْ بَنُو إِسْرَائِيلَ إِلَى مُوسَى فَقَالُوا : وَاللَّهِ مَا يَمُوسَى مِنْ بَأْسٍ : وَاخْتَدَّ ثَوْبَهُ فَطَفِقَ بِالْحَجَرِ ضَرْبًا فَقَالَ أَبُو هُرَيْرَةَ : وَاللَّهِ إِنَّهُ لَنَدَبَ بِالْحَجَرِ سِتَّةً أَوْ سَبْعَةَ ضَرْبًا بِالْحَجَرِ ، وَعَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : (بَيْنَا أَيُّوبُ يَغْتَسِلُ عُرْيَانًا فَخَرَّ عَلَيْهِ جَرَادٌ مِنْ ذَهَبٍ ، فَجَعَلَ أَيُّوبُ يَخْتَشِي فِي ثَوْبِهِ ، فَتَنَادَاهُ رَبُّهُ : يَا أَيُّوبُ أَلَمْ أَكُنْ أَغْنَيْتُكَ عَمَّا تَرَى؟ قَالَ : بَلَى وَعِزَّتِكَ ، وَلَكِنْ لَا غِنَى بِي عَنْ بَرَكَتِكَ) ، وَرَوَاهُ إِبْرَاهِيمُ ، عَنْ مُوسَى بْنِ عُقْبَةَ ، عَنْ صَفْوَانَ ، عَنْ عَطَاءِ بْنِ يَسَارٍ ، عَنْ أَبِي هُرَيْرَةَ ، عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : (بَيْنَا أَيُّوبُ يَغْتَسِلُ عُرْيَانًا) -

بابُ التَّسْتُرِ فِي الْغُسْلِ عِنْدَ النَّاسِ -

٢٧٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ .

عَنْ مَالِكٍ ، عَنْ أَبِي النَّضْرِ مَوْلَى عُمَرَ بْنِ عَبْدِ اللَّهِ . أَنَّ أُمَامَةَ مَوْلَى أُمِّ هَانِئٍ أَخْبَرَهُ أَنَّهُ سَمِعَ أُمَّ هَانِئٍ بِنْتَ أَبِي طَالِبٍ تَقُولُ : ذَهَبَتْ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَامَ الْفَتْحِ فَوَجَدَتْهُ

found him taking a bath while Fātima عليها السلام was screening him. The Prophet ﷺ asked, "Who is it?" I replied, "I am Um-Hānī."

يَغْتَسِلُ وَفَاطِمَةُ تُسْتَرُّهُ فَقَالَ : (مَنْ هَذِهِ) ؟ فَقُلْتُ : أَنَا أُمُّ هَانِي .

279. Narrated Maimūna عليها السلام : I screened the Prophet ﷺ while he was taking the bath of Janāba. He washed his hands, poured water from his right hand over his left and washed his private parts. Then he rubbed his hand over a wall or the earth, and performed ablution similar to that for the prayer but did not wash his feet. Then he poured water over his body, shifted from that place, and washed his feet.

٢٧٩ - حَدَّثَنَا عَبْدَانُ قَالَ : أَخْبَرَنَا عَبْدُ اللَّهِ قَالَ : أَخْبَرَنَا سَفْيَانُ . عَنْ الْأَعْمَشِ : عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ . عَنْ كُرَيْبٍ : عَنْ ابْنِ عَبَّاسٍ عَنْ مَيْمُونَةَ قَالَتْ : سَتَرْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَغْتَسِلُ مِنَ الْجَنَابَةِ ، فَغَسَلَ يَدَيْهِ . ثُمَّ صَبَّ بِيَمِينِهِ عَلَى شِمَالِهِ . فَغَسَلَ فَرْجَهُ وَمَا أَصَابَهُ . ثُمَّ مَسَحَ بِيَدِهِ عَلَى الْحَائِطِ أَوْ الْأَرْضِ ، ثُمَّ تَوَضَّأَ وَضُوءَهُ لِلصَّلَاةِ غَيْرَ رِجْلَيْهِ . ثُمَّ أَقَاضَ الْمَاءَ عَلَى جَسَدِهِ . ثُمَّ تَنَحَّى فَغَسَلَ قَدَمَيْهِ تَابِعَهُ أَبُو عَوَانَةَ وَابْنُ فَضِيلٍ فِي السَّتْرِ .

(23) **CHAPTER.** If a woman has a nocturnal sexual discharge.

بابُ إِذَا احْتَلَمَتِ الْمَرْأَةُ .

280. Narrated Um-Salama عليها السلام , the mother of the faithful believers: Um Sulaim, the wife of Abū Talha, came to Allāh's Apostle ﷺ and said, "O Allāh's Apostle! Allāh does not hesitate to mention

٢٨٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُونُسَ قَالَ : أَخْبَرَنَا مَالِكٌ عَنْ هِشَامِ بْنِ عُرْوَةَ . عَنْ أَبِيهِ : عَنْ زَيْنَبِ بِنْتِ أَبِي سَلَمَةَ . عَنْ أُمِّ سَلَمَةَ أُمِّ الْمُؤْمِنِينَ أَنَّهَا قَالَتْ : جَاءَتْ أُمُّ سَلِيمٍ امْرَأَةُ أَبِي طَلْحَةَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ : يَا رَسُولَ اللَّهِ : إِنَّ اللَّهَ لَا يَسْتَحْيِي مِنْ

the truth. Is it necessary for a woman to take a bath after she has a nocturnal sexual discharge?" Allāh's Apostle ﷺ replied, "Yes, if she notices a discharge."

(24) **CHAPTER-** (What is said regarding) the sweat of a Junub. And a Muslim does not become impure.

281. Narrated Abū Huraira رضي الله عنه : The Prophet ﷺ came across me in one of the streets of Medina and at that time I was Junub. So I slipped away from him and went to take a bath. On my return the Prophet ﷺ said, "O Abū Huraira! Where have you been?" I replied, "I was Junub, so I disliked to sit in your company." The Prophet ﷺ said, "Subhān Allāh!(1) A faithful believer never becomes impure."

(25) **CHAPTER.** A Junub (person) can go out and walk in the market or anywhere else. 'Atā'said : A Junub (person) is allowed to let his blood out (medically), to clip his nails and also to get his head shaved even if he were without ablution.

282. Narrated Anas bin Mālik رضي الله عنه : The Prophet ﷺ used to visit all his

الحق، هل على المرأة من غسل إذا هي احتلمت؟ فقال رسول الله صلى الله عليه وسلم : نعم إذا رأت الماء -

باب عرق الجنب وأن المسلم لا يتنجس -

٢٨١ - حدثنا علي بن عبيد الله قال : حدثنا يحيى قال : حدثنا حميد قال : حدثنا بكر ، عن أبي رافع ، عن أبي هريرة أن النبي صلى الله عليه وسلم لقيه في بعض طريق المدينة وهو جنب ، فانخست منه ، فذهب فاغتسل ثم جاء فقال : أين كنت يا أبا هريرة ؟ قال : كنت جنباً فكترت أن أجالسك وأنا على غير طهارة ، فقال : سبحان الله ، إن المؤمن لا يتنجس -

باب الجنب يخرج ويمشي في السوق وغيره ، وقال عطاء : يستجم الجنب ، ويقلم أظفاره ، ويحلق رأسه وإن لم يتوضأ -

٢٨٢ - حدثنا عبد الأعلى بن حماد قال : حدثنا يزيد بن زريع قال : حدثنا سعيد ، عن قتادة أن أنس بن مالك حدثهم أن نبي الله صلى الله عليه وسلم كان

wives in one night and he had nine wives at that time.

283. Narrated Abū Huraira رضي الله عنه : Allāh's Apostle ﷺ came across me and I was Junub. He took my hand and I went along with him till he sat down. I slipped away, went home and took a bath. When I came back, he was still sitting there. He then said to me, "O Abū Huraira! Where have you been?" I told him about it. The Prophet ﷺ said, "Subhān Allāh! (1) O Abū Huraira! A faithful believer never becomes impure."

(26) **CHAPTER.** A Junub can stay at home without taking a bath but with ablution.

284. Narrated Abū Salama رضي الله عنه : I asked 'Aisha رضي الله عنها , "Does the Prophet ﷺ used to sleep while he was Junub?" She replied, "Yes, but he used to perform ablution (before going to bed)."

(27) **CHAPTER.** Sleeping of a Junub person.

285. Narrated 'Umar bin Al-Khattāb رضي الله عنه : I asked Allāh's Apostle ﷺ , "May any one of us sleep while he is Junub?" He replied, "Yes, if he performs ablution he may sleep even if he were

يَطُوفُ عَلَى نِسَائِهِ فِي اللَّيْلَةِ الْوَاحِدَةِ وَلَهُ يَوْمٌ مِثْلُ تِسْعِ نِسْوَةٍ -

٢٨٣ - حَدَّثَنَا عِيَّاشٌ قَالَ : حَدَّثَنَا عَبْدُ الْأَعْلَى قَالَ : حَدَّثَنَا حُمَيْدٌ ، عَنْ بَكْرِ ، عَنْ أَبِي رَافِعٍ ، عَنْ أَبِي هُرَيْرَةَ قَالَ : لَقِيتُنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنَا جُنُبٌ ، فَأَخَذَ بِيَدِي فَمَشَيْتُ مَعَهُ حَتَّى قَعَدَ . فَاَنْسَلْتُ فَأَتَيْتُ الرَّحْلَ فَاغْتَسَلْتُ ، ثُمَّ جِئْتُ وَهُوَ قَاعِدٌ فَقَالَ : أَيْنَ كُنْتَ يَا أَبَا هُرَيْرَةَ ؟ فَقُلْتُ لَهُ . فَقَالَ سُبْحَانَ اللَّهِ يَا أَبَا هُرَيْرَةَ ، إِنَّ الْمُؤْمِنَ لَا يَنْجُسُ -
بَابُ كَيْفُونَةِ الْجُنُبِ فِي الْبَيْتِ إِذَا تَوَضَّأَ قَبْلَ أَنْ يَغْتَسِلَ -

٢٨٤ - حَدَّثَنَا أَبُو نُعَيْمٍ قَالَ : حَدَّثَنَا هِشَامٌ وَشَيْبَانٌ ، عَنْ يَحْيَى ، عَنْ أَبِي سَلَمَةَ قَالَ : سَأَلْتُ عَائِشَةَ ، أَمَانَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَرْقُدُ وَهُوَ جُنُبٌ ؟ قَالَتْ : نَعَمْ ، وَتَوَضَّأَ -
بَابُ نَوْمِ الْجُنُبِ -

٢٨٥ - حَدَّثَنَا قُتَيْبَةُ قَالَ : حَدَّثَنَا اللَّيْثُ ، عَنْ نَافِعٍ ، عَنْ ابْنِ عُمَرَ أَنَّ عُمَرَ بْنَ الْخَطَّابِ سَأَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : أَيَرْقُدُ أَحَدُنَا وَهُوَ جُنُبٌ ؟ قَالَ : نَعَمْ إِذَا تَوَضَّأَ أَحَدُكُمْ

Junub."

فَلْيَرْقُدْ وَهُوَ جُنُبٌ -

(28) **CHAPTER.** A Junub person should perform ablution before sleeping.

بَابُ الْجُنُبِ يَتَوَضَّأُ ثُمَّ يَنَامُ -

286. Narrated 'Aisha رضي الله عنها : Whenever the Prophet ﷺ intended to sleep while he was Junub, he used to wash his private parts and perform ablution like that for the prayer.

٢٨٦ - حَدَّثَنَا يَحْيَى بْنُ سَالِمٍ قَالَ : حَدَّثَنَا اللَّيْثُ ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي جَعْفَرٍ ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ ، عَنْ عُرْوَةَ ، عَنْ عَائِشَةَ قَالَتْ : كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَرَادَ أَنْ يَنَامَ وَهُوَ جُنُبٌ غَسَلَ فَرْجَهُ وَتَوَضَّأَ لِلصَّلَاةِ -

287. Narrated 'Abdullāh bin 'Umar رضي الله عنهما asked the Prophet ﷺ "May anyone of us sleep while he is Junub?" He replied, "Yes, if he performs ablution."

٢٨٧ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ : حَدَّثَنَا جُوَيْرِيَةُ ، عَنْ نَافِعٍ ، عَنْ عَبْدِ اللَّهِ قَالَ : اسْتَفْتَى عُمَرُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : أَيَنَامُ أَحَدُنَا وَهُوَ جُنُبٌ ؟ قَالَ : (لَعَمْرُكَ إِذَا تَوَضَّأَ) -

288. Narrated 'Abdullāh bin 'Umar رضي الله عنهما told Allāh's Apostle ﷺ , "I became Junub at night." Allāh's Apostle ﷺ replied, "Perform ablution after washing your private parts and then sleep."

٢٨٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُسُفَ قَالَ : أَخْبَرَنَا مَا لِكُ ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّهُ قَالَ : ذَكَرَ عُمَرُ بْنُ الْخَطَّابِ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِأَنَّهُ تُصْنِيهِ الْجَنَابَةُ مِنَ اللَّيْلِ ، فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (تَوَضَّأْ وَاغْسِلْ ذَكَرَكَ ثُمَّ تَنَمْ) -

(29) **CHAPTER.** If male and female organs come in close contact (bath become compulsory).

بَابُ إِذَا التَّقَى الْخِتَانَانِ -

289. Narrated Hishām as the following :

290. Narrated Abū Huraira رضي الله عنه : The Prophet ﷺ said, "When a man sits in between the four parts of a woman and did the sexual intercourse with her(1), bath becomes compulsory."

٢٨٩ - حَدَّثَنَا مُعَاذُ بْنُ قُضَيْلَةَ قَالَ :

حَدَّثَنَا هِشَامٌ -

٢٩٠ - وَحَدَّثَنَا أَبُو نُعَيْمٍ ، عَنْ هِشَامٍ ، عَنْ قُتَادَةَ ، عَنْ الْحَسَنِ عَنْ أَبِي رَافِعٍ ، عَنْ أَبِي هُرَيْرَةَ ، عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : (إِذَا جَلَسَ بَيْنَ شُعْبَيْهَا الْأَرْبَعِ ثُمَّ جَهَّدهَا فَقَدْ وَجَبَ الْغُسْلُ) تَابِعَهُ عَمْرُو بْنُ شُعْبَةَ مِثْلَهُ ، وَقَالَ مُوسَى : حَدَّثَنَا أَبَانُ قَالَ : حَدَّثَنَا قُتَادَةُ قَالَ : أَخْبَرَنَا الْحَسَنُ مِثْلَهُ -

(30) CHAPTER. Washing away what comes from the private parts of a woman.

بَابُ غَسْلِ مَا يُصِيبُ مِنْ رُطُوبَةِ فَرْجِ الْمَرْأَةِ -

291. Narrated Zaid bin Khalid Aj-Juhani : I asked 'Uthmān bin 'Affān رضي الله عنه about a man who engaged in the sexual intercourse with his wife but did not discharge. 'Uthmān replied, "He should perform ablution like that for the prayer after washing his private parts." 'Uthmān added, "I heard that from Allāh's Apostle ﷺ ." I asked 'Alī bin Abī Tālib, Az-Zubair bin Al-'Awwam, Talha

٢٩١ - حَدَّثَنَا أَبُو مَعْمَرٍ : قَالَ : حَدَّثَنَا عَبْدُ الْوَارِثِ عَنْ الْحُسَيْنِ قَالَ يَحْيَى ، وَأَخْبَرَنِي أَبُو سَلَمَةَ ، أَنَّ عَطَاءَ ابْنَ يَسَارٍ أَخْبَرَهُ أَنَّ زَيْدَ بْنَ خَالِدٍ الْجُهَنِيَّ ، أَخْبَرَهُ أَنَّهُ سَأَلَ عُثْمَانَ بْنَ عَفَّانَ فَقَالَ : أَرَأَيْتَ إِذَا جَامَعَ الرَّجُلُ امْرَأَتَهُ فَلَمْ يُمْنِ ؟ قَالَ عُثْمَانُ : (يَتَوَضَّأُ كَمَا يَتَوَضَّأُ لِلصَّلَاةِ وَيَغْسِلُ ذَكَرَهُ) ، قَالَ عُثْمَانُ : سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَأَلْتُ عَنْ ذَلِكَ عَلِيَّ بْنَ أَبِي طَالِبٍ ، وَالزُّبَيْرَ

(1) The head of his private organ entered in her private female part.

bin 'Ubaidullāh and Ubai bin Ka'b and all gave the same reply.

(Abū Aiyūb said that he had heard that from Allāh's Apostle ﷺ) (this order was cancelled or superseded).

292. Narrated Ubai bin Ka'b : I asked Allāh's Apostle ﷺ about a man who engages in sexual intercourse with his wife but does not discharge. He replied, "He should wash the parts which comes in contact with the private parts of the woman, perform ablution and then pray." (Abū 'Abdullāh said, "Taking a bath is safer and is the last order.")

ابن العوام، وطلحة بن عبيد الله وأبي بن كعب رضي الله عنهم، فأمروه بذلك، قال يحيى: وأخبرني أبو سلمة أن عروة بن الزبير أخبره أن أبا أيوب أخبره أنه سمع ذلك من رسول الله صلى الله عليه وسلم.

٢٩٢ - حدثنا مسدد قال: حدثنا يحيى عن هشام بن عروة قال: أخبرني أبي قال: أخبرني أبو أيوب قال: أخبرني أبي بن كعب أنه قال: يا رسول الله، إذا جامع الرجل المرأة فلم يتزل؟ قال: يغسل ما مس المرأة منه. ثم يتوضأ ويصلي. قال أبو عبد الله: الغسل أحوط، وذلك الأخير، إنما بينا لاختلافهم.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1) In the name of Allāh,
the Beneficent, the Merciful :

VI. THE BOOK OF MENSES

كتاب الحيض

(1) And the Statement of Allāh ﷻ
"They question you (O Muḥammad) concerning menstruation. Say: It is a filthy thing, so keep away from women in their menses and do not approach them until they have been purified (from Menses and washed their bodies) and are clean but when they have cleaned themselves, you may approach them according to what Allāh has instructed you. Truly, Allāh loves those who repent to Him and loves those who purify themselves." (2: 222)

وقول الله تعالى - ويسألونك عن
المحيض قل هو أذى فاعترلوا النساء
في المحيض ولا تقربوهن حتى يطهرن
فإذا تطهرن فأنوهن من حيث
أمركم الله إن الله يحب المتطهرين -

(2) CHAPTER. How the menses started.
And the Statement of the Prophet ﷺ
"This is a thing which Allāh has ordained
for the daughters of Adam." Some people
said that the menses first came for Banī
Israel. But what the Prophet ﷺ said
is more comprehensive.

باب كيف كان بدء الحيض
وقول النبي صلى الله عليه وسلم (هذا
شيء كتبه الله على بنات آدم) وقال
بعضهم: كان أول ما أُرسل الحيض
على بنى إسرائيل وقال أبو عبد الله
وحدِيثُ النَّبِيِّ صلى الله عليه وسلم
أكثر -

(3) CHAPTER. Instructions for women
when they get their menses.

باب الأمر بالنقضاء إذا نقسن -

293. Narrated Al-Qāsim: Aisha ﷺ
said, "We set out with the sole intention
of performing Hajj and when we reached

٢٩٣ - حدثنا علي بن عبد الله
قال: حدثنا سفيان قال: سمعت
عبد الرحمن بن القاسم قال: سمعت
القاسم يقول: سمعت عائشة تقول:
(خرجنا لا نرى إلا الحج، فلمّا كنّا

Sarif, (a place six miles from Mecca) I got my menses. Allāh's Apostle ﷺ came to me while I was weeping. He asked, 'What is the matter with you? Have you got your menses?' I replied, 'Yes.' He said, 'This is a thing which Allāh has ordained for the daughters of Adam. So do what all the pilgrims do with the exception of the Tawāf (Circumambulation) round the Ka'ba.' 'Aisha ﷺ added, "Allāh's Apostle ﷺ scarified cows on behalf of his wives."

بَسْرِفَ حِضَّتْ. فَدَخَلَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنَا أَبْكِي، فَقَالَ: مَا لَكَ؟ أَنْفَسْتِ؟ قُلْتُ: نَعَمْ، قَالَ: إِنَّ هَذَا أَمْرٌ كَتَبَهُ اللَّهُ عَلَى بَنَاتِ آدَمَ فَاقْضِي مَا يَقْضِي الْحَاجُّ غَيْرَ أَنْ لَا تَطُوفِي بِالْبَيْتِ، قَالَتْ: وَضَحَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ نِسَائِهِ بِالْبَقَرِ.

(4) **CHAPTER.** The washing of the husband's head and the combing of his hair by a menstruating wife.

بَابُ غَسْلِ الْحَائِضِ رَأْسَ زَوْجِهَا وَتَرْجِيلِهِ.

294. Narrated 'Aisha ﷺ: While in menses, I used to comb the hair of Allāh's Apostle ﷺ

٢٩٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: حَدَّثَنَا مَالِكٌ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ: كُنْتُ أُرْجِّلُ رَأْسَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنَا حَائِضٌ.

295. Narrated 'Urwa ﷺ: A person asked me, "Can a woman in menses serve me? And can a Junub woman come close to me?" I replied, "All that is easy for me. All of them can serve me, and there is no harm for any other person to do the same. 'Aisha ﷺ told me that she used

٢٩٥ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى قَالَ: حَدَّثَنَا هِشَامُ بْنُ يُوسُفَ أَنَّ ابْنَ جَرِيْجٍ أَخْبَرَهُمْ قَالَ: أَخْبَرَنِي هِشَامُ ابْنُ عُرْوَةَ، عَنْ عُرْوَةَ أَنَّهُ سُئِلَ: أَتَخَذُ مُنَى الْحَائِضِ أَوْ تَدْنُو مِنْهُ الْمَرْأَةُ وَهِيَ جُنُبٌ؟ فَقَالَ عُرْوَةُ: كُلُّ ذَلِكَ عَلَى هَيْئَةٍ، وَكُلُّ ذَلِكَ تَخَذُ مِنْهُ، وَلَيْسَ عَلَى أَحَدٍ فِي ذَلِكَ بَأْسٌ، أَخْبَرَنِي عَائِشَةُ أَنَّهَا

to comb the hair of Allāh's Apostle ﷺ while she was in menses, and he was in I'tikāf(1) (in the mosque). He would bring his head near her in her room and she would comb his hair, while she had her menses."

كَانَتْ تُرَجِّلُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهِيَ حَائِضٌ وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَئِذٍ مُجَاوِرٌ فِي الْمَسْجِدِ يُدْنِي لَهَا رَأْسَهُ وَهِيَ فِي حُجْرَتِهَا فَتَسْرَجِلُهُ وَهِيَ حَائِضٌ -

(5) **CHAPTER.** To recite Qur'ān while lying in the lap of one's own menstruating wife. Abū Wā'il used to send his menstruating maid servant to bring the Qur'ān from Abī Razīn by carrying it from the hanger (of its case).

بَابُ قِرَاءَةِ الرَّجُلِ فِي حَجْرِ امْرَأَتِهِ وَهِيَ حَائِضٌ. وَكَانَ أَبُو وَائِلٍ يُرْسِلُ خَادِمَتَهُ وَهِيَ حَائِضٌ إِلَى أَبِي رَزِينٍ لِتَأْتِيَهُ بِالسُّصْحَفِ فَتُمْسِكُهُ بِعِلَاقَتِهِ -

296. Narrated 'Aisha رضي الله عنها : The Prophet ﷺ used to lean on my lap and recite Qur'ān while I was in menses.

٢٩٦ - حَدَّثَنَا أَبُو نُعَيْمٍ الْفَضْلُ بْنُ دُكَيْنٍ : سَمِعَ زُهَيْرًا عَنْ مَنْصُورِ بْنِ صَفِيَّةَ أَنَّ أُمَّهُ حَدَّثَتْهُ أَنَّ عَائِشَةَ حَدَّثَتْهَا أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَتَّكِيءُ فِي حَجْرِي وَأَنَا حَائِضٌ ثُمَّ يَقْرَأُ الْقُرْآنَ -

(6) **CHAPTER.** Using the word "Nifās" for menses.

بَابُ مَنْ سَمَّى النِّفَاسَ حَيْضًا -

297. Narrated Um Salama رضي الله عنها : While I was lying with the Prophet ﷺ

٢٩٧ - حَدَّثَنَا الْمَكِّيُّ بْنُ إِبْرَاهِيمَ قَالَ : حَدَّثَنَا هِشَامٌ ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ ، عَنْ أَبِي سَلَمَةَ أَنَّ زَيْنَبَ ابْنَةَ أُمِّ سَلَمَةَ حَدَّثَتْهُ أَنَّ أُمَّ سَلَمَةَ حَدَّثَتْهَا قَالَتْ : بَيْنَا أَنَا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُضْطَجِعَةً فِي خَمِيصَةٍ إِذْ

under a single woollen sheet, I got the menses. I slipped away and put on the clothes for menses. He said, "Have you got "Nifās" (menses)?" I replied, "Yes." He then called me and made me lie with him under the same sheet.

(7) **CHAPTER.** Fondling a menstruating wife.

298. Narrated 'Aisha رضي الله عنها : The Prophet ﷺ and I used to take a bath from a single pot while we were Junub. During the menses, he ordered me to put on an Izār (dress worn below the waist) and started fondling me. While in I'tikāf, he used to bring his head near me and I would wash it while I had my period.

299. Narrated 'Abdur Rhmān bin Al-Aswad on the authority of his father: 'Aisha رضي الله عنها said, "Whenever Allāh's Apostle ﷺ wanted to fondle anyone of us during her periods (menses), he used to order her to put on an Izār and start fondling her." 'Aisha رضي الله عنها added, "None of you could control his sexual desires as the Prophet ﷺ could."

حِفْظٌ فَأَنَسَلْتُ، فَأَخَذْتُ نِيَابَ حَيْضَتِي، قَالَ: أَتُفِيتُ؟ قُلْتُ: نَعَمْ. فَدَعَانِي فَأَضْطَجَعْتُ مَعَهُ فِي الْخِمِيلَةِ -

بابُ مُبَاشَرَةِ الْحَائِضِ -

٢٩٨ - حَدَّثَنَا قَبِيصَةُ قَالَ: حَدَّثَنَا سَقْبَانُ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: كُنْتُ أَغْتَسِلُ أَنَا وَالنَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ إِنَاءٍ وَاحِدٍ، كَلَانَا جُنُبٌ، وَكَانَ يَأْمُرُنِي فَاتَزِرُ فَيُبَاشِرُنِي وَأَنَا حَائِضٌ، وَكَانَ يُخْرِجُ رَأْسَهُ إِلَيَّ وَهُوَ مُعْتَكِفٌ، فَأَغْسِلُهُ وَأَنَا حَائِضٌ.

٢٩٩ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ خَلِيلٍ قَالَ: أَخْبَرَنَا عَلِيُّ بْنُ مُسْهِرٍ قَالَ: أَخْبَرَنَا أَبُو إِسْحَاقَ هُوَ الشَّيْبَانِيُّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كَانَتْ إِحْدَانَا إِذَا كَانَتْ حَائِضًا فَأَرَادَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يُبَاشِرَهَا أَمَرَهَا أَنْ تَتَزَرَ فِي قَوْرِ حَيْضَتِهَا ثُمَّ يُبَاشِرُهَا، قَالَتْ: وَأَيْكُمْ يَمْلِكُ إِرْبَهُ كَمَا كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَمْلِكُ إِرْبَهُ تَابِعَهُ خَالِدٌ وَجَرِيرٌ عَنِ الشَّيْبَانِيِّ -

300. Narrated Maimūna  : When-

ever Allāh's Apostle  wanted to fondle any of his wives during her periods (menses), he used to ask her to wear an izār.

٣٠٠ - حَدَّثَنَا أَبُو النُّعْمَانِ قَالَ : حَدَّثَنَا عَبْدُ الْوَاحِدِ قَالَ : حَدَّثَنَا الشَّيْبَانِيُّ قَالَ : حَدَّثَنَا عَبْدُ اللَّهِ بْنُ شَدَّادٍ قَالَ : سَمِعْتُ مَيْمُونَةَ تَقُولُ : كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَرَادَ أَنْ يُبَاشِرَ امْرَأَةً مِنْ نِسَائِهِ امْرَأَةً فَاتَّزَرَّتْ وَهِيَ حَائِضٌ . رَوَاهُ سُفْيَانُ عَنِ الشَّيْبَانِيِّ -

(8) CHAPTER. A menstruating woman should not fast.

بَابُ تَرْكِ الْحَائِضِ الصَّوْمَ -

301. Narrated Abū Sa'īd Al-Khudrī  :

Allāh's Apostle  came out to offer the prayer of 'Īd-al-Adhā or Al-Fitr, and passed by the women (in the mosque) and said, "O women! Give alms, as I have seen you forming the majority of the dwellers of Hell." They asked, "Why is it so, O Allāh's Apostle  ?" He replied, "You curse too much and are ungrateful to your husbands. I have not seen anyone more deficient in intelligence and religion than you. A cautious sensible man could be led astray by some of you." The women asked, "O Allāh's Apostle  ! What is deficient in our intelligence and religion?" He said, "Is not the witness of two women equal to the witness of one man?" They replied in the affirmative. He said, "This is the deficiency in your intelligence. Isn't it true that a woman can neither pray nor fast during her menses?"

٣٠١ - حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ قَالَ : أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ : أَخْبَرَنِي زَيْدٌ هُوَ ابْنُ أَسْلَمَ . عَنْ عِيَاضِ بْنِ عَبْدِ اللَّهِ ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ : خَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي أَضْحَى أَوْ فِطْرِ إِلَى الْمُصَلَّى فَمَرَّ عَلَى النِّسَاءِ فَقَالَ : يَا مَعْشَرَ النِّسَاءِ تَصَدَّقْنَ فَإِنِّي أُرِيكُمْ أَكْثَرَ أَهْلِ النَّارِ فَقُلْنَ : وَيْمَ يَا رَسُولَ اللَّهِ ؟ قَالَ : تُكْثِرْنَ اللَّعْنَ ، وَتَكْفُرْنَ الْعَشِيرَ . مَا رَأَيْتُ مِثْلَ نَاقِصَاتِ عَقْلِ وَدِينٍ أَذْهَبَ لِلْسَّبِّ الرَّجُلِ الْحَازِمِ مِنْ إِحْدَاكُنَّ قُلْنَ : وَمَا نَقْصَانُ دِينِنَا وَعَقْلِنَا يَا رَسُولَ اللَّهِ ؟ قَالَ : الْبَيْسَ شَهَادَةُ الْمَرْأَةِ مِثْلُ نِصْفِ شَهَادَةِ الرَّجُلِ ؟ قُلْنَ : بَلَى . قَالَ : فَذَلِكَ مِنْ نَقْصَانِ عَقْلِهَا ، الْبَيْسَ إِذَا حَاضَتْ لَمْ تَصَلِّ

The women replied in the affirmative. He said, "This is the deficiency in your religion."

(9) **CHAPTER.** A menstruating woman should perform all the rites and ceremonies of Hajj except the Tawāf round the Ka'ba. Ibrāhīm said, "There is no harm in reciting a verse of Qur'ān by a menstruating woman." Ibn 'Abbās thought that there was no harm in the recitation of Qur'ān by a Junub. The Prophet ﷺ used to remember (Glorify) Allāh at all times. Um 'Atiya said that they were ordered to let the menstruating women come out (on festivals) to say Takbīrāt (Allāhu-Akbar), and to invoke Allāh. Ibn 'Abbās narrated on the authority of Abū Sufyān : Heraclius asked for the letter of the Prophet ﷺ and read it : It began : "In the name of Allāh, the Beneficent, the Merciful. O people of the scripture! Let us come to common terms." And 'Aṭā' quoted from Jābir, "Āisha ﷺ got her menses and she performed all the rites and ceremonies of Hajj except the Tawāf round the Ka'ba and she did not pray." Al-Hakam said, "I slaughter the animal even if I were Junub." And Allāh ﷻ said : "Do not eat those (animals) on which the name of Allāh is not mentioned (when they are slaughtered)."

302. Narrated 'Āisha ﷺ : We set

و لَمْ تَصُمْ ؟ قُلْنَ : بَلَى . قَالَ : فَذَلِكَ مِنْ نَقْصَانِ دِينِنَا .

باب تَقْضِي الْحَائِضِ الْمَنَاسِكَ كُلَّهَا إِلَّا الطَّوَافَ بِالْبَيْتِ : وَقَالَ إِبْرَاهِيمُ لَا بَأْسَ أَنْ تَقْرَأَ الْآيَةَ . وَلَمْ يَرِ ابْنُ عَبَّاسٍ بِالْقِرَاءَةِ لِلْجُنُبِ بَأْسًا ، وَكَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَذْكُرُ اللَّهَ عَلَى كُلِّ أَحْيَانِهِ ، وَقَالَتْ أُمُّ عَطِيَّةٍ : كُنَّا نُؤَمِّرُ أَنْ يَخْرُجَ الْحَائِضُ فَيُكَبِّرُ بِنْتِ كَيْسِ بْنِ مَرْثَدٍ ، وَيَدْعُونَ : وَقَالَ ابْنُ عَبَّاسٍ : أَخْبَرَنِي أَبُو سُفْيَانَ أَنَّ هِرَاقْلَ دَعَا بِكِتَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَرَأَهُ فَإِذَا فِيهِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ - يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ - الْآيَةَ ، وَقَالَ عَطَاءٌ : عَنْ جَابِرٍ : حَاضَتْ عَائِشَةُ فَتَنَسَكَتِ الْمَنَاسِكَ كُلَّهَا غَيْرَ الطَّوَافِ بِالْبَيْتِ وَلَا تَصَلَّى ، وَقَالَ الْحَكَمُ : إِنِّي لَا ذُبْعُ وَأَنَا جُنُبٌ ، وَقَالَ اللَّهُ عَزَّ وَجَلَّ - وَلَا تَأْكُلُوا مِمَّا لَمْ يَذْكُرِ اسْمُ اللَّهِ عَلَيْهِ -

٣٠٢ - حَدَّثَنَا أَبُو نَعِيمٍ قَالَ : حَدَّثَنَا

عَبْدُ الْعَزِيزِ بْنُ أَبِي سَلَمَةَ : عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ ، عَنْ الْقَاسِمِ بْنِ مُحَمَّدٍ : عَنْ عَائِشَةَ قَالَتْ : خَرَجْنَا مَعَ

out with the Prophet ﷺ for Hajj and when we reached Sarif I got the menses. When the Prophet ﷺ came to me, I was weeping. He asked, "Why are you weeping?" I said, "I wish if I had not performed Hajj this year." He asked, "Are you menstruating?" I replied, "Yes." He then said, "This is the thing which Allāh has ordained for all the daughters of Adam. So do what all the pilgrims do, but do not perform the Tawāf round the Ka'ba till you are clean."

النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا نَذْكُرُ إِلَّا الْحَجَّ. فَلَمَّا جِئْنَا سَرِفَ طَمَعْتُ فَدَخَلَ عَلَيَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنَا أَبْكِي فَقَالَ: مَا يُبْكِيكِ؟ قُلْتُ: لَوِ دِدْتُ وَاللَّهِ أَنِّي لَمْ أَحُجَّ الْعَامَ. قَالَ: لَعَلَّكَ نَقَسْتُ، قُلْتُ: نَعَمْ، قَالَ: فَإِنَّ ذَلِكَ شَيْءٌ كَتَبَهُ اللَّهُ عَلَى بَنَاتِ آدَمَ، فافْعَلِي مَا يَفْعَلُ الْحَاجُّ غَيْرَ أَنْ لَا تَطُوفِي بِالْبَيْتِ حَتَّى تَطْهَرِي -

بَابُ الاسْتِحْضَاةِ -

(10) CHAPTER. Al-Istihāda (bleeding from the womb) in between a woman's periods).

303. Narrated 'Aisha رضي الله عنها: Fātima bint Abi Hubaish said to Allāh's Apostle ﷺ, "O Allāh's Apostle! I do not become clean (from bleeding). Shall I leave off praying?" Allāh's Apostle ﷺ replied, "It is from a blood vessel and not the menses. So leave the prayer at the time of menses and when the period is over wash the blood off your body and start prayer."

٣٠٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكٌ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: قَالَتْ فَاطِمَةُ بِنْتُ أَبِي حُبَيْشٍ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: يَا رَسُولَ اللَّهِ إِنِّي لَا أَطْهَرُ، أَفَادَعُ الصَّلَاةَ؟ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (إِنَّمَا ذَلِكَ عِرْقٌ وَلَيْسَ بِالْحَيْضَةِ، فَإِذَا أَقْبَلَتِ الْحَيْضَةُ فَاتْرُكِي الصَّلَاةَ، فَإِذَا ذَهَبَ قَدَرُهَا فَاغْسِلِي عَنْكَ الدَّمَ وَصَلِّي) -

بَابُ غَسْلِ دَمِ الْمَحِيضِ -

(11) CHAPTER. Washing out the menstrual blood.

304. Narrated Asmā' bint Abi Bakr

٣٠٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكٌ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: قَالَتْ فَاطِمَةُ بِنْتُ أَبِي حُبَيْشٍ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: يَا رَسُولَ اللَّهِ إِنِّي لَا أَطْهَرُ، أَفَادَعُ الصَّلَاةَ؟ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (إِنَّمَا ذَلِكَ عِرْقٌ وَلَيْسَ بِالْحَيْضَةِ، فَإِذَا أَقْبَلَتِ الْحَيْضَةُ فَاتْرُكِي الصَّلَاةَ، فَإِذَا ذَهَبَ قَدَرُهَا فَاغْسِلِي عَنْكَ الدَّمَ وَصَلِّي) -

ﷺ : A woman asked Allāh's Apostle ﷺ, "O Allāh's Apostle! What should we do, if the blood of menses falls on our clothes?" Allāh's Apostle ﷺ replied, "If the blood of menses falls on the garment of anyone of you, she must take hold of the blood spot, rub it, and wash it with water and then pray with it."

أَبِي بَكْرٍ أَتَاهَا قَالَتْ : سَأَلْتُ امْرَأَةً رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ : يَا رَسُولَ اللَّهِ ، أَرَأَيْتَ إِذَا أَصَابَ ثَوْبِي الدَّمَ مِنَ الْحَيْضَةِ كَيْفَ تَصْنَعُ ؟ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : (إِذَا أَصَابَ ثَوْبٌ إِحْدَاكُنَّ الدَّمَ مِنَ الْحَيْضَةِ فَلْتَقْرِصْهُ : ثُمَّ لَتَنْضَحْهُ بِمَاءٍ ، ثُمَّ لَتُصَلِّي فِيهِ) -

305. Narrated 'Aisha ﷺ : Whenever anyone of us got her menses, she, on becoming clean, used to take hold of the blood spot and rub the blood off her garment, and pour water over it and wash that portion thoroughly and sprinkle water over the rest of the garment. After that she would pray in it.

٣٠٥ - حَدَّثَنَا أَصْبَغُ قَالَ : أَخْبَرَنِي ابْنُ وَهْبٍ قَالَ : أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ : عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ : حَدَّثَهُ عَنْ أَبِيهِ : عَنْ عَائِشَةَ قَالَتْ : كَانَتْ إِحْدَانَا تَحِيضُ : ثُمَّ تَقْرِصُ الدَّمَ مِنْ ثَوْبِهَا عِنْدَ طَهْرِهَا فَتَغْسِلُهُ وَتَنْضَحُ عَلَى سَائِرِهِ ثُمَّ تُصَلِّي فِيهِ -

(12) CHAPTER. The I'tikāf of a woman who is bleeding in between her periods.

بَابُ اعْتِكَافِ الْمُسْتَحَاضَةِ -

306. Narrated 'Aisha ﷺ : Once one of the wives of the Prophet ﷺ did I'tikāf along with him and she was getting bleeding in between her periods. She used to see the blood (from her private parts) and she would perhaps put a dish under her for the blood. (The sub-narrator 'Ikrima added, "Aisha ﷺ saw the liquid of safflower and said, "It looks like what so and so used to have.")

٣٠٦ - حَدَّثَنَا إِسْحَاقُ قَالَ : حَدَّثَنَا حَالِدُ بْنُ عَبْدِ اللَّهِ ، عَنْ خَالِدٍ : عَنْ عِكْرِمَةَ : عَنْ عَائِشَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اعْتَكَفَ مَعَهُ بَعْضُ نِسَائِهِ وَهِيَ مُسْتَحَاضَةٌ تَرَى الدَّمَ فَرُبَّمَا وَضَعَتِ الطَّسْتَ تَحْتَهَا مِنَ الدَّمَ . وَزَعَمَ عِكْرِمَةُ أَنَّ عَائِشَةَ رَأَتْ مَاءَ الْعُصْفُرِ فَقَالَتْ : كَانَ هَذَا شَيْءٌ كَانَتْ فَلَانَةٌ تَجِدُهُ -

307. Narrated 'Aisha  : "One of the wives of Allāh's Apostle  joined him in I'tikāf and she noticed blood and yellowish discharge (from her private parts) and put a dish under her when she prayed."

٣٠٧ - حَدَّثَنَا قُتَيْبَةُ قَالَ : حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ ، عَنْ خَالِدٍ ، عَنْ عِكْرِمَةَ ، عَنْ عَائِشَةَ قَالَتْ : اعْتَشَقْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ امْرَأَةً مِنْ أَزْوَاجِهِ فَكَانَتْ تَرَى الدَّمَ وَالصُّفْرَةَ وَالطَّاسِتَ تَحْتَهَا وَهِيَ تُصَلِّي -

308. Narrated 'Aisha  : One of the mothers of the faithful believers (i.e. the wives of the Prophet ) did I'tikāf while she was having bleeding in between her periods.

٣٠٨ - حَدَّثَنَا مُسَدَّدٌ قَالَ : حَدَّثَنَا مَعْتَمِرٌ ، عَنْ خَالِدٍ ، عَنْ عِكْرِمَةَ ، عَنْ عَائِشَةَ أَنَّ بَعْضَ امْرَأَتِ الْمُؤْمِنِينَ اعْتَشَقَتْ وَهِيَ مُسْتَحَاضَةٌ -

(13) CHAPTER. Can a woman offer her prayers in the clothes in which she has had her menses?

بَابُ هَلْ تُصَلِّي الْمَرْأَةُ فِي ثَوْبٍ حَاضَتْ فِيهِ -

309. Narrated 'Aisha  : None of us had more than a single garment and we used to have our menses while wearing it. Whenever it got soiled with blood of menses we used to apply saliva to the blood spot and rub off the blood with our nails.

٣٠٩ - حَدَّثَنَا أَبُو نَعِيمٍ قَالَ : حَدَّثَنَا إِبْرَاهِيمُ بْنُ نَافِعٍ ، عَنْ ابْنِ أَبِي نَجِيحٍ ، عَنْ مُحَمَّدٍ قَالَ : قَالَتْ عَائِشَةُ : مَا كَانَ لِأَحَدِنَا إِلَّا ثَوْبٌ وَاحِدٌ تَحِيضُ فِيهِ ، فَإِذَا أَصَابَهُ شَيْءٌ مِنْ دَمٍ قَالَتْ يَرِيْقِيهَا فَخَصَعْتَهُ بِظُفْرِهَا -

(14) CHAPTER. Putting perfume by women at the time of taking a bath after the menses are over.

بَابُ الطِّيبِ لِلْمَرْأَةِ عِنْدَ غُسْلِهَا مِنْ الْمَحِيضِ -

310. Narrated Um-'Atiya  : We were forbidden to mourn for more than

٣١٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الْوَهَّابِ قَالَ : حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ ، عَنْ أَيُّوبَ ، عَنْ حَفْصَةَ عَنْ أُمِّ عَطِيَّةَ قَالَتْ : كُنَّا نُنْهَى أَنْ نُحَدِّثَ عَلَى مَيِّتٍ

three days except in the case of a husband for whom mourning was allowed for four months and ten days. Then we were not allowed to put kohl (Antimony eye powder) in our eyes or to use perfumes or to put on coloured clothes except a dress made of 'Aṣb (a kind of Yemen cloth, very coarse and rough). We were allowed very light perfumes at the time of taking a bath after menses and we were forbidden to go with the funeral processions.

فَوْقَ ثَلَاثَ إِلَّا عَلَى زَوْجٍ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا، وَلَا تَكْتَجِلُ، وَلَا تَتَطَيَّبُ وَلَا تَلْبَسُ ثَوْبًا مَصْبُوغًا إِلَّا ثَوْبَ عَصَبٍ. وَقَدْ رُخِصَ لَنَا عِنْدَ الطَّهْرِ إِذَا اغْتَسَلَتْ إِحْدَانَا مِنْ مَحِيضِهَا فِي ثِيَابَةٍ مِنْ كُنْتِ أَطْفَارَ، وَكُنْتَ نَهَيْتِ عَنْ اتِّبَاعِ الْجَنَائِزِ. قَالَ: وَرَوَى هِشَامُ بْنُ حَسَّانَ عَنْ حَفْصَةَ عَنْ أُمِّ عَطِيَّةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

(15) **CHAPTER.** The woman rubs her own body thoroughly during a bath which is taken after the menses are over. How to take a bath after menses and rub the place soiled with blood with a perfumed piece of cloth.

بَابُ ذَلِكَ الْمَرْأَةِ تَغْسِلُهَا إِذَا تَطَهَّرَتْ مِنَ الْمَحِيضِ، وَكَيْفَ تَغْتَسِلُ وَتَأْخُذُ فِرْصَةً مُتَمَسِّكَةً فَتَشْفِ بِهَا أَثَرَ الدَّمِ.

311. Narrated 'Aishah  A woman asked the Prophet  about the bath which is taken when the menses are over. The Prophet  told her what to do and said, "Purify yourself with a piece of cloth scented with musk." The woman asked, "How shall I purify myself with it?" He said, "Subhān Allāh! (1) Purify yourself (with it)." I pulled her to myself and said, "Rub the place soiled by blood with it."

٣١١ - حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا ابْنُ عُيَيْنَةَ عَنْ مَنْصُورِ بْنِ صَفِيَّةَ عَنْ أُمِّهِ عَنْ عَائِشَةَ: أَنَّ امْرَأَةً سَأَلَتِ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ غُسْلِهَا مِنَ الْمَحِيضِ فَأَمَرَهَا كَيْفَ تَغْتَسِلُ. قَالَ: خُذِي فِرْصَةً مِنْ مِسْكِ فَتَطَهَّرِي بِهَا. قَالَتْ: كَيْفَ أَتَطَهَّرُ بِهَا؟ قَالَ: سُبْحَانَ اللَّهِ. تَطَهَّرِي. وَاجْتَنِبِي نَهْجَهَا إِلَى فَقُلْتُ: تَتَّبِعِي بِهَا أَثَرَ الدَّمِ.

(1) See the glossary.

(16) **CHAPTER.** The bath taken when menses are over.

بابُ غَسْلِ المَحِيضِ -

312. Narrated 'Aisha رضي الله عنها : An Ansāri woman asked the Prophet ﷺ how to take a bath after menses. He replied, "Take a piece of cloth perfumed with musk and clean the private parts with it thrice." The Prophet ﷺ felt shy and turned his face. So I pulled her to me and told her what the Prophet ﷺ meant.

٣١٢ - حَدَّثَنَا مُسْلِمٌ قَالَ : حَدَّثَنَا وَ مَيْسَبٌ قَالَ : حَدَّثَنَا مَنُصُورٌ - عَنْ أُمِّهِ عَنْ عَائِشَةَ أَنَّ امْرَأَةً مِنَ الْأَنْصَارِ قَالَتْ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَيْفَ أَغْتَسِلُ مِنَ الْمَحِيضِ ؟ قَالَ : خُذِي فِرَاصَةً مُمَسَّكَةً وَ تَوَضَّئِي ثَلَاثًا ، ثُمَّ إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : اسْتَحْيَا فَأَعْرَضَ بِوَجْهِهِ أَوْ قَالَ تَوَضَّئِي بِهَا فَأَخَذَتْهَا فَجَعَلَتْ يَسْتَحْيَا فَأَخْبَرْتُهَا بِمَا يُرِيدُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -

(17) **CHAPTER.** The combing of hair by a woman on taking a bath after menses.

بابُ امْتِشَاطِ الْمَرْأَةِ عِنْدَ غُسْلِهَا مِنَ الْمَحِيضِ -

313. Narrated 'Aisha رضي الله عنها : In the last Hajj of Allāh's Apostle ﷺ I assumed the Ihram for Hajj along with Allāh's Apostle ﷺ. I was one of those who intended Tamattu' (to perform Hajj and 'Umra) and did not take the Hadi (animal for sacrifice) with me. I got my menses and was not clean till the night of 'Arafāt. I said, "O Allāh's Apostle ﷺ ! It is the night of the day of 'Arafāt and I intended to perform the Hajj Tamattu' with 'Umra." Allāh's Apostle ﷺ told me to undo my hair and comb it and to postpone the 'Umra. I did the same and completed the Hajj. On the night of Al-Ḥaṣba (i.e. a place outside Mecca where the pilgrims go after finishing all the rites and ceremonies of Hajj at Mina) he (the Prophet

٣١٣ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ : حَدَّثَنَا إِبْرَاهِيمُ قَالَ : حَدَّثَنَا ابْنُ شِهَابٍ ، عَنْ عُرْوَةَ أَنَّ عَائِشَةَ قَالَتْ : أَهْلَيْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي حَجَّةِ الْوَدَاعِ فَكُنْتُ مِمَّنْ تَمَتَّعَ وَلَمْ يَسُقِ الْهَدْيَ ، فَرَأَيْتُ أَنَّهَا حَاضَتْ وَلَمْ تَطْهَرْ حَتَّى دَخَلَتْ لَيْلَةَ عَرَفَةَ فَقَالَتْ : يَا رَسُولَ اللَّهِ هَذِهِ لَيْلَةُ عَرَفَةَ وَإِنِّي كُنْتُ تَمَتَّعْتُ بِعُمْرَةٍ ، فَقَالَ لَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : انْقُضِي رَأْسَكَ وَامْتِشِطِي وَأَمْسِكِي عَنْ عُمْرَتِكَ فَفَعَلْتُ ، فَلَمَّا قَضَيْتُ الْحَجَّ أَمَرَ عَبْدَ الرَّحْمَنِ

ﷺ) ordered 'Abdur Rahmān ('Āisha's brother) to take me to At-Tan'im to assume the Ihram for 'Umra in lieu of that of Hajj Tamattu' which I had intended to perform.

(18) **CHAPTER.** A woman should undo her hair on taking the bath of menses.

314. Narrated 'Āisha ﷺ : On the 1st of Dhul-Hijja we went out with the intention of performing Hajj. Allāh's Apostle ﷺ said, "Any one who likes to perform the rites of Ihram for 'Umra he can do so. Had I not brought the Hadi with me, I would have assumed the Ihram for 'Umra. "Some of us assumed the Ihram for 'Umra while the others assumed the Ihram for Hajj. I was one of those who assumed the Ihram for 'Umra. I got menses and kept on menstruating until the day of 'Arafat and complained of that to the Prophet ﷺ. He told me to postpone my 'Umra, undo and comb my hair, and to assume the Ihram of Hajj and I did so. On the night of Hasba, he sent my brother 'Abdur-Rahmān bin Abī Bakr with me to At-Tan'im, where I assumed the Ihram for 'Umra in lieu of the previous one.

Hishām said, "For that ('Umra) no Hadi, fasting or alms were required (as a penalty for it)."

(19) **CHAPTER.** Allāh's Statement : "(A morsel of flesh) partly formed and partly unformed." (22: 5)

لَيْلَةِ الْحَصْبَةِ فَأَعْمَرْتَنِي مِنَ التَّشْعِيمِ.
مَكَانَ عُمَرَتِي الَّتِي نَسَكْتُ -

**بابُ تَقْضِ الْمَرْأَةِ شَعْرَهَا عِنْدَ
غَسْلِ الْمَحِيضِ -**

٣١٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِسْمَاعِيلَ ،
قَالَ : حَدَّثَنَا أَبُو أُسَامَةَ - عَنْ هِشَامٍ ،
عَنْ أَبِيهِ ، عَنْ عَائِشَةَ - قَالَتْ : خَرَجْنَا
مُرَافِقِينَ لِهَيْلَالِ ذِي الْحِجَّةِ ، فَقَالَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : مَنْ أَحَبَّ أَنْ يُهْلِلَ
بِيعْمُرَةٍ فَلْيُهْلِلْ . فَأَنْتَيْ لَوْلَا أَنِّي
أَهْدَيْتُ لَا هَلَلْتُ بِعُمُرَةٍ . فَأَهْلَلْتُ
بِبَعْضِهِمْ بِعُمُرَةٍ ، وَأَهْلَلْتُ بِبَعْضِهِمْ
بِحَجٍّ ، وَكُنْتُ أَنَا مِمَّنْ أَهْلَلْتُ بِعُمُرَةٍ
فَأَذْرَكْنِي يَوْمَ عَرَفَةَ وَأَنَا حَاضِرٌ
فَشَكَوْتُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
فَقَالَ : دَعِيَ عُمَرَتُكَ ، وَانْقَضَى
رَأْسُكَ ، وَامْتَشِطِي وَأَهْلِي بِحَجٍّ .
فَفَعَلْتُ حَتَّى إِذَا كَانَ لَيْلَةُ الْحَصْبَةِ
أَرْسَلَ مَعِيَ أَخِي عَبْدَ الرَّحْمَنِ بْنَ أَبِي
بَكْرٍ ، فَخَرَجْتُ إِلَى التَّشْعِيمِ ، فَأَهْلَلْتُ
بِيعْمُرَةٍ مَكَانَ عُمَرَتِي - قَالَ هِشَامُ :
وَلَمْ يَتَكُنْ فِي شَيْءٍ مِنْ ذَلِكَ هَدًى
وَلَا صَوْمٌ وَلَا صَدَقَةٌ -

بابُ مُخَلَّقَةٍ وَغَيْرِ مُخَلَّقَةٍ -

315. Narrated Anas bin Mālik  :

The Prophet  said, "At every womb Allāh appoints an angel who says, 'O Lord! A sperm and an ovum, O Lord! A fertilized ovum. O Lord! A morsel of flesh.'"

Then if Allāh desires (to complete) its creation, He completes it. Then the angel asks, 'Is it to be male or female, wretched(1) or blessed(2) and how much wealth and age is it granted?' All that is written while the child is still in the mother's womb."

(20) **CHAPTER.** How a menstruating woman should assume the Ihram for Hajj or for 'Umra.

316. Narrated 'Urwa : 'Āisha  :

said, "We went out with the Prophet  in his last Hajj. Some of us intended to perform 'Umra while others Hajj. When we reached Mecca, Allāh's Apostle  said, 'Those who had assumed the Ihram for 'Umra and had not brought the Hadi should put off the Ihram and whoever had assumed the Ihram for 'Umra and brought the Hadi should not put off the Ihram till he has slaughtered his Hadi and whoever had assumed the Ihram for Hajj should complete his Hajj.'"

٣١٥ - حَدَّثَنَا مَسَدَّدٌ قَالَ : حَدَّثَنَا

حَمَّادٌ عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي بَكْرٍ ، عَنْ أَنَسِ بْنِ مَالِكٍ ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : (إِنَّ اللَّهَ عَزَّ وَجَلَّ وَكَّلَ بِالرَّحِمِ مَلَكَ يَقُولُ : يَا رَبِّ تُطْفِئُ ، يَا رَبِّ عُلْقَةً ، يَا رَبِّ مُضْغَةً ، فَإِذَا أَرَادَ أَنْ يَقْضِيَ خَلْقَهُ قَالَ : أَذْكَرٌ أَمْ أُنْثَى ؟ شَقِيٌّ أَمْ سَعِيدٌ ؟ فَمَا الرِّزْقُ وَالْأَجَلُ ؟ فَيُكْتَبُ فِي بَطْنِ أُمِّهِ -

بَابُ كَيْفِ تَهْلُ الْحَائِضُ بِالْحَجِّ وَالْعُمْرَةِ -

٣١٦ - حَدَّثَنَا يَحْيَى بْنُ بَكْرٍ

قَالَ : حَدَّثَنَا اللَّيْثُ ، عَنْ عُقَيْلٍ ، عَنْ ابْنِ شِهَابٍ . عَنْ عُرْوَةَ ، عَنْ عَائِشَةَ قَالَتْ : خَرَجْنَا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي حَجَّةِ الْوَدَاعِ فَمِنَّا مَنْ أَهَلَ بِعُمْرَةٍ ، وَمِنَّا مَنْ أَهَلَ بِحَجٍّ ، فَقَدِمْنَا مَكَّةَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : مَنْ أَحْرَمَ بِعُمْرَةٍ وَأَتَى يَهْدٍ فَلْيُحْلِلْ . وَمَنْ أَحْرَمَ بِعُمْرَةٍ وَأَهْدَى فَلَا يَحِلُّ يَنْحَرِ هَدْيَهُ . وَمَنْ أَهَلَ بِحَجٍّ

(1) Wretched (in the religion) i. e. he will choose the way which will lead him to the Hell-Fire.

(2) Blessed (in the religion) i.e. he will choose the way which will lead him to the Paradise.

Āisha رضي الله عنها further said, "I got menses and kept on menstruating till the day of 'Arafāt, and I had assumed the Ihram for 'Umra only (Tamatta'). The Prophet ﷺ ordered me to put off the Ihram, undo and comb my hair to assume the Ihram for Hajj and postpone the 'Umra. I did the same till I completed the Hajj. Then the Prophet ﷺ sent 'Abdur Raḥmān bin Abī Bakr with me and ordered me to perform 'Umra from At-Tan'im in lieu of the missed 'Umra."

(21) **CHAPTER.** The start and the end of menstrual period. And some women used to send the pads of cotton with traces of yellowish discharge to Āisha رضي الله عنها (for her verdict to know whether they had become clean from menses). And Āisha رضي الله عنها would say, "Do not hurry till you see that the cotton pad is white (meaning the perfect disappearance of menses)." The daughter of Zaid bin Thābit was told that some women used to ask for candles at mid-night to see whether the menses had stopped or not. On that the daughter of Zaid said that the ladies (the wives of the Prophet's companions) had never done so, and she blamed them (the former women).

317. Narrated Āisha رضي الله عنها : Fātima bint Abī Hubaish used to have bleeding in between the periods, so she asked the Prophet ﷺ about it. He replied, "The bleeding is from a blood vessel and is not

فَلْيَتِمَّ حَجَّهٖ، قَالَتْ: فَحِضْتُ فَلَمْ أَزَلْ حَائِضًا حَتَّى كَانَ يَوْمُ عَرَفَةَ وَلَمْ وَأَمْلِلْ إِلَّا بَعْمُرَةَ. فَأَمَرَنِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ أَنْقُضَ رَأْسِي وَأَمْتَشِطَ أَهْلًا بِحَجٍّ، وَأَتْرِكَ الْعُمْرَةَ، فَفَعَلْتُ ذَلِكَ حَتَّى قَضَيْتُ حَجَّتِي. فَبَعَثَ مَعِيَ عَبْدُ الرَّحْمَنِ بْنُ أَبِي بَكْرٍ، وَأَمَرَنِي أَنْ أَعْتَمِرَ مَكَانَ عُمْرَتِي مِنَ التَّنْعِيمِ.

بابُ إِقْبَالِ الْمَحِيضِ وَإِدْبَارِهِ وَكُنَّ نِسَاءٌ يَبْعَثْنَ إِلَى عَائِشَةَ بِالذَّرَاجَةِ فِيهَا الْكَرْسُفُ، فِيهِ الصُّفْرَةُ، فَتَقُولُ لَا تَعْنَجِلُنَّ حَتَّى تَرَيْنَ الْقَصَّةَ الْبَيْضَاءَ. تَرِيدُ بِذَلِكَ الطُّهْرَ مِنَ الْحَيْضَةِ. وَتَبْلَغُ أَمْسَةً زَيْدٌ بِنْتُ ثَابِتٍ أَنَّ نِسَاءً يَدْعُونَ بِالنِّصَابِ مِنْ جَوْفِ اللَّيْلِ، يَنْظُرْنَ إِلَى الطُّهْرِ فَقَالَتْ: مَا كَانَ النَّسَاءُ يُصْنَعْنَ هَذَا وَعَابَتْ عَلَيْهِنَّ.

٣١٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أَنَّ فَاطِمَةَ بِنْتَ أَبِي حُبَيْشٍ كَانَتْ تُسْتَحَاضِرُ. فَسَأَلَتْ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: ذَلِكَ عِرْقٌ وَلَيْسَتْ بِالْمَحِيضَةِ. فَإِذَا

of the menses. So leave the prayers at the time of menses and when the period is over, take a bath and start praying."

(22) **CHAPTER.** A woman should not offer her prayers which she did not offer because of menses. And the Prophet ﷺ said, "The lady (in her menses) must leave her prayers."

318. Narrated Mu'adha : A woman asked 'Aisha رضي الله عنها, "Should I offer the prayers that I did not offer because of menses." 'Aisha رضي الله عنها said, "Are you from the Haraurā (a town in Iraq)?" (1) We were with the Prophet ﷺ and got our periods and he never ordered us to offer them (Prayers missed during menses)." 'Aisha رضي الله عنها perhaps said, "We did not do it."

(23) **CHAPTER.** Sleeping with a menstruating woman while she is wearing her clothes (that are worn on menstruating).

319. Narrated Zāinab bint 'Abī Salama : Um-Salāma رضي الله عنها said, "I got my menses while I was lying with the Prophet ﷺ under a woollen sheet. So I slipped away, took the clothes for menses and put them on. Allāh's Apostle ﷺ said, 'Have you got your menses?' I replied,

اَقْبَلْتِ الْحَيْضَةَ فَدَعَيْتِ الصَّلَاةَ ، وَ
إِذَا أَدْبَرْتَ فَاغْتَسَلِي وَصَلِّيْ.

باب لا تقضي الحائض الصلاة .
وقال جابرٌ و أبو سعيد عن النبي
صلى الله عليه وسلم تدع الصلاة -

٣١٨ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ :
حَدَّثَنَا هَمَّامٌ قَالَ : حَدَّثَنَا قَتَادَةُ . قَالَ :
حَدَّثَنِي مُعَاذَةُ ' أَنَّ امْرَأَةً قَالَتْ لِعَائِشَةَ :
أَتَجْزِي إِحْدَانَا صَلَاتَهَا إِذَا طَهَّرَتْ ؟
فَقَالَتْ : أَحَرُّوْرِيَّةٌ أَنْتِ ؟ كُنَّا نَحْبِضُ
مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَا يَأْمُرُنَا
بِهِ ، أَوْ قَالَتْ : فَلَا نَفْعَلُهُ -

**باب النوم مع الحائض وهي
في ثيابها -**

٣١٩ - حَدَّثَنَا سَعْدُ بْنُ حَفْصٍ
قَالَ : حَدَّثَنَا شَيْبَانُ عَنْ يَحْيَى ، عَنْ أَبِي
سَلَمَةَ ، عَنْ زَيْنَبِ ابْنَةِ أَبِي سَلَمَةَ .
حَدَّثَتْهُ أَنَّ أُمَّ سَلَمَةَ قَالَتْ : حِضْتُ
وَأَنَا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
فِي الْخِمِيلَةِ فَانْسَلَكْتُ فَخَرَجْتُ مِنْهَا .
فَأَخَذْتُ ثِيَابَ حَيْضَتِي فَكَبِسْتُهَا ، فَقَالَ
لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْفِسْتِ ؟

(1) Haraurā was a village near Kūfa in Iraq where the Kharijites assembled for the first time and a sect of those Kharijites regarded it compulsory for a menstruating woman to recompense for the prayers missed because of menses.

‘Yes.’ Then he called me and took me with him under the woollen sheet.”

Um Salama  further said, “The Prophet  used to kiss me while he was fasting. The Prophet  and I used to take the bath of Janāba from a single pot.”

(24) **CHAPTER.** Keeping a special dress for menses besides the dresses for the clean period.

320. Narrated Um Salama  :

While I was lying with the Prophet  under a woollen sheet, I got menses. I slipped away and put on the clothes for menses. The Prophet  said, “Have you got your menses?” I replied, “Yes.” He called me and I slept with him under the woollen sheet.

(25) **CHAPTER.** The participation of menstruating women in the two ‘Id festivals and in religious gatherings of Muslims and their isolation from the Muṣalla.

321. Narrated Aiyūb : Hafṣa  said, “We used to prevent our young women from going out for the two ‘Id festivals. A woman came and stayed at the palace of Banī Khalaf and she quoted from her sister whose husband had accompanied the Prophet  in twelve holy

قلت: نعم، فَدَعَانِي فَادْخَلَنِي مَعَهُ فِي الْخَمِيلَةِ، قَالَتْ: وَحَدَّثَنِي أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقْبَلُهَا وَهُوَ صَائِمٌ. وَكُنْتُ أَغْتَسِلُ أَنَا وَالنَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ إِيَّاهُ وَاحِدٍ مِنَ الْجَنَابَةِ.

بَابُ مَنْ اتَّخَذَ ثِيَابَ الْحَيْضِ سِوَى ثِيَابِ الطَّهْرِ.

٣٢٠ - حَدَّثَنَا مُعَاذُ بْنُ قُضَالَةَ قَالَ: حَدَّثَنَا هِشَامٌ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ زَيْنَبِ ابْنَةِ أَبِي سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ، قَالَتْ: بَيْنَمَا أَنَا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُضْطَجِعَةً فِي خَمِيلَةٍ حِفْظْتُ، فَانْسَلَكْتُ فَأَخَذْتُ ثِيَابَ حَيْضَتِي فَقَالَ: أَنْفَيْتِ؟ فَقُلْتُ: نَعَمْ، فَدَعَانِي فَاضْطَجَعْتُ مَعَهُ فِي الْخَمِيلَةِ.

بَابُ شُهُودِ الْعَائِضِ الْعِيدَيْنِ وَدَعْوَةِ الْمُسْلِمِينَ. وَيَنْتَهَزِلُنَ الْمُصَلِّ.

٣٢١ - حَدَّثَنَا مُحَمَّدٌ بْنُ سَلَامٍ قَالَ: أَخْبَرَنَا عَبْدُ الْوَهَّابِ، عَنْ أَبِي يُونُسَ، عَنْ حَفْصَةَ، قَالَتْ: كُنَّا نَمْنَعُ عَوَاتِقَنَا أَنْ يَخْرُجْنَ فِي الْعِيدَيْنِ، فَقَدِمَتِ امْرَأَةٌ فَتَرَلْتُ قَصْرَ بَنِي خَلَفٍ فَحَدَّثَتْ عَنْ أُخْتَيْهَا، وَكَانَ زَوْجُ أُخْتَيْهَا غَزَا

battles and the sister herself accompanied her husband in six (out of these twelve). She (the woman's sister) said, "We used to dress the wounded, look after the patients and once I asked the Prophet ﷺ, 'Is there any harm for any of us to stay at home if she doesn't have a veil?' He said, 'She should cover herself with the veil of her companion and should participate in the good deeds and the gathering of the Muslims.' When Um 'Atiya came I asked her whether she had heard it from the Prophet ﷺ. She replied, 'Yes. May my father be sacrificed for him (the Prophet ﷺ) ! (Whenever she mentioned the Prophet ﷺ she used to say 'May my father be sacrificed for him.) I have heard the Prophet ﷺ saying, 'The unmarried young virgins and the mature girl who stay often screened or the young unmarried virgins who often stay screened and the menstruating women should come out and attend the good as well as the religious gathering of the faithful believers but the menstruating women should keep away from the Musalla.' "

Hafsa asked Um 'Atiya surprisingly, "Do you say the menstruating women?" She replied, "Doesn't a menstruating woman attend 'Arafāt (Hajj) and so and so?"

(26) CHAPTER. If a woman gets menses thrice a month. Can we believe a woman if she says that she is menstruating or pregnant, and whatever is related to menses as is referred to by the statement of Allāh ﷻ: "And it is not lawful for them

مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَلَاثَ عَشْرَةَ، وَكَانَتْ أُخْتِي مَعَهُ فِي سِتٍّ، قَالَتْ: كُنَّا نُدَاوِي الْكَتْمَى وَنَقُومُ عَلَى الْمَرْضَى، فَسَأَلْتُ أُخْتِي النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَعَلَى إِحْدَانَا بَأْسٌ إِذَا لَمْ يَكُنْ لَهَا جِلْبَابٌ أَنْ لَا تَخْرُجَ؟ قَالَ: لَتَلْبِسَهَا صَاحِبَتُهَا مِنْ جِلْبَابِهَا، وَلَتَشْهَدَ الْخَيْرَ، وَدَعْوَةَ الْمُسْلِمِينَ، فَلَمَّا قَدِمْتُ أُمُّ عَطِيَّةَ سَأَلَتْهَا: أَسَمِعْتَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ قَالَتْ: يَا أَبِي نَعَمْ، وَكَانَتْ لَا تَذْكُرُهُ إِلَّا قَالَتْ: يَا أَبِي سَمِعْتُهُ يَقُولُ تَخْرُجُ الْعَوَاتِقُ وَذَوَاتُ الْخُدُورِ، أَوِ الْعَوَاتِقُ ذَوَاتُ الْخُدُورِ، وَالْحَيْضُ. وَلَيَشْهَدَنَّ الْخَيْرَ وَدَعْوَةَ الْمُؤْمِنِينَ، وَيَعْتَزِلُ الْحَيْضُ الْمَصَلَّى، قَالَتْ حَقِصَةٌ: فَقُلْتُ: الْحَيْضُ؟ فَقَالَتْ: أَلَيْسَ تَشْهَدُ عَرَفَةَ وَكَذَا وَكَذَا؟

بَابٌ إِذَا حَاضَتْ فِي شَهْرٍ ثَلَاثَ حَيْضٍ، وَمَا يُصَدَّقُ النِّسَاءُ فِي الْحَيْضِ وَالْحَمْلِ، وَفِيمَا يُمَكِّنُ مِنَ الْحَيْضِ لِقَوْلِ اللَّهِ تَعَالَى - وَلَا يَحِلُّ لَهُنَّ أَنْ

to conceal what Allāh has created in their wombs." 'Alī and Shuraiḥ said, "If a woman presents witnesses from her relatives who are good muslims that she is getting menses thrice a month then she is to be believed." 'Aṭā said, "Her previous menstrual cycles are to be taken into consideration." The same was said by Ibrāhīm. 'Aṭā said, "Menses can last from one to fifteen days." Ibn Sīrīn was asked about a woman who noticed blood five days after her menstrual cycle. He replied that women knew better than he.

322. Narrated 'Aisha رضي الله عنها : Fāṭima bint Abī Hubaish رضي الله عنها asked the Prophet ﷺ, "I got persistent bleeding (in between the periods) and do not become clean. Shall I give up prayers?" He replied, "No, this is from a blood vessel. Leave the prayer for the days on which you usually get the menses and then take a bath and offer your prayers."

(27) CHAPTER. Yellowish discharge (which looks like yellowish pus) during the days between the periods.

323. Narrated Um 'Aṭiya رضي الله عنها : We never considered yellowish discharge as a thing of importance (as menses).

يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِي أَرْحَامِهِنَّ - وَيَذْكُرُ عَنْ عَلِيٍّ وَشُرَيْحٍ إِنْ جَاءَتْ بَيِّنَةٌ مِنْ بَطَانَةِ أَهْلِهَا مِنْ بَرَضِي دَيْنَهُ أَنَّهَا حَاضَتْ فِي شَهْرٍ ثَلَاثًا صَدَّقَتْ، وَقَالَ عَطَاءٌ : أَقْرَأُوهَا مَا كَانَتْ، وَبِهِ قَالَ إِبْرَاهِيمُ وَقَالَ عَطَاءٌ : الْحَيْضُ يَوْمٌ إِلَى خَمْسٍ عَشْرَةَ، وَقَالَ مُعْتَمِرٌ عَنْ أَبِيهِ : سَأَلْتُ ابْنَ سِيرِينَ عَنِ الْمَرْأَةِ تَرَى الدَّمَ بَعْدَ قُرْنِهَا بِخَمْسَةِ أَيَّامٍ، قَالَ : النِّسَاءُ أَعْلَمُ بِذَلِكَ -

٣٢٢ - حَدَّثَنَا أَحْمَدُ بْنُ أَبِي رَجَاءٍ قَالَ : حَدَّثَنَا أَبُو أُسَامَةَ قَالَ : سَمِعْتُ مِشَامَ بْنَ عُرْوَةَ قَالَ : أَخْبَرَنِي أَبِي عَنْ عَائِشَةَ أَنَّ فَاطِمَةَ بِنْتَ أَبِي حُبَيْشٍ سَأَلَتِ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَتْ : إِنِّي أُسْتَحَاضُ فَلَا أَطْهَرُ، أَفَادَعُ الصَّلَاةَ؟ فَقَالَ : لَا، إِنْ ذَلِكَ عِرْقٌ وَلَكِنْ دَعِيَ الصَّلَاةَ قَدَرُ الْأَيَّامِ الَّتِي كُنْتَ تَحِيضِينَ فِيهَا، ثُمَّ اغْتَسَلِي وَصَلِّي -

بَابُ الصُّفْرَةِ وَالْكُدْرَةِ فِي غَيْرِ أَيَّامِ الْحَيْضِ -

٣٢٣ - حَدَّثَنَا قُسَيْبَةُ بْنُ سَعِيدٍ قَالَ : حَدَّثَنَا إِسْمَاعِيلُ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أُمِّ عَطِيَّةٍ، قَالَتْ : كُنَّا لَا نَعُدُّ الْكُدْرَةَ وَالصُّفْرَةَ شَيْئًا -

(28) **CHAPTER.** The blood vessel which is the source of bleeding in between the periods.

324. Narrated 'Aisha رضي الله عنها, the wife of the Prophet ﷺ : Um Habiba رضي الله عنها got bleeding in between the periods for seven years. She asked Allāh's Apostle ﷺ about it. He ordered her to take a bath (after the termination of actual periods) and added that it was (from) a blood vessel. So she used to take a bath for every prayer.

باب عرق الاستحاضة -

٣٢٤ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ قَالَ : حَدَّثَنَا مَعْنُ قَالَ : حَدَّثَنِي ابْنُ أَبِي ذِئْبٍ : عَنْ ابْنِ شِهَابٍ ، عَنْ عُرْوَةَ ، وَعَنْ عَمْرَةَ ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ أُمَّ حَبِيبَةَ اسْتَحِضَتْ سَبْعَ سِنِينَ ، فَسَأَلَتْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ ذَلِكَ ، فَأَمَرَهَا أَنْ تَغْتَسِلَ ، فَقَالَ : هَذَا عِرْقٌ ، فَكَانَتْ تَغْتَسِلُ لِكُلِّ صَلَاةٍ -

(29) **CHAPTER.** If a woman gets her menses after Tawāf-Al-Ifāda (that is going round Ka ba after throwing pebbles at Jamra-tal-'Aqba on the tenth of Dhul-Hijjah).

باب المرأة تحيض بعد الإفاضة -

325. Narrated 'Aisha رضي الله عنها, the wife of the Prophet ﷺ : I told Allāh's Apostle ﷺ that Safiya bint Huyai had got her menses. He said, "She will probably delay us. Did she perform Tawāf (Al-Ifāda) with you?" We replied, "Yes." On that the Prophet ﷺ told her to leave.

٣٢٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُونُسَ قَالَ : أَخْبَرَنَا مَالِكٌ ، عَنْ عَبْدِ اللَّهِ بْنِ لَيْسَى بَكْرٍ ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو بْنِ حَزْمٍ ، عَنْ أَبِيهِ ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهَا قَالَتْ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : يَا رَسُولَ اللَّهِ إِنْ صَفِيَّةَ بِنْتَ حُيَيٍّ قَدْ حَاضَتْ ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : لَعَلَّهَا تَحْبِسُنَا ، أَلَمْ

نَكُنْ طَافَتْ مَعَكُنْ : فَقَالُوا بَلَى : قَالَ :
فَاخْرُجِي -

326. Narrated Ibn 'Abbās رضي الله عنه : A woman is allowed to leave (go back home) if she gets menses (after Tawāf-Al-Ifāda). Ibn 'Umar formerly used to say that she should not leave but later on, I heard him saying, "She may leave, since Allāh's Apostle ﷺ gave them the permission to leave (after Tawāf-Al-Ifāda)."

٣٢٦ - حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ ، قَالَ :
حَدَّثَنَا وَهَيْبٌ ، عَنْ عَبْدِ اللَّهِ بْنِ طَاوُسٍ ،
عَنْ أَبِيهِ ، عَنْ ابْنِ عَبَّاسٍ قَالَ : رَخَّصَ
لِلْحَائِضِ أَنْ تَتَنَفَّرَ إِذَا حَاضَتْ . وَكَانَ
ابْنُ عُمَرَ يَقُولُ فِي أَوَّلِ أَمْرِهِ : إِنَّهَا
لَا تَتَنَفَّرُ ، ثُمَّ سَمِعْتُهُ يَقُولُ : تَتَنَفَّرُ .
إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَخَّصَ
لِهِنَّ -

(30) CHAPTER. When a woman having bleeding in between her periods notices signs of cleanliness from her menses. Ibn 'Abbās said : She should take a bath and pray even if (she were clean) for an hour and she can have (sexual relation with her husband) after the prayer and the prayer is more superior.

بَابُ إِذَا رَأَتْ الْمُسْتَحَاضَةُ الطَّهْرَ
قَالَ ابْنُ عَبَّاسٍ تَغْتَسِلُ وَتُصَلِّي وَتَكُونُ
سَاعَةً ، وَيَأْتِيهَا زَوْجُهَا إِذَا صَلَّتِ
الصَّلَاةَ اعْظَمُ -

327. Narrated 'Aisha رضي الله عنها : The Prophet ﷺ said to me, "Leave the prayer at the time of menses and when it is over, wash the blood off your body (take a bath) and start praying."

٣٢٧ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ عَنْ
زُهَيْرٍ ، قَالَ : حَدَّثَنَا هِشَامٌ ، عَنْ عُرْوَةَ
عَنْ عَائِشَةَ قَالَتْ : قَالَ النَّبِيُّ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ : إِذَا أَقْبَلَتِ الْحَيْضَةُ فَدَعِيَ
الصَّلَاةَ ، وَإِذَا أَدْبَرَتْ فَاغْسِلِي عَنْكَ
الدَّمَ وَصَلِّي -

(31) CHAPTER. The offering of a funeral prayer for a woman dying during (or after) delivery and its (i.e. funeral prayer's) way and tradition.

بَابُ الصَّلَاةِ عَلَى النِّفْسَاءِ وَسُنَّتِهَا .

328. Narrated Samura bin Jundab رضي الله عنه : The Prophet ﷺ offered the funeral prayer for the dead body of a woman who died of (during) delivery (i.e. child birth) and he stood by the middle of her body.

٣٢٨ - حَدَّثَنَا أَحْمَدُ بْنُ أَبِي سُرَيْجٍ قَالَ : أَخْبَرَنَا شَيْبَانَةُ قَالَ : أَخْبَرَنَا شُعْبَةُ عَنْ حُسَيْنِ الْمُعَلَّمِ عَنْ ابْنِ بَرِيدَةَ عَنْ سَمُرَةَ بْنِ جُنْدَبٍ : أَنَّ امْرَأَةً مَاتَتْ فِي بَطْنٍ ، فَصَلَّى عَلَيْهَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَامَ وَسَطَهَا .

(32) CHAPTER :

باب :-

329. Narrated Maimūna رضي الله عنها , the wife of the Prophet ﷺ : Whenever in menses, I never prayed, but used to sit on the mat beside the mosque of Allāh's Apostle ﷺ . He used to offer the prayer on his sheet and in prostration some of his clothes used to touch me."

٣٢٩ - حَدَّثَنَا الْحَسَنُ بْنُ مُدْرِكٍ قَالَ : حَدَّثَنَا يَحْيَى بْنُ حَمَّادٍ قَالَ : أَخْبَرَنَا أَبُو عَوَّانَةَ ، اسْمُهُ الْوَضَّاحُ ، مِنْ كِتَابِهِ قَالَ : أَخْبَرَنَا سُلَيْمَانُ الشَّيْبَانِيُّ عَنْ عَبْدِ اللَّهِ بْنِ شَدَّادٍ قَالَ : سَمِعْتُ خَالَتِي مَيْمُونَةَ زَوْجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهَا كَانَتْ تَكُونُ حَائِضًا لَا تُصَلِّي وَهِيَ مُفْتَرِشَةً بِحِذَاءِ مَسْجِدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يُصَلِّي عَلَى خُمُرَتِهِ إِذَا سَجَدَ أَصَابَنِي بَعْضُ ثَوْبِهِ .

VII. THE BOOK OF TAYAMMUM(1)

(rubbing of hands and face with clean earth in absence of water).....

In the name of Allāh,
the most Beneficent, the most Merciful

(1) The Statement of Allāh ﷻ : When you do not find water then go to clean earth and rub your faces and hands with it. (5 : 7)

330. Narrated 'Aisha رضي الله عنها, the wife of the Prophet ﷺ : We went out with Allāh's Apostle ﷺ on one of his journeys till we reached Al-Baidā or Dhātul-Jaish where my necklace got broken and fell. So Allāh's Apostle ﷺ stopped to search for it, and the people too stopped with him. There was no water at that place, so the people went to Abū Bakr Aṣ-Ṣiddīq and said, "Don't you see what 'Aisha رضي الله عنها has done? She has made Allāh's Apostle ﷺ and the people stop. There is no water here and they do not have any water with them." Abū Bakr came while Allāh's Apostle ﷺ was asleep with his head on my thigh and said,

كتاب التيمم

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قَوْلُ اللَّهِ تَعَالَى - فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوْهِكُمْ وَأَيْدِيكُمْ مِنْهُ -

٣٣٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ : أَخْبَرَنَا مَالِكٌ ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ ، عَنْ أَبِيهِ عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَتْ : خَرَجْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي بَعْضِ أَسْفَارِهِ حَتَّى إِذَا كُنَّا بِالْبَيْدَاءِ - أَوْ بِذَاتِ الْجَيْشِ - انْقَطَعَ عِقْدِي لِي ، فَأَقَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى التَّيَمُّمِ وَأَقَامَ النَّاسُ مَعَهُ ، وَلَيْسُوا عَلَى مَاءٍ فَسَأَلَ النَّاسُ إِلَى أَبِي بَكْرٍ الصِّدِّيقِ فَقَالُوا : أَلَا تَرَى مَا صَنَعَتْ عَائِشَةُ ؟ أَقَامَتْ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالنَّاسُ ، وَلَيْسُوا عَلَى مَاءٍ ، وَلَيْسَ مَعَهُمْ مَاءٌ ، فَجَاءَ أَبُو بَكْرٍ وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَاضِعٌ رَأْسَهُ عَلَى فَمَخِذِي قَدْ نَامَ ،

(1) See the glossary.

"You stopped Allāh's Apostle ﷺ and the people where there is no water and they themselves don't have any."

Then he admonished me severely and pinched my flank with his hand and as the head of Allāh's Apostle ﷺ was on my thigh I hesitated to move myself. Allāh's Apostle ﷺ got up early in the morning and there was no water. Then Allāh revealed the Divine Verses of Tayammum. So they all performed Tayammum. Usaid bin Hudair said, "O family of Abu Bakr! This is not the first blessing of yours." The camel on which I was sitting was caused to move from its place and the necklace was found beneath it.

فَقَالَ: حَبِيسَتْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالنَّاسُ وَلَيْسُوا عَلَى مَاءٍ، وَلَيْسَ مَعَهُمْ مَاءٌ فَقَالَتْ عَائِشَةُ: فَعَاتَبَنِي أَبُو بَكْرٍ، وَقَالَ مَا شَاءَ اللَّهُ أَنْ يَقُولَ، وَجَعَلَ يَطْعُنُنِي بِيَدِهِ فِي خَاصِرَتِي فَلَا يَمْنَعُنِي مِنَ التَّحَرُّكِ إِلَّا مَنْكَانُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى فَخْذِي، فَقَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ أَصْبَحَ عَلَى غَيْرِ مَاءٍ، فَأَنْزَلَ اللَّهُ آيَةَ التَّيَمُّمِ، فَتَيَمَّمُوا، فَقَالَ أُسَيْدُ بْنُ الْحُضَيْرِ: مَا هِيَ بِأَوَّلِ بَرَكَتِكُمْ يَا آلَ أَبِي بَكْرٍ؟ قَالَتْ: فَبَعَثْنَا الْبَعِيرَ الَّذِي كُنْتُ عَلَيْهِ فَأَصْبَحْنَا الْعَقْدَ تَحْتَهُ -

331. Narrated Jābir bin 'Abdullāh : The Prophet ﷺ said, "I have been given five things which were not given to any one else before.

1. Allāh made me victorious by awe, (by frightening my enemies) for a distance of one month's journey.
2. The earth has been made for me (and for my followers) a place for praying and for making Tayammum, therefore anyone of my followers can pray wherever the time of praying is due.
3. The booty is made Halal (lawful) for me yet was not made lawful for anyone else before me.

٣٣١ - حَدَّثَنَا مُحَمَّدُ بْنُ سِنَانٍ، قَالَ: حَدَّثَنَا هُشَيْمٌ ح قَالَ: وَحَدَّثَنِي سَعِيدُ بْنُ النَّضْرِ، قَالَ: أَخْبَرَنَا هُشَيْمٌ قَالَ: أَخْبَرَنَا سَيَّارٌ، قَالَ: حَدَّثَنَا يَزِيدُ بْنُ أَبِي صُهَيْبٍ الْفَقِيرُ، قَالَ: أَخْبَرَنَا جَابِرُ بْنُ عَبْدِ اللَّهِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: أُعْطِيتُ خَمْسًا لَمْ يُعْطَهُنَّ أَحَدٌ قَبْلِي: نُصِرْتُ بِالرُّعْبِ مَسِيرَةَ شَهْرٍ، وَجُعِلَتْ لِيَ الْأَرْضُ مَسْجِدًا وَطَهُورًا، فَأَيُّمَا رَجُلٍ مِنْ أُمَّتِي أَدْرَكَتْهُ الصَّلَاةُ فَلْيُصَلِّ، وَأُحِلَّتْ لِي

4. I have been given the right of intercession (on the Day of Resurrection).
5. Every Prophet was sent to his nation only but I have been sent for all the nations."

الْفَتَايِمُ وَلَمْ تَحِلَّ لِأَحَدٍ قَبْلِي، وَأُعْطِيتُ الشَّفَاعَةَ، وَكَانَ النَّبِيُّ يُبْعَثُ إِلَى قَوْمِهِ خَاصَّةً وَبُعِثْتُ إِلَى النَّاسِ عَامَّةً -

(2) **CHAPTER.** What to do if neither water nor earth is available.

بَابُ إِذَا لَمْ يَجِدْ مَاءً وَلَا تُرَابًا -

332. Narrated 'Urwa's father : 'Aisha رضي الله عنها said, "I borrowed a necklace from Asmā and it was lost. So Allāh's Apostle ﷺ sent a man to search for it and he found it. Then the time of the prayer became due and there was no water. They prayed (without ablution) and informed Allāh's Apostle ﷺ about it, so the verse of Tayammum was revealed." Usaid bin Hudair said to 'Aisha رضي الله عنها, "May Allāh reward you. By Allāh, whenever anything happened which you did not like, Allāh brought good for you and for the Muslims."

٣٣٢ - حَدَّثَنَا زَكَرِيَّا بْنُ يَحْيَى قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ قَالَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أَنَّهَا اسْتَعَارَتْ مِنْ أَسْمَاءَ قِلَادَةً فَهَلَكَتْ، فَبَعَثَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلًا فَوَجَدَهَا، فَادْرَكَتْهُمْ الصَّلَاةُ وَلَيْسَ مَعَهُمْ مَاءٌ، فَصَلُّوا فَشَكُّوا ذَلِكَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَانْزَلَ اللَّهُ آيَةَ التَّيَمُّمِ - فَقَالَ أُسَيْدُ بْنُ حُضَيْنٍ لِعَائِشَةَ: جَزَاكَ اللَّهُ خَيْرًا، فَوَاللَّهِ مَا نَزَلَ بِكَ أَمْرٌ تَكْرَهِيهِ إِلَّا جَعَلَ اللَّهُ ذَلِكَ لَكَ وَلِلْمُسْلِمِينَ فِيهِ خَيْرًا -

(3) **CHAPTER.** The performance of Tayammum by a non-traveller (is permissible) when water is not available and when he is afraid that the time of the prayer may elapse 'Afa' supported that opinion. Al-Hasan says, "If a patient has water but there is no one to hand it over to him, then he can perform Tayammum." Ibn 'Umar came from his land in Al-Jurf

بَابُ التَّيَمُّمِ فِي الْحَضَرِ إِذَا لَمْ يَجِدِ الْمَاءَ وَخَافَ قَوْتَ الصَّلَاةِ، وَبِهِ قَالَ عَطَاءٌ، وَقَالَ الْحَسَنُ فِي الْمَرِيضِ عِنْدَهُ الْمَاءُ وَلَا يَجِدُ مَنْ يَنْأُوْلُهُ؛ يَتَيَمَّمُ - وَأَقْبَلَ ابْنُ عُمَرَ مِنْ أَرْضِهِ

and the time for the 'Asr prayer became due while he was at Marbad-An-Na'am (sheep-fold), so he (performed Tayammum) and prayed there and then entered Medina when the sun was still high and he did not repeat the prayer.

بِالْجُرُفِ فَحَضَرَتِ الْعَصْرُ بِمَرْبَدِ
النَّعَمِ فَصَلَّى ثُمَّ دَخَلَ الْمَدِينَةَ وَالشَّمْسُ
مُرْتَفِعَةٌ فَلَمْ يُعِدْ -

333. Narrated Abū Juhaim Al-Anṣārī : The Prophet ﷺ came from the direction of Bi'r Jamal. A man saw and greeted him. But he did not reply till he went to a wall and passed his dusted hands over his face and hands (performed Tayammum) and then returned the greeting.

٣٣٣ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ قَالَ :
حَدَّثَنَا اللَّيْثُ عَنْ جَعْفَرِ بْنِ رَبِيعَةَ
عَنِ الْأَعْرَجِ ، قَالَ : سَمِعْتُ عُمَيْرَ
مَوْلَى ابْنِ عَبَّاسٍ قَالَ : أَقْبَلْتُ أَنَا وَعَبْدُ
اللَّهِ بْنُ يَسَارٍ مَوْلَى مَيْمُونَةَ زَوْجِ
النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى دَخَلْنَا
عَلَى أَبِي جَهْمٍ بْنِ الْحَارِثِ بْنِ الصَّمَّةِ
الْأَنْصَارِيِّ فَقَالَ أَبُو جَهْمٍ : أَقْبَلَ النَّبِيُّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ تَحْوِ بَيْتِ جَمَلٍ فَلَقِيَهُ
رَجُلٌ فَسَلَّمَ عَلَيْهِ فَلَمْ يَرُدَّ عَلَيْهِ النَّبِيُّ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى أَقْبَلَ عَلَى الْجِدَارِ فَمَسَحَ
بِوَجْهِهِ وَيَدَيْهِ ثُمَّ رَدَّ عَلَيْهِ السَّلَامَ -

(4) CHAPTER. Can a person blow off the dust from his hands in performing Tayammum (before passing them over his face).

يَابُ الْمُتَيْمِّمِ هَلْ يَنْفُخُ فِيهِمَا؟

334. Narrated 'Abdur Rehman bin Abza : A man came to 'Umar bin Al-Khattāb and said, "I became Junub but no water was available." 'Ammār bin Yāsir said to 'Umar, "Do you remember

٣٣٤ - حَدَّثَنَا آدَمُ ، قَالَ : حَدَّثَنَا
شُعْبَةُ ، قَالَ : حَدَّثَنَا الْحَكَمُ عَنْ
ذَرٍّ ، عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمَنِ
ابْنِ أَبِزَى ، عَنْ أَبِيهِ قَالَ : جَاءَ
رَجُلٌ إِلَى عُمَرَ بْنِ الْخَطَّابِ فَقَالَ :
إِنِّي أَجْنَبْتُ فَلَمْ أَصِبِ الْمَاءَ ، فَقَالَ
عُمَارُ بْنُ يَاسِرٍ لِعُمَرَ ابْنِ الْخَطَّابِ :

that (both) you and I were together on a journey and you didn't pray but I rolled on the ground and prayed? I informed the Prophet ﷺ about it and he said, 'It would have been sufficient for you to do like this.' The Prophet ﷺ then stroked lightly the earth with his hands and then blew off the dust and passed his hands over his face and hands."

(5) CHAPTER. Tayammum is for the hands and the face.

335. Narrated Sa'īd bin 'Abdur Raḥmān bin Abza on the authority of his father who said: 'Ammār said so (the Statement above). And Shu'ba stroked lightly the earth with his hands and brought them close to his mouth (blew off the dust) and passed them over his face and then the backs of his hands. 'Ammār said, "Ablution (meaning Tayammum here) is sufficient for a Muslim if water is not available."

336. Narrated 'Abdur Raḥman bin Abza that while he was in the company of 'Umar ؓ, 'Ammār ؓ said to 'Umar, "We were in a detachment and became Junub and I blew the dust off my hands."

أما تذكرُ أنَّا كنَّا في سَفَرٍ أنا وأنتُ؟ فأما أنتُ فلم تُصَلِّ، وأما أنا فَنَمَعْتُكَ فَصَلَّيْتُ، قَدْ كَرَرْتُ ذَلِكَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (إِنَّمَا كَانَ يَكْفِيكَ هَكَذَا، فَضَرَبَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِكَفَّيْهِ الْأَرْضَ وَتَفَخَّ فِيهِمَا، ثُمَّ مَسَحَ بِهِمَا وَجْهَهُ وَكَفَّيْهِ) -

بابُ التَّيَمُّمِ لِلْوَجْهِ وَالْكَفَّيْنِ -

٣٣٥ - حَدَّثَنَا حَجَّاجٌ قَالَ : أَخْبَرَنَا شُعْبَةُ : عَنْ الْحَكَمِ ، عَنْ ذَرِّ ، عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِزَى ، عَنْ أَبِيهِ : قَالَ عَمَّارٌ هَكَذَا ، وَضَرَبَ شُعْبَةُ بِيَدَيْهِ الْأَرْضَ ، ثُمَّ أَدْنَاهُمَا مِنْ فِيهِ ، ثُمَّ مَسَحَ بِهِمَا وَجْهَهُ وَكَفَّيْهِ . وَقَالَ النَّضَرُ : أَخْبَرَنَا شُعْبَةُ عَنْ الْحَكَمِ قَالَ : سَمِعْتُ ذَرًّا يَقُولُ عَنْ ابْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِزَى : قَالَ الْحَكَمُ وَقَدْ سَمِعْتُهُ مِنْ ابْنِ عَبْدِ الرَّحْمَنِ ، عَنْ أَبِيهِ قَالَ عَمَّارٌ : وَضُوءُ الْمُسْلِمِ بِكَفَّيْهِ مِنَ الْمَاءِ -

٣٣٦ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ قَالَ : حَدَّثَنَا شُعْبَةُ ، عَنْ الْحَكَمِ ، عَنْ ذَرِّ ، عَنْ ابْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِزَى ، عَنْ أَبِيهِ أَنَّهُ شَهِدَ عُمَرَ ، وَقَالَ لَهُ عَمَّارٌ : كُنَّا فِي سَرِيَّةٍ فَاجْتَنَبْنَا وَقَالَ

نَقَلَ فِيهِمَا -

337. Narrated 'Abdur Raḥmān bin Abza : 'Ammār  said to 'Umar  , "I rolled myself in the dust and came to the Prophet  who said, 'Passing dusted hands over the face and the backs of the hands is sufficient for you.' "

٣٣٧ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ ، قَالَ : أَخْبَرَنَا شُعْبَةُ عَنْ الْحَكَمِ عَنْ ذَرٍّ عَنْ ابْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي زَيْ ، عَنْ أَبِيهِ قَالَ : قَالَ عَمَّارٌ لِعُمَرَ : تَمَعَّكَ فَاتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ : (بِكَفِّكَ الْوَجْهَ وَالْكَفَّانِ) -

338. Narrated 'Ammār  as above.

٣٣٨ - حَدَّثَنَا مُسْلِمٌ ، عَنْ شُعْبَةَ ، عَنْ الْحَكَمِ ، عَنْ ذَرٍّ ، عَنْ ابْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي زَيْ ، عَنْ عَبْدِ الرَّحْمَنِ قَالَ : شَهِدْتُ عُمَرَ قَالَ لَهُ عَمَّارٌ ، وَسَاقَ الْحَدِيثَ -

339. Narrated 'Ammār  : The Prophet  stroked the earth with his hands and then passed them over his face and the backs of his hands (in demonstrating Tayammum).

٣٣٩ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ : حَدَّثَنَا غُنْدَرٌ قَالَ : حَدَّثَنَا شُعْبَةُ ، عَنْ الْحَكَمِ ، عَنْ ذَرٍّ ، عَنْ ابْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي زَيْ ، عَنْ أَبِيهِ قَالَ : قَالَ عَمَّارٌ : فَضْرَبَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِيَدِهِ الْأَرْضَ فَمَسَحَ وَجْهَهُ وَكَفَّيَهُ -

(6) CHAPTER. Clean soil is sufficient for a Muslim as a substitute for water for ablution (if he does not find water). Al-Hasan said, "Tayammum is sufficient unless one does Hadath." Ibn 'Abbās led the prayer with Tayammum. Yahya bin Sa'īd said, "There is no harm in praying on a moorland (a barren salty land) and performing Tayammum with it."

بَابُ الصَّعِيدِ الطَّيِّبِ وَضَوْءِ الْمُسْلِمِ ، بِكَفِّهِ عَنِ الْمَاءِ ، وَقَالَ الْحَسَنُ يُجْزِئُهُ التَّيَمُّمُ مَا لَمْ يُحْدِثْ ، وَأَمَّا ابْنُ عَبَّاسٍ وَهُوَ مُتَيَمِّمٌ ، وَقَالَ يَحْيَى بْنُ سَعِيدٍ : لَا بَأْسَ بِالصَّلَاةِ عَلَى السَّيِّخَةِ وَالتَّيَمُّمِ بِهَا -

340. Narrated 'Imrān  : We

accompanied the Prophet  on one of the journeys and went on till late in the night. We halted at a place and fell soundly asleep because of exhaustion. Nothing is sweeter than sleep for a traveller in the last part of the night. We were awakened by the heat of the sun and the first to awake was so and so, then so and so and then so and so (the narrator 'Auf said that Abū Rajā' had told him their names but he had forgotten them) and the fourth person was 'Umar bin Al-Khaṭṭāb. The Prophet  used to sleep and nobody would awake him till he himself got up because we did not know what was happening (being revealed) to him in his sleep. When 'Umar got up and saw the condition of the people, and he was very strict, he shouted loudly, "Allāhu Akbar" and kept on saying this loudly till the Prophet  got up because of it. When he got up, the people informed him about what had happened to them. He said, "There is no harm (or it will not be harmful). Proceed on." They started from that place, and after covering some distance the Prophet  stopped and sent for water for the ablution and performed ablution. The call for the prayer was made and he led the prayer. After he had offered the prayer, he saw a man sitting aloof who had not prayed with them. The Prophet  asked, "O so and so! What has prevented you from praying with us?" He replied, "I am Junub and there is no water." The Prophet  said,

٣٤٠ - حَدَّثَنَا مُسَدَّدٌ قَالَ : حَدَّثَنِي
بَحْثِيُّ بْنُ سَعِيدٍ قَالَ : حَدَّثَنَا عَوْفٌ قَالَ :
حَدَّثَنَا أَبُو رَجَاءٍ عَنْ عِمْرَانَ قَالَ : كُنَّا
فِي سَفَرٍ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
وَإِنَّا أَسْرَيْنَا حَتَّى إِذَا كُنَّا فِي آخِرِ اللَّيْلِ
وَقَعْنَا وَقْعَةً، وَلَا وَقْعَةً أَحْتَلَى عِنْدَ
الْمُسَافِرِ مِنْهَا، فَمَا أَبْقَطْنَا إِلَّا حَرَّ
الشَّمْسِ، فَكَانَ أَوَّلَ مَنْ اسْتَيْقَظَ فُلَانٌ
ثُمَّ فُلَانٌ ثُمَّ فُلَانٌ يُسَمِّيهِمْ أَبُو رَجَاءٍ
فَنَسِيَ عَوْفٌ ثُمَّ عُمَرُ بْنُ الْخَطَّابِ
الرَّابِعُ، وَكَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
إِذَا نَامَ لَمْ يُوقَظْ حَتَّى يَكُونَ هُوَ
بِاسْتَيْقَظَ، لَأَنَّا لَا نَدْرِي مَا يَحْدُثُ لَهُ
فِي نَوْمِهِ، فَلَمَّا اسْتَيْقَظَ عُمَرُو رَأَى
مَا أَصَابَ النَّاسَ وَكَانَ رَجُلًا جَلِيدًا
فَكَبَّرَ وَرَفَعَ صَوْتَهُ بِالتَّكْبِيرِ، فَمَا
زَالَ يُكَبِّرُ وَيَرْفَعُ صَوْتَهُ بِالتَّكْبِيرِ
حَتَّى اسْتَيْقَظَ بِصَوْتِهِ النَّبِيُّ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ، فَلَمَّا اسْتَيْقَظَ شَكُّوا إِلَيْهِ
الَّذِي أَصَابَهُمْ، قَالَ : لَا ضَيْرَ أَوْ لَا يَضِيرُ
ارْتَحِلُوا، فَارْتَحِلُوا فَارَ غَيْرَ بَعِيدٍ
ثُمَّ نَزَلَ فَدَعَا بِالْوَضُوءِ فَتَوَضَّأَ
وَنُودِيَ بِالصَّلَاةِ فَصَلَّى بِالنَّاسِ
فَلَمَّا انْقَضَتْ مِنْ صَلَاتِهِ إِذَا هُوَ
بِرَجُلٍ مُعْزِلٍ لَمْ يُصَلِّ مَعَ الْقَوْمِ
قَالَ : مَا مَنَعَكَ يَا فُلَانُ أَنْ تَصَلِّيَ مَعَ
الْقَوْمِ؟ قَالَ : أَصَابَتْنِي جَنَابَةٌ وَلَا مَاءَ .

“(Clean) earth is sufficient for you.”

Then the Prophet ﷺ proceeded on and the people complained to him of thirst. Thereupon he got down and called a person (the narrator 'Auf added that Abū Rajā had named him but he had forgotten) and 'Alī, and ordered them to go and bring water. So they went in search of water and met a woman who was sitting on her camel between two bags of water. They asked, “Where can we find water?” She replied, “I was there (at the place of water) this hour yesterday and my people are behind me.” They requested her to accompany them. She asked, “Where?” They said, “To Allāh's Apostle ﷺ.” She said, “Do you mean the man who is called the Sabi (with a new religion)?” They replied, “Yes, the same person. So come along.”

They took her to the Prophet ﷺ and narrated the whole story. He said, “Help her to dismount.” The Prophet ﷺ asked for a pot, then he opened the mouths of the bags and poured water into the pot. Then he closed the big openings of the bags and opened the small ones and the people were called upon to drink and water their animals. So some of them watered their animals and they themselves quenched their thirst. Lastly the Prophet ﷺ gave a pot full of water to the person who was Junub and told him to pour it over his body. The woman was watching all that they had done with her water. By Allāh!

قال: عَلَيْكَ بالصَّعِيدِ، فَإِنَّهُ بِكَفَيْكَ.
ثُمَّ سَارَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاشْتَمَكَ
إِلَيْهِ النَّاسُ مِنَ الْعَطَشِ. فَتَرَلَّ قَدَاغًا فَلَانًا،
كَانَ يُسَمِّيهِ أَبُو رَجَاءٍ. نَسِيَهُ عَوْفٌ.
وَدَعَا عَلَيْهِمَا فَقَالَ: اذْهَبَا فابْتَغِيَا الْمَاءَ.
فَانْطَاقًا فَتَلَقِيَا امْرَأَةً بَيْنَ مَزَادَتَيْنِ
أَوْ سَطِيحَتَيْنِ مِنْ مَاءٍ عَلَى بَعِيرٍ لَهَا:
فَقَالَا لَهَا: أَيْنَ الْمَاءُ؟ قَالَتْ: عَهْدِي
بِالْمَاءِ أَمْسَ هَذِهِ السَّاعَةِ، وَتَقَرُّنَا
خُلُوفًا، قَالَا لَهَا: انْطَلِقِي إِذَا، قَالَتْ:
إِلَى أَيْنَ؟ قَالَا: إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ، قَالَتْ: الَّذِي يُقَالُ لَهُ الصَّبَايُ،
قَالَا: هُوَ الَّذِي تَعْنِينَ، فَانْطَلِقِي،
فَجَاءَ ابْنُهَا إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
بِإِنَاءٍ فَفَرَّغَ فِيهِ مِنْ أَفْوَاهِ الْمَزَادَتَيْنِ
أَوِ السَّطِيحَتَيْنِ، وَأَوْكَا أَفْوَاهَهُمَا وَأَطْلَقَ
الْعِزَّ إِلَى، وَنُودِيَ فِي النَّاسِ: اسْقُوا
وَاسْتَقُوا، فَسَقَى مَنْ سَقَى، وَاسْتَقَى مَنْ
شَاءَ، وَكَانَ آخِرَ ذَلِكَ أَنْ أُعْطِيَ الَّذِي
أَصَابَتْهُ الْجَنَابَةُ إِنَاءً مِنْ مَاءٍ، قَالَ:
اذهَبْ فَأَفْرِغْهُ عَائِكَ، هِيَ قَائِمَةٌ
تَنْظُرُ إِلَى مَا يَفْعَلُ بِمَا هَا، أَيْمُ اللَّهِ لَعَنَ.

When her water bags were returned they were fuller (of water) than they had been before (Miracle of Allāh's Apostle ﷺ). Then, the Prophet ﷺ ordered us to collect something for her, and so dates, flour and Sawiq were collected which amounted to a good meal that was put in a garment. She was helped to ride on her camel and this garment was placed in front of her and then the Prophet ﷺ said to her, "We have not taken your water but Allāh has given water to us." She returned home late. Her relatives questioned her about the cause of the delay. She said, "Strange! Two men met me and took me to the man who is called the Šābi and he did so and so. By Allāh, he is either the greatest magician between this and this (gesturing with her index and middle fingers raising them towards the sky indicating the heaven and the earth) or he is Allāh's true Apostle."

Afterwards the Muslims used to attack the pagans around her abode but never touched her village. One day she said to her people, "I think that these people don't leave you purposely. Have you got any inclination to Islam?" They obeyed her and all embraced Islam.

Abū 'Abdullāh said: The word Šaba'a means "deserted one's own religion and embraced another." Abul 'Āliya said, "The Šābis are a sect of the people of the Scripture who recite the Book of Psalms."

أُفْلِحَ عَنْهَا، وَإِنَّهُ لَيُخَيَّلُ إِلَيْنَا أَنَّهَا أَشَدُّ مِلَّةً مِنْهَا حِينَ ابْتَدَأَ فِيهَا، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اجْمَعُوا لَهَا، فَجَمَعُوا لَهَا مِنْ بَيْنِ عَجْوَةٍ، وَدَقِيقَةٍ، وَسَوِيقَةٍ، حَتَّى جَمَعُوا لَهَا طَعَامًا فَجَعَلُوهُ فِي ثَوْبٍ وَحَمَلُوهَا عَلَى بَعِيرِهَا، وَوَضَعُوا الثَّوْبَ بَيْنَ يَدَيْهَا، قَالَ لَهَا: تَعْلَمِينَ مَا رَزَقْنَا مِنْ مَائِكَ شَيْئًا، وَلَكِنَّ اللَّهَ هُوَ الَّذِي أَسْقَانَا، فَأَتَتْ أَهْلَهَا وَقَدْ احْتَبَسَتْ عَنْهُمْ - فَقَالُوا: مَا حَبَسَكَ يَا فُلَانَةُ؟ قَالَتْ: الْعَجَبُ، لَقِيتُنِي رَجُلَانِ ذَهَبَا بِي إِلَى هَذَا الَّذِي يُقَالُ لَهُ الصَّابِيُّ، فَقَعَلَ كَذَا وَكَذَا، فَوَدَّ اللَّهُ إِنَّهُ لَأَسْحَرُ النَّاسَ مِنْ بَيْنِ هَذِهِ وَهَذِهِ، وَقَالَتْ: بَصِيعَتُهُمَا الْوُسْطَى وَالسَّبَابِقَةُ: فَرَفَعَتْهُمَا إِلَى السَّمَاءِ (تَعْنِي السَّمَاءَ وَالْأَرْضَ) أَوْ إِنَّهُ لِرَسُولِ اللَّهِ حَقًّا، فَكَانَ الْمُسْلِمُونَ بَعْدَ ذَلِكَ يُغِيرُونَ عَلَى مَنْ حَوْلَهَا مِنَ الْمُشْرِكِينَ، وَلَا يُصَيِّبُونَ الصِّرْمَ الَّذِي هِيَ مِنْهُ، فَقَالَتْ: يَوْمًا لِقَوْمِهَا: مَا أَرَى هَؤُلَاءِ الْقَوْمَ يَدْعُونَكُمْ عَمْدًا، فَهَلْ لَكُمْ فِي الْإِسْلَامِ؟ فَأَطَاعُوهَا فَدَخَلُوا فِي الْإِسْلَامِ، قَالَ أَبُو عَبْدِ اللَّهِ: صَبَأًا: خَرَجَ مِنْ دِينٍ إِلَى غَيْرِهِ وَقَالَ أَبُو الْعَالِيَةِ: الصَّابِيُّونَ فِرْقَةٌ مِنْ أَهْلِ الْكِتَابِ يَقْرَأُونَ الزَّبُورَ -

Tayammum if he is afraid of disease, death or thirst. It is said that once 'Amr bin Al-'Āṣ became Junub in a very cold night. He performed Tayammum and recited the following verse from the Holy Quran: "Do not kill yourself. No doubt Allāh is Merciful to you." When that was reported to the Prophet ﷺ he did not object to it.

341. Narrated Abū Wā'il : Abū Mūsā said to 'Abdullāh bin Mas'ūd, ﷺ "If one does not find water (for ablution) can he leave off praying?" Abdullah replied, "If you give the permission to perform Tayammum they will perform Tayammum even if water was available, but cold." Abu Musa said, "What about the statement of Ammar to Umar?" Abdullah replied, "Umar was not satisfied by his statement."

342. Narrated Shaqīq bin Salama : I was with 'Abdullāh and Abū Mūsā ; the latter asked the former, "O Abū 'Abdur-Rahmān ! What is your opinion if somebody becomes Junub and no water is available?" 'Abdullāh replied, "Do not pray till water is found." Abu Musa said, "What do you say about the statement of 'Ammār (who was ordered by the Prophet ﷺ to perform Tayammum)

المرضى أو الموت ، أو خاف العطش تيمم ، ويذكر أن عمرو بن العاص أجنب في ليلة باردة فتيمم وتلا (ولا تقتلوا أنفسكم إن الله كان بكم رحيما) فذكر كبر للنبي صلى الله عليه وسلم فلم يعنف -

٣٤١ - حدثنا بشر بن خالد قال : حدثنا محمد (هو غندر) عن شعبة ، عن سليمان ، عن أبي وائل قال : قال أبو موسى لعبد الله بن مسعود : إذا لم تجد الماء لا تصلي ؟ قال عبد الله : لو رخصت لهم في هذا كان إذا وجد أحد منهم البرد ، قال هكذا ، يعني تيمم وصلى وقال : قلت فابن قول عمار لعمر قال : إني لم أر عمر قنع بقول عمار -

٣٤٢ - حدثنا عمر بن حفص قال : حدثنا أبي قال : حدثنا الأعمش قال : سمعت شقيق بن سلمة قال : كنت عند عبد الله وأبي موسى فقال له أبو موسى : أريت يا أبا عبد الرحمن إذا أجنب فلم يجد ماء : كيف يصنع ؟ فقال عبد الله : لا يصلي حتى يجد الماء ، فقال أبو موسى : فكيف تصنع بقول عمار حين قال له النبي صلى الله عليه وسلم كان يكفيك ؟ قال : ألم تر عمر

which the Prophet ﷺ had said, "It would have been sufficient." 'Abdullāh replied, "Don't you see that 'Umar was not satisfied by 'Ammār's Statement?" 'Abū Mūsā said, "Alright, leave 'Ammār's statement, but what will you say about this verse (of Tayammum)?" 'Abdullāh kept quiet and then said, "If we allowed it, then they would probably perform Tayammum even if water was available, but cold."

The narrator added, "I said to Shaqīq, "Then did 'Abdullāh dislike to perform Tayammum because of this?" He replied, "Yes."

(8) CHAPTER. Tayammum with one light stroke (on the earth).

343. Narrated Al-A'mash: Shaqīq said, "While I was sitting with 'Abdullāh and Abū Mūsā Al-Ash'arī, the latter asked the former, 'If a person becomes Junub and does not find water for one month, can he perform Tayammum and offer his prayer?' (He replied in the negative). Abū Mūsā said, 'What do you say about this verse from Sūra V "Al-Mā'ida": 'If you do not find water then perform Tayammum with clean earth'?" 'Abdullāh replied, 'If we allowed it then they would probably perform Tayammum with clean earth even if water were available but cold.' I said to Shaqīq, "You then disliked to perform Tayammum because of this?" Shaqīq said, "Yes."

لَمْ يَقْنَعْ بِذَلِكَ؟ فَقَالَ أَبُو مُوسَى :
فَدَعَانَا مِنْ قَوْلِ عَمَّارٍ : كَيْفَ تَصْنَعُ
بِهَذِهِ الْآيَةِ؟ فَمَا دَرَى عَبْدُ اللَّهِ مَا
يَقُولُ ، فَقَالَ : إِنَّا لَوْرُخَصْنَا لَهُمْ فِي
هَذَا الْاَوْشَكِ إِذَا بَرَدَ عَلَى أَحَدِهِمُ الْمَاءُ
أَنْ يَدْعَهُ وَيَتَيَمَّمُ ، فَقُلْتُ لِشَقِيقٍ :
فَإِنَّمَا كَرِهَ عَبْدُ اللَّهِ لِهَذَا ، قَالَ : نَعَمْ .

باب التَّيَمُّمُ ضَرْبَةً .

٣٤٣ - حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامٍ قَالَ :
أَخْبَرَنَا أَبُو مُعَاوِيَةَ ، عَنْ الْأَعْمَشِ .
عَنْ شَقِيقٍ قَالَ : كُنْتُ جَالِسًا مَعَ
عَبْدِ اللَّهِ وَابْنِ أَبِي مُوسَى الْأَشْعَرِيِّ ، فَقَالَ
لَهُ أَبُو مُوسَى : لَوْ أَنَّ رَجُلًا أَجْنَبَ
فَلَمْ يَجِدِ الْمَاءَ شَهْرًا ، أَمَا كَانَ يَتَيَمَّمُ
وَيُصَلِّي؟ فَكَيْفَ تَصْنَعُونَ بِهَذِهِ الْآيَةِ
فِي سُورَةِ الْاَيْدِ؟ فَلَمْ تَجِدُوا مَاءً
فَتَتَيَمَّمُوا صَعِيدًا طَيِّبًا؟ فَقَالَ عَبْدُ اللَّهِ :
لَوْ رُخِّصَ لَهُمْ فِي هَذَا الْاَوْشَكِ إِذَا
بَرَدَ عَلَيْهِمُ الْمَاءُ أَنْ يَتَيَمَّمُوا الصَّعِيدَ؟
قُلْتُ : وَإِنَّمَا كَرِهْتُمْ هَذَا لِذَا ، قَالَ : نَعَمْ .

(Shaqiq added), "Abū Mūsa said, 'Haven't you heard the statement of 'Ammār to 'Umar? He said: I was sent out by Allāh's Apostle ﷺ for some job and I became Junub and could not find water so I rolled myself over the soil like an animal does, and when I told the Prophet ﷺ of that he said, 'Like this would have been sufficient.' The Prophet ﷺ (saying so) lightly stroked the earth with his hand once and blew it off, then passed his (left) hand over the back of his right hand or his (right) hand over the back of his left hand and then passed it over his face.' So 'Abdullāh said to Abū Mūsa, 'Don't you know that 'Umar was not satisfied with 'Ammār's statement?'"

Narrated Shaqiq : While I was with 'Abdullāh and Abū Mūsa, the latter said to the former, "Haven't you heard the statement of 'Ammār to 'Umar? He said, 'Allāh's Apostle ﷺ sent you and me out and I became Junub and rolled myself in the soil (for Tayammum). When we came to Allāh's Apostle ﷺ I told him about it and he said, 'This would have been sufficient', passing his hands over his face and the backs of his hands once only.'"

فَقَالَ أَبُو مُوسَى: أَلَمْ تَسْمَعْ قَوْلَ عَمَّارٍ لِعُمَرَ: بَعَثَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي حَاجَةٍ فَأَجْنَبْتُ فَلَمْ أَجِدِ الْمَاءَ فَتَمَرَّغْتُ فِي الصَّعِيدِ كَمَا تَمَرَّغُ الدَّابَّةُ فَقَدِّ كَرْتُ ذَلِكَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: إِنَّمَا كَانَ يَكْفِيكَ أَنْ تَصْنَعَ هَكَذَا، فَضَرَبَ بِكَفِّهِ ضَرْبَةً عَلَى الْأَرْضِ: ثُمَّ نَفَضَهَا. ثُمَّ مَسَحَ بِهَا ظَهْرَ كَفِّهِ بِشِمَالِهِ. أَوْ ظَهْرَ شِمَالِهِ بِكَفِّهِ. ثُمَّ مَسَحَ بِهَا وَجْهَهُ، فَقَالَ عَبْدُ اللَّهِ: أَلَمْ تَرَ عُمَرَ لَمْ يَقْبَلْ يَقْبَلْ يَقْبَلْ عَمَّارٍ؟ زَادَ يَحْيَى: عَنِ الْأَعْمَشِ. عَنْ شَقِيقٍ قَالَ: كُنْتُ مَعَ عَبْدِ اللَّهِ وَأَبِي مُوسَى فَقَالَ أَبُو مُوسَى: أَلَمْ تَسْمَعْ قَوْلَ عَمَّارٍ لِعُمَرَ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثَنِي أَنَا وَأَنْتَ فَأَجْنَبْتُ فَتَمَرَّغْتُ بِالصَّعِيدِ، فَأَتَيْنَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخْبَرْنَاهُ فَقَالَ: إِنَّمَا كَانَ يَكْفِيكَ هَكَذَا، وَمَسَحَ وَجْهَهُ وَكَفَّيْنِهِ وَاحِدَةً -

(9) CHAPTER:

344. Narrated 'Imrān bin Ḥusain Al-

باب:

٣٤٤ - حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ قَالَ: أَخْبَرَنَا عَوْفٌ، عَنْ أَبِي رَجَاءٍ قَالَ: حَدَّثَنَا عِمْرَانُ بْنُ

Khuzā'i : Allāh's Apostle ﷺ saw a person sitting aloof and not praying with the people. He asked him, "O so and so! What prevented you from offering the prayer with the people?" He replied, "O Allāh's Apostle ﷺ! I am Junub and there is no water." The Prophet ﷺ said, "Perform Tayammum with clean earth and that will be sufficient for you."

حُصَيْنِ الْخُزَاعِيِّ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَى رَجُلًا مُعْتَزِلًا لَمْ يُصَلِّ فِي الْقَوْمِ، فَقَالَ: يَا فُلَانُ مَا مَنَعَكَ أَنْ تُصَلِّيَ فِي الْقَوْمِ؟ فَقَالَ: يَا رَسُولَ اللَّهِ أَصَابَتْ نِيَّ جَنَابَةٌ وَلَا مَاءَ، قَالَ: عَلَيْكَ بِالصَّعِيدِ فَإِنَّهُ يَكْفِيكَ -

In the Name of Allah,
the Most Beneficent, the Most Merciful:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

VIII. THE BOOK OF ṢALĀT (prayer)

كتاب الصلاة

(1) CHAPTER. How the prayer was prescribed on the night of Isrā' (miraculous journey) of the Prophet ﷺ to Jerusalem (and then to Heaven). Ibn 'Abās said: Abū Sufyān, when telling the narration of Herachus, mentioned: "The Prophet ﷺ ordered us to offer our prayers regularly and to be true and chaste."

345. Narrated Abū Dhar رضي الله عنه: Allāh's Apostle ﷺ said, "The roof of my house was made open while I was in Mecca and Gabriel descended, opened my chest and washed it with the water of Zamzam spring. He brought a golden tray full of wisdom and faith and poured it in my chest, and then closed it. He took hold of my hand and ascended to the sky and when I reached there, Gabriel said to the gatekeeper of the sky, 'Open the gate.' He asked, 'Who is it?' Gabriel replied, 'I am Gabriel.' He asked, 'Is there anybody with you?' Gabriel replied, 'Yes, Muḥammad ﷺ is with me.' He asked, 'Has he been called?' Gabriel replied, 'Yes.' So the gate was opened and we went over the sky and there we saw a person sitting with people on his right and left. When he looked right, he laughed

باب كَيْفَ فُرِضَتِ الصَّلَاةُ
فِي الْإِسْرَاءِ، وَقَالَ ابْنُ عَبَّاسٍ: حَدَّثَنِي أَبُو سُوْفْيَانَ فِي حَدِيثِ هِرَاقْلَ فَقَالَ: يَا مُرْنَا، يَعْنِي النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالصَّلَاةِ وَالصَّدَقِ وَالْعَقَابِ -

٣٤٥ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ قَالَ: حَدَّثَنَا اللَّيْثُ، عَنْ يُونُسَ، عَنْ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ أَبُو ذَرٍّ يُحَدِّثُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: (فُرِجَ عَنِّي سَقْفُ بَيْتِي وَأَنَا بِمَكَّةَ، فَتَنَزَّلَ جِبْرِيلُ فَفَرَجَ صَدْرِي ثُمَّ غَسَلَهُ بِمَاءِ زَمْزَمَ، ثُمَّ جَاءَ بِطَيْسَتٍ مِّنْ ذَهَبٍ مُّثْمَلَةٍ حَكَمَةٍ وَإِيمَانًا فَأَفْرَغَهُ فِي صَدْرِي، ثُمَّ أَطْبَقَهُ، ثُمَّ أَخَذَ بِيَدِي فَعَرَجَ بِي إِلَى السَّمَاءِ الدُّنْيَا، فَلَمَّا جِئْتُ إِلَى السَّمَاءِ الدُّنْيَا قَالَ جِبْرِيلُ لِحَازِنِ السَّمَاءِ: افْتَحْ، قَالَ: مَنْ هَذَا؟ قَالَ: جِبْرِيلُ، قَالَ: هَلْ مَعَكَ أَحَدٌ؟ قَالَ: نَعَمْ، مَعِيَ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: أُرْسِلَ إِلَيْهِ؟ قَالَ: نَعَمْ، فَلَمَّا فَتَحَ عَلَيْنَا السَّمَاءَ الدُّنْيَا فَإِذَا رَجُلٌ قَاعِدٌ عَلَى يَمِينِهِ أَسْوَدَةٌ وَعَلَى يَسَارِهِ أَسْوَدَةٌ، إِذَا نَظَرَ قَبْلَ يَمِينِهِ ضَحِكَ،

and when he looked left he wept. Then he said, 'Welcome! O pious Prophet and pious son.' I asked Gabriel, 'Who is he?' He replied, 'He is Adam عليه السلام and the people on his right and left are the souls of his offspring. Those on his right are the people of Paradise and those on his left are the people of Hell and when he looks right he laughs and when he looks left he weeps.'

Then I was taken to the second heaven and Gabriel said to its gate-keeper, 'Open the gate', and the same conversation that had taken place with the first gatekeeper was repeated. Thereafter he opened the gate."

Anas said that Abū Dhar had said that in the heavens he (the Prophet ﷺ) had found Adam, Idris, Moses, Christ and Abraham عليهم السلام. And he (Abū Dhar) did not mention on which heaven they were but he mentioned that he (the Prophet ﷺ) had met Adam on the heaven of the world and Abraham on the sixth heaven.

Anas said, "When Gabriel along with the Prophet ﷺ passed by Idris, the latter said, 'Welcome! O pious Prophet and pious brother.' The Prophet ﷺ asked, 'Who is he?' Gabriel replied, 'He is Idris.' "

The Prophet ﷺ added, "I passed by Moses and he said, 'Welcome! O pious Prophet and pious brother.' I asked

وإذا نظرت قبيل يساره بكى ، فقال :
مرحباً بالنبي الصالح ، والابن الصالح .
قلت لجبريل : من هذا ؟ قال : هذا
آدم ، وهذه الاسودّة عن يمينه
وشماله نسم بنينه ، فاهل اليمن
منهم اهل الجنة ، والاسودّة التي
عن شماله اهل النار ، فإذا نظرت عن
يمينه ضحك ، وإذا نظرت قبيل شماله
بكى حتى عرج بي إلى السماء الثانية ،
فقال ليخازنها : افتح ، فقال له خازنها
مثل ما قال الاول ففتح ، قال أنس :
فذكر أنه وجد في السموات آدم ،
وإدريس ، وموسى وعيسى ، وإبراهيم
صلوات الله عليهم ، ولم يثبت
كيف منازلهم غير أنه ذكر أنه
وجد آدم في السماء الدنيا ، وإبراهيم
في السماء السادسة قال أنس : فلما مر
جبريل بالنبي صلى الله عليه وسلم
بادريس قال : مرحباً بالنبي الصالح
والاخ الصالح ، فقلت : من هذا ؟ قال :
هذا إدريس ، ثم مررت بموسى ،
فقال ، مرحباً بالنبي الصالح والاخ

Gabriel, 'Who is he?' Gabriel replied, 'He is Moses.' Then I passed by Christ and he said, 'Welcome! O pious Prophet and pious brother.' I asked, 'Who is he?' Gabriel replied, 'He is Christ.'

Then I passed by Abraham and he said, 'Welcome! O pious Prophet and pious son.' I asked Gabriel, 'Who is he?' Gabriel replied, 'He is Abraham



The Prophet ﷺ added, "I was taken to a very high place where I heard the sound (scratching) of pens."

Ibn Hāzīm and Anas bin Mālik said: The Prophet ﷺ said, "Then Allāh ﷻ prescribed fifty prayers to my followers and I returned with them till I passed by Moses who asked me, 'What has Allāh prescribed to your followers?' I replied, 'Fifty prayers.' Moses, said, 'Go back to your Lord because your followers will be unable to do it.' (So I went back to Allāh and requested for reduction) and they were reduced to half. I returned to Moses and informed him about it. He said, 'Go back to your Lord as your followers will be unable to do even this.' So I returned to Allāh and requested for further reduction and again those were reduced to half. I came back to Moses and he advised me to go back because my followers would be unable to do this. So I went to Allāh Who said, 'These are five prayers and they are equal to fifty (in reward) for My Statement does not change.' I returned

الصَّالِحِ، قُلْتُ: مَنْ هَذَا؟ قَالَ: هَذَا مُوسَى، ثُمَّ مَرَرْتُ بِعِيسَى فَقَالَ: مَرْحَبًا بِالْأَخِ الصَّالِحِ وَالنَّبِيِّ الصَّالِحِ، قُلْتُ: مَنْ هَذَا؟ قَالَ: هَذَا عِيسَى، ثُمَّ مَرَرْتُ بِأَبِرَاهِيمَ فَقَالَ: مَرْحَبًا بِالنَّبِيِّ الصَّالِحِ وَالْأَبْنِ الصَّالِحِ، قُلْتُ: مَنْ هَذَا؟ قَالَ: هَذَا إِبْرَاهِيمُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ ابْنُ شِهَابٍ: فَأَخْبَرَنِي ابْنُ حَزْمٍ أَنَّ ابْنَ عَبَّاسٍ، وَأَبَا حَبَّةَ الْإِنْصَارِيَّ، كَانَا يَقُولَانِ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ثُمَّ عُرِجَ بِي حَتَّى ظَهَرْتُ لِمُسْتَوَى أَسْمَعُ فِيهِ صَرِيرَ الْأَقْلَامِ، قَالَ ابْنُ حَزْمٍ، وَأَتَسُ ابْنَ مَالِكٍ، قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: فَقَرَضَ اللَّهُ عَلَى أُمَّتِي خَمْسِينَ صَلَاةً، فَرَجَعْتُ بِذَلِكَ حَتَّى مَرَرْتُ عَلَى مُوسَى، فَقَالَ: مَا قَرَضَ اللَّهُ لَكَ عَلَى أُمَّتِكَ؟ قُلْتُ: قَرَضَ خَمْسِينَ صَلَاةً، قَالَ مُوسَى: فَارْجِعْ إِلَى رَبِّكَ، فَإِنَّ أُمَّتَكَ لَا تُطِيقُ ذَلِكَ، فَارْجَعْتَنِي فَوَضَعَ شَطْرَهَا، فَارْجَعْتُ إِلَى مُوسَى، قُلْتُ: وَضَعَ شَطْرَهَا، قَالَ: رَاجِعْ رَبِّكَ فَإِنَّ أُمَّتَكَ لَا تُطِيقُ، فَارْجَعْتُ، فَوَضَعَ شَطْرَهَا، فَارْجَعْتُ إِلَيْهِ فَقَالَ: ارْجِعْ إِلَى رَبِّكَ فَإِنَّ أُمَّتَكَ لَا تُطِيقُ ذَلِكَ، فَارْجَعْتُهُ، فَقَالَ: هُنَّ خَمْسٌ وَهُنَّ خَمْسُونَ، لَا يُبَدَّلُ الْقَوْلُ لَدَيَّ،

to Moses and he told me to go back once again. I replied, 'Now I feel shy of asking my Lord again.' Gabriel set out with me till I reached Sidrat-il-Muntahā, which was covered by various colours and I did not know what those colours were. Then I was admitted into Paradise where there were strings of pearls and its soil was of musk."

346. Narrated 'Aisha رضي الله عنها the mother of faithful believers: When Allāh prescribed the prayer at first it was two Rak'at only (in every prayer) both when in residence or on journey. The prayers offered on journey remained the same, but (the Rak'at of) the prayers for non-travellers were increased.

(2) CHAPTER. It is obligatory to pray with the clothes on. And the Statement of Allāh عليه السلام: "Adorn yourself when going to the mosque."

And offering the prayers while wearing a single garment wrapped round the body. Salma bin Al-Akwa narrated: The Prophet ﷺ said, "He should pin it, even if with a thorn."

Praying with the same garment in which one has had sexual intercourse (is permissible) if one does not see anything dirty on it.

The Prophet ﷺ ordered, "No one is allowed to go around the Ka'ba (perform Tawāf) naked."

فَرَجَعْتُ إِلَى مُوسَى ، فَقَالَ : رَاجِعْ رَبَّكَ ، فَقُلْتُ : اسْتَخَيِّتُ مِنْ رَبِّي ، ثُمَّ انْطَلَقَ بِي حَتَّى انْتَهَى بِي إِلَى سِدْرَةِ الْمُنْتَهَى ، وَغَشَّيَهَا أَلْوَانٌ لَا أَدْرِي مَا هِيَ ، ثُمَّ أُدْخِلْتُ الْجَنَّةَ ، فَإِذَا فِيهَا حَبَابِيلُ الثُّلُوثِ ، وَإِذَا تَرَأُّوا بِهَا الْمِسْكَ -

٣٤٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ : أَخْبَرَنَا مَالِكٌ عَنْ صَالِحِ بْنِ كَيْسَانَ ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ قَالَتْ : فَرَضَ اللَّهُ الصَّلَاةَ حِينَ فَرَضَهَا رَكْعَتَيْنِ رَكَعَتَيْنِ فِي الْحَضَرِ وَالسَّفَرِ فَأُقِرَّتْ صَلَاةُ السَّفَرِ وَزِيدَ فِي صَلَاةِ الْحَضَرِ -

بَابُ وَجُوبِ الصَّلَاةِ فِي الثِّيَابِ ، وَقَوْلِ اللَّهِ تَعَالَى - خُذُوا زِينَتَكُمْ عِندَ كُلِّ مَسْجِدٍ - وَمَنْ صَلَّى مُلْتَخِيفًا فِي ثَوْبٍ وَاحِدٍ ، وَيَذْكُرُ عَنْ سَلَمَةَ بْنِ الْكَوْاعِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : (يَزُرُّهُ وَلَوْ بِشَوْكَةٍ) ، فِي إِسْنَادِهِ نَظَرْتُ وَمَنْ صَلَّى فِي الثَّوْبِ الَّذِي يُجَامَعُ فِيهِ مَا لَمْ يَرَفِهِ أَذًى ، وَأَمَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ لَا يَطُوفَ بِالْبَيْتِ عُرْيَانٌ -

347. Narrated Um-'Āṭiya رضي الله عنها : We were ordered to bring out our menstruating women and veiled women in the religious gatherings and invocation of Muslims on the two 'Īd festivals. These menstruating women were to keep away from their Muṣalla. A woman asked, "O Allāh's Apostle ﷺ ! What about one who does not have a veil?" He said, "Let her share the veil of her companion."

٣٤٧ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ : حَدَّثَنَا يَزِيدُ بْنُ إِبْرَاهِيمَ ، عَنْ مُحَمَّدٍ ، عَنْ أُمِّ عَطِيَّةَ قَالَتْ : أُمِرْنَا أَنْ نُخْرِجَ الْحَيْضَ يَوْمَ الْعِيدَيْنِ وَذَوَاتِ الْخُدُورِ فَيَشْهَدْنَ جَمَاعَةَ الْمُسْلِمِينَ وَدَعَوْتُهُمْ ، وَبَعَثْتُ الْحَيْضَ عَنْ مُصَلَّاهُنَّ ، قَالَتْ امْرَأَةٌ : يَا رَسُولَ اللَّهِ إِنْ أَحَدَنَا لَيْسَ لَهَا جِلْبَابٌ ، قَالَ : لِيُتَلَبَّسْهَا صَاحِبَتُهَا مِنْ جِلْبَابِهَا ، وَقَالَ عَبْدُ اللَّهِ بْنُ رَجَاءٍ : حَدَّثَنَا عِمْرَانُ قَالَ : حَدَّثَنَا مُحَمَّدُ بْنُ سِيرِينَ قَالَ : حَدَّثَنَا أُمُّ عَطِيَّةَ : سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِهَذَا -

(3) CHAPTER. To tie the Izār (dress worn below the waist) at one's back while offering prayers. Sahl said, "Some people prayed with the Prophet ﷺ with their Izārs tied to their necks:"

بَابُ عَقْدِ الْإِزَارِ عَلَى الْقَفَا فِي الصَّلَاةِ ، وَقَالَ أَبُو حَاتِمٍ عَنْ سَهْلِ : صَلَّوْا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَاقِدِي أَزْرِهِمْ عَلَى عَوَاتِقِهِمْ -

348. Narrated Muḥammad bin Al-Munkadīr : Once Jābir رضي الله عنه prayed with his Izār tied to his back while his clothes were lying beside him on a wooden peg. Somebody asked him, "Do you offer your prayer in a single Izār?" He replied, "I did so to show it to a fool like you. Had anyone of us two garments in the life-time of the Prophet ﷺ ?"

٣٤٨ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ قَالَ : حَدَّثَنَا عَاصِمُ بْنُ مُحَمَّدٍ قَالَ : حَدَّثَنِي وَاقِدُ بْنُ مُحَمَّدٍ ، عَنْ مُحَمَّدِ بْنِ الْمُثَنَّدِ ، قَالَ : صَلَّى جَابِرٌ فِي إِزَارٍ قَدْ عَقَدَهُ مِنْ قِبَلِ قَفَاهُ ، وَثِيَابُهُ مَوْضُوعَةٌ عَلَى الْمِشْجَبِ ، قَالَ لَهُ قَائِلٌ : تُصَلِّي فِي إِزَارٍ وَاحِدٍ ؟ فَقَالَ : إِنَّمَا صَنَعْتُ ذَلِكَ لِيُرَآَنِي أَحَمَقُ مِنْكَ وَابْنَا كَانَ لَهُ ثَوْبَانِ عَلَى عَهْدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -

349. Narrated Muḥammad bin Al-Munkadir : I saw Jābir bin 'Abdu'llāh رضي الله عنه praying in a single garment and he said that he had seen the Prophet ﷺ praying in a single garment.

٣٤٩ - حَدَّثَنَا مُطَرِّفٌ أَبُو مُصْعَبٍ قَالَ : حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي الْمَوَالِي ، عَنْ مُحَمَّدِ بْنِ الْمُشْكَدِيِّ قَالَ : رَأَيْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يُصَلِّي فِي ثَوْبٍ وَاحِدٍ ، وَقَالَ : رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي فِي ثَوْبٍ -

(4) CHAPTER. To offer the prayers with a single garment wrapped round the body. Explanation of few Arabic words which are beyond the scope of this book..... Um Hānī رضي الله عنها said that the Prophet ﷺ wrapped his body with a single garment and crossed its ends on his shoulders.

بَابُ الصَّلَاةِ فِي الثَّوْبِ الْوَاحِدِ مُلْتَحِفًا بِهِ ، قَالَ الزُّهْرِيُّ فِي حَدِيثِهِ : الْمُلْتَحِفُ الْمُتَوَشَّحُ ، وَهُوَ الْمُخَالِفُ بَيْنَ طَرَفَيْهِ عَلَى عَاتِقَيْهِ ، وَهُوَ الْأَشْتِمَالُ عَلَى مَنْكِبَيْهِ ، قَالَ : وَقَالَتْ أُمُّ هَانِي : التَّحَفُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِثَوْبٍ ، وَخَالَفَ بَيْنَ طَرَفَيْهِ عَلَى عَاتِقَيْهِ -

350. Narrated 'Umar bin Abi Salama رضي الله عنه : The Prophet ﷺ prayed in one garment and crossed its ends.

٣٥٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُوسَى قَالَ : حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ ، عَنْ أَبِيهِ عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى فِي ثَوْبٍ وَاحِدٍ قَدْ خَالَفَ بَيْنَ طَرَفَيْهِ -

351. Narrated 'Umar bin Abi Salama رضي الله عنه : I saw the Prophet ﷺ offering prayers in a single garment in the house of Um-Salama رضي الله عنها and he had crossed its ends around his shoulders.

٣٥١ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ : حَدَّثَنَا يَحْيَى قَالَ : حَدَّثَنَا هِشَامُ قَالَ : حَدَّثَنِي أَبِي عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ أَنَّهُ رَأَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي فِي ثَوْبٍ وَاحِدٍ فِي بَيْتِ أُمِّ سَلَمَةَ ، قَدْ أَلْقَى طَرَفَيْهِ عَلَى عَاتِقَيْهِ -

352. Narrated 'Umar bin Abi Salama

ﷺ : In the house of Um-Salama, ﷺ I saw Allāh's Apostle ﷺ offering prayers, wrapped in a single garment around his body with its ends crossed round his shoulders.

٣٥٢ - حَدَّثَنَا عُبَيْدُ بْنُ إِسْمَاعِيلَ قَالَ :

حَدَّثَنَا أَبُو أُسَامَةَ ، عَنْ هِشَامٍ ، عَنْ أَبِيهِ أَنَّ عُمَرَ بْنَ أَبِي سَلَمَةَ أَخْبَرَهُ قَالَ : رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي فِي ثَوْبٍ وَاحِدٍ مُشْتَمِلًا بِهِ فِي بَيْتِ أُمِّ سَلَمَةَ وَأَضِيعَا طَرَفَيْهِ عَلَى عَاتِقَيْهِ -

353. Narrated Abū Murra, the freed

slave of Um Hānī ﷺ : Um Hānī, the daughter of Abī Tālib said, "I went to Allāh's Apostle ﷺ in the year of the conquest of Mecca and found him taking a bath and his daughter Fāṭima was screening him. I greeted him. He asked, 'Who is she?' I replied, 'I am Um Hānī bint Abī Tālib.' He said, 'Welcome ! O Um Hānī' When he finished his bath he stood up and prayed eight Rak'āt while wearing a single garment wrapped round his body and when he finished I said, 'O Allāh's Apostle ﷺ ! My brother has told me that he will kill a person whom I gave shelter and that person is so and so the son of Hubaira.' The Prophet ﷺ said, 'We shelter the person whom you have sheltered.' "

Um Hānī added, "And that was before noon (Duḥā)."

٣٥٣ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ

قَالَ : حَدَّثَنِي مَالِكُ بْنُ أَنَسٍ ، عَنْ أَبِي النَّضْرِ مَوْلَى عُمَرَ بْنِ عُبَيْدِ اللَّهِ أَنَّ أَبَا مَرْثَةَ مَوْلَى أُمِّ هَانِي بِنْتِ أَبِي طَالِبٍ أَخْبَرَهُ أَنَّهُ سَمِعَ أُمَّ هَانِي بِنْتِ أَبِي طَالِبٍ تَقُولُ : ذَهَبْتُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَامَ الْفَتْحِ فَوَجَدْتُهُ يَغْتَسِلُ وَفَاطِمَةُ ابْنَتُهُ تَسْتُرُهُ ، قَالَتْ : فَسَلَّمْتُ عَلَيْهِ ، فَقَالَ : مَنْ هَذِهِ ؟ فَقُلْتُ أَنَا أُمُّ هَانِي بِنْتُ أَبِي طَالِبٍ ، فَقَالَ : مَرَحِبًا يَا أُمَّ هَانِي ، فَلَمَّا فَرَغَ مِنْ غُسْلِهِ قَامَ فَصَلَّى ثَمَانِي رَكَعَاتٍ مُلْتَحِفًا فِي ثَوْبٍ وَاحِدٍ ، فَلَمَّا انْصَرَفَ قُلْتُ : يَا رَسُولَ اللَّهِ زَعَمَ ابْنُ أُمِّى أَنَّهُ قَاتِلٌ رَجُلًا قَدْ أُجِرْتُهُ ، فَلَانَ بْنِ هُبَيْرَةَ ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ أُجِرْنَا مَنْ أُجِرْتَ يَا أُمَّ هَانِي ، قَالَتْ أُمُّ هَانِي : وَذَلِكَ ضُحَى -

354. Narrated Abū Huraira رضي الله عنه :

A person asked Allāh's Apostle ﷺ about the offering of the prayer in a single garment. Allāh's Apostle ﷺ replied, "Has every one of you got two garments?"

٣٥٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ : أَخْبَرَنَا مَالِكٌ ، عَنْ ابْنِ شِهَابٍ ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ ، عَنْ أَبِي هُرَيْرَةَ أَنَّ سَائِلًا سَأَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الصَّلَاةِ فِي ثَوْبٍ وَاحِدٍ ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (أُولَئِكَ لَكُمْ ثَوْبَانِ) ؟

(5) CHAPTER. If somebody prays wrapped in a single garment he should cross its corners round his shoulders.

باب " إِذَا صَلَّى فِي الثَّوْبِ الْوَاحِدِ فَلْيَجْعَلْ عَلَى عَاتِقَيْهِ -

355. Narrated Abū Huraira رضي الله عنه :

The Prophet ﷺ said, "None of you should offer prayer in a single garment that does not cover the shoulders."

٣٥٥ - حَدَّثَنَا أَبُو عَاصِمٍ ، عَنْ مَالِكٍ ، عَنْ أَبِي الزِّنَادِ ، عَنْ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ ، عَنْ أَبِي هُرَيْرَةَ قَالَ : قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (لَا يُصَلِّي أَحَدُكُمْ فِي الثَّوْبِ الْوَاحِدِ لَيْسَ عَلَى عَاتِقَيْهِ شَيْءٌ) -

356. Narrated Abū Huraira رضي الله عنه :

Allāh's Apostle ﷺ said, "Whoever prays in a single garment must cross its ends (over the shoulders)."

٣٥٦ - حَدَّثَنَا أَبُو نُعَيْمٍ قَالَ : حَدَّثَنَا شَيْبَانُ ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ ، عَنْ عِكْرِمَةَ قَالَ : سَمِعْتُهُ أَوْ كُنْتُ سَأَلْتُهُ : قَالَ : سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ : أَشْهَدُ أَنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ ، (مَنْ صَلَّى فِي ثَوْبٍ وَاحِدٍ فَلْيُخَالِفْ بَيْنَ طَرَفَيْهِ) -

(6) CHAPTER. If the garment is tight (over the body).

باب " إِذَا كَانَ الثَّوْبُ ضَيِّقًا -

357. Narrated Sa'id bin Al-Hārith : I asked Jābir bin 'Abdullāh رضي الله عنه about praying in a single garment. He said, "I travelled with the Prophet ﷺ on one of his journeys. Once I went to him at night for some purpose and found him praying. I was wearing a single garment with which I covered my shoulders and prayed by his side. When he finished the prayer, he asked, 'What has brought you here?' I told him what I wanted. When I finished, he asked, 'Why have you covered your shoulders with the garment?' I replied, 'It is a (tight) garment.' He said, 'If the garment is large enough, wrap it round the body (covering the shoulders) and if it is tight (too short) then use it as an Izār (tie it around your waist).'"

358. Narrated Sahl رضي الله عنه : The people used to pray with the Prophet ﷺ with their Izārs tied around their necks as boys used to do ; therefore the Prophet ﷺ told the women not to raise their heads till the men sat down straight (while praying).

(7) CHAPTER. To pray in a Syrian cloak (made by infidels). Al-Hasan said that there was no harm in wearing clothes woven by a Magian. And Ma'mar said that he had seen Az-Zuhri wearing Yemenite garments dyed with urine. And 'Ali prayed in a new unwashed garment.

٣٥٧ - حَدَّثَنَا يَحْيَى بْنُ صَالِحٍ قَالَ : حَدَّثَنَا فُلَيْحُ بْنُ سُلَيْمَانَ ، عَنْ سَعِيدِ بْنِ الْحَارِثِ قَالَ : سَأَلْنَا جَابِرَ بْنَ عَبْدِ اللَّهِ عَنْ الصَّلَاةِ فِي الثَّوْبِ الْوَاحِدِ فَقَالَ : خَرَجْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي بَعْضِ أَصْفَارِهِ فَجِئْتُ لَيْلَةً لِبَعْضِ أَمْرِي ، فَوَجَدْتُهُ يُصَلِّي وَ عَلَى ثَوْبٍ وَاحِدٍ ، فَاشْتِمَلْتُ بِهِ وَصَلَّيْتُ إِلَى جَانِبِهِ ، فَلَمَّا انْصَرَفَ قَالَ : مَا السَّرُّ يَا جَابِرُ ؟ فَأَخْبَرْتُهُ بِحَاجَتِي فَلَمَّا فَرَّغْتُ قَالَ : مَا هَذَا الْأَشْتِمَالُ الَّذِي رَأَيْتُ ؟ قُلْتُ : كَانَ ثَوْبٌ قَالَ : فَإِنْ كَانَ وَاسِعًا فَالْتَحِيفْ بِهِ ، وَإِنْ كَانَ ضَمِيْقًا فَاتَّزِرْ بِهِ .

٣٥٨ - حَدَّثَنَا مُسَدَّدٌ قَالَ : حَدَّثَنَا يَحْيَى عَنْ سُفْيَانَ قَالَ : حَدَّثَنِي أَبُو حَازِمٍ ، عَنْ سَهْلِ قَالَ : كَانَ رِجَالٌ يُصَلُّونَ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَاقِدِي أَرْزَرِهِمْ عَلَى أَعْنَاقِهِمْ كَهَيْئَةِ الصَّبْيَانِ وَقَالَ لِلنِّسَاءِ : لَا تَرَفَعْنَ رُؤُوسَكُمْ حَتَّى يَسْتَوِيَ الرِّجَالُ جُلُوسًا .

بَابُ الصَّلَاةِ فِي الْجُبَّةِ الشَّامِيَّةِ : وَقَالَ الْحَسَنُ فِي الثِّيَابِ يَنْسُجُهَا الْمَجُوسِيُّ لَمْ يَرِ بِهَا بِلَاسًا ، وَقَالَ مَعْمَرٌ : رَأَيْتُ الزُّهْرِيَّ يَلْبَسُ مِنْ ثِيَابِ الْيَمَنِ مَا صُنِعَ بِالْبَوْلِ ، وَصَلَّى عَلَى ثَوْبٍ غَيْرِ مَقْصُورٍ .

359. Narrated Mughīra bin Shu'ba رضي الله عنه: I was with the Prophet ﷺ on one of his journeys and he said, "O Mughīra! take this tumbler of water." I took it and Allāh's Apostle ﷺ went far away till he disappeared. He answered the call of nature and was wearing a Syrian cloak. He tried to take out his hands from its sleeve but it was very tight so he took out his hands from under it. I poured water and he performed ablution like that for prayers and passed his wet hands over his khuff and then prayed.

٣٥٩ - حَدَّثَنَا يَحْيَى قَالَ : حَدَّثَنَا أَبُو مُعَاوِيَةَ ، عَنْ الْأَعْمَشِ ، عَنْ مُسْلِمٍ ، عَنْ مُسْرُوقٍ ، عَنْ مُغِيرَةَ بْنِ شُعْبَةَ قَالَ : كُنْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَفَرٍ فَقَالَ : (يَا مُغِيرَةُ ، خُذِ الْإِدَاوَةَ ، فَأَخِذْ بِهَا فَانْطَلِقْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى تَوَارَى عَنِّي فَقَضَى حَاجَتَهُ وَعَلَيْهِ جُبَّةٌ شَامِيَّةٌ ، فَذَهَبَ لِيُخْرِجَ يَدَهُ مِنْ كُمِّهَا فَضَاقَتْ ، فَأَخْرَجَ يَدَهُ مِنْ أَسْفَلِهَا فَصَبَّيْتُ عَلَيْهِ فِتْوَضًا وَضُوءَةً لِلصَّلَاةِ وَمَسَحَ عَلَى خُفَيْهِ ثُمَّ صَلَّى) -

(8) CHAPTER. Undesirability (or disapproval) of being naked during the prayers.

360. Narrated Jābir bin 'Abdullāh رضي الله عنه: Allāh's Apostle ﷺ was carrying stones (along) with them (people of Mecca) to the Ka'ba and he was wearing an Izār. Al-'Abbās, his uncle said to him, "O my nephew! Will you take off your Izār and put it over your shoulders underneath the stones." He took off his Izār and put it on his shoulders, but he fell unconscious and since then he had never been seen naked.

بَابُ كَرَاهِيَةِ التَّعَرَّى فِي الصَّلَاةِ -

٣٦٠ - حَدَّثَنَا مَطَرُ بْنُ الْفَضْلِ قَالَ : حَدَّثَنَا رَوْحٌ قَالَ : حَدَّثَنَا زَكَرِيَّا بْنُ إِسْحَاقَ قَالَ : حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ قَالَ : سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يُحَدِّثُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَنْقُلُ مَعَهُمُ الْحِجَارَةَ لِلْكَعْبَةِ وَعَلَيْهِ إِزَارُهُ ، فَقَالَ لَهُ الْعَبَّاسُ عَمُّهُ : يَا ابْنَ أَخِي ، لَوْ حَلَلْتَ إِزَارَكَ فَجَعَلْتَ عَلَى مَنْكِبَيْكَ دُونَ الْحِجَارَةِ ، قَالَ : فَحَلَّهُ فَجَعَلَهُ عَلَى مَنْكِبَيْهِ ، فَسَقَطَ مَغْشِيًا عَلَيْهِ ، فَلَمَّا رُؤِيَ بَعْدَ ذَلِكَ عُرِيَ بَانَا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -

(9) **CHAPTER.** To offer the prayer with a shirt, trousers, a tubbān (shorts that cover the knees) or a Qabā' (an outer garment with full length sleeves).

**بابُ الصَّلَاةِ فِي الْقَمِيصِ
وَالسَّرَاوِيلِ وَالتُّبَّانِ وَالْقَبَاءِ -**

361. Narrated Abū Huraira  :

A person went to the Prophet  and asked about praying in a single garment. The Prophet  said, "Has every one of you two garments?" A man put a similar question to 'Umar on which he replied, "When Allāh makes you wealthier then you should clothe yourself properly during prayers. Otherwise one can pray with an Izār and a Ridā' (a sheet covering the upper part of the body.) Izār and a shirt, Izār and a Qabā', trousers and a Ridā', trousers and a shirt or trousers and a Qabā', tubbān and a Qabā' or Tubbān and a shirt." (The narrator added, "I think that he also said a tubban and a Ridā'.")

٣٦١ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ قَالَ : حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ أَبِي يُوَيْبَ عَنْ مُحَمَّدٍ ، عَنْ أَبِي هُرَيْرَةَ قَالَ : قَامَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَأَلَهُ عَنْ الصَّلَاةِ فِي الثَّوْبِ الْوَاحِدِ ، فَقَالَ (أَوْ كُلُّكُمْ) يَجِدُ ثَوْبَيْنِ) ، ثُمَّ سَأَلَ رَجُلٌ عُمَرَ : فَقَالَ : إِذَا وَسَّعَ اللَّهُ فَأَوْسِعُوا ، جَمَعَ رَجُلٌ عَلَيْهِ ثِيَابُهُ ، صَلَّى رَجُلٌ فِي إِزَارٍ وَرِدَاءٍ - فِي إِزَارٍ وَقَمِيصٍ ، فِي إِزَارٍ وَقَبَاءٍ ، فِي سَرَاوِيلٍ وَرِدَاءٍ ، فِي سَرَاوِيلٍ وَقَمِيصٍ ، فِي ثُبَّانٍ وَقَبَاءٍ ، فِي ثُبَّانٍ وَقَمِيصٍ ، قَالَ : فِي ثُبَّانٍ وَرِدَاءٍ -

362. Narrated Ibn 'Umar  : A

person asked Allāh's Apostle  , "What should a Muḥrim wear?" He replied, "He should not wear shirts, trousers, a burnus (a hooded cloak), or clothes which are stained with saffron or Wars (a kind of perfume). Whoever does not find a sandal to wear can wear **Khuffs**, but these should be cut short so as not to cover the heels."

٣٦٢ - حَدَّثَنَا عَاصِمُ بْنُ عَلِيٍّ قَالَ : حَدَّثَنَا ابْنُ أَبِي ذَيْبٍ ، عَنْ الزُّهْرِيِّ ، عَنْ سَالِمٍ ، عَنْ ابْنِ عُمَرَ ، قَالَ : سَأَلَ رَجُلٌ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ : مَا يَلْبَسُ الْمُحْرِمُ ؟ فَقَالَ : لَا يَلْبَسُ الْقَمِيصَ ، وَلَا السَّرَاوِيلَ ، وَلَا الْبُرْنُسَ ، وَلَا ثَوْبًا مَسَّهُ زَعْفَرَانٌ وَلَا وَرْسٌ ، فَمَنْ لَمْ يَجِدِ النَّعْلَيْنِ فَلْيَلْبَسِ الْخُفَّيْنِ ، وَلْيَقْطَعْهُمَا حَتَّى يَكُونَا أَسْفَلَ مِنَ الْكَعْبَتَيْنِ - وَعَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِثْلَهُ -

(10) CHAPTER. What may be used to cover the private parts of the body.

بابُ مَا يَسْتُرُ مِنَ الْعَوْرَةِ -

363. Narrated Abū Sa'īd Al-Khudrī رضي الله عنه: Allāh's Apostle ﷺ forbade *Ishtimāl-Aṣ-Ṣammā* (wrapping one's body with a garment so that one cannot raise its end or take one's hands out of it). He also forbade *Al-Iḥtibā* (sitting on buttocks with knees close to abdomen and feet apart with the hands circling the knees) while wrapping oneself with a single garment, without having a part of it over the private parts.

٣٦٣ - حَدَّثَنَا قُسَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا لَيْثٌ، عَنْ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُثْمَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّهُ قَالَ: نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ إِشْتِمَالِ الصَّمَاءِ، وَأَنْ يَحْتَبِسِيَ الرَّجُلُ فِي ثَوْبٍ وَاحِدٍ لَيْسَ عَلَى فَرْجِهِ مِنْهُ شَيْءٌ -

364. Narrated Abū Huraira رضي الله عنه: The Prophet ﷺ forbade two kinds of sales i.e. *Al-Limās* and *An-Nibādh* (the former is a kind of a sale in which the deal is completed if the buyer touches a thing, without seeing or checking it properly and the latter is a kind of a sale in which the deal is completed when the seller throws a thing towards the buyer giving him no opportunity to see, touch or check it) and (the Prophet ﷺ forbade) also *Ishtimāl-Aṣ-Ṣammā* and *Al-Iḥtibā* in a single garment.

٣٦٤ - حَدَّثَنَا قُسَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي الزُّنَادِ، عَنْ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: نَهَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ بَيْعَتَيْنِ، عَنْ اللَّمَّاسِ وَالنَّبَازِ، وَأَنْ يَشْتَمَلَ الصَّمَاءَ، وَأَنْ يَحْتَبِسِيَ الرَّجُلُ فِي ثَوْبٍ وَاحِدٍ -

365. Narrated Abū Huraira رضي الله عنه: During that Hajj on the Day of Nahr (10th of Dhul-Hijja, in the year before the Prophet's ﷺ last Hajj when Abū Bakr was the leader of the pilgrimage) Abū Bakr sent me along with other announcers to Mina to announce: "No pagan will perform Hajj after this year and nobody will perform the Tawāf around the Ka'ba naked." Then Allāh's Apostle ﷺ sent

٣٦٥ - حَدَّثَنَا إِسْحَاقُ قَالَ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا ابْنُ أَخِي ابْنِ شِهَابٍ، عَنْ عَمِّهِ قَالَ: أَخْبَرَنِي حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ أَنَّ أَبَا هُرَيْرَةَ قَالَ: بَعَثَنِي أَبُو بَكْرٍ فِي تِلْكَ الْحَجَّةِ فِي مُؤَذِّنِينَ يَوْمَ النَّحْرِ نُوذِّنُ بِمَنْئَى: أَنْ لَا يَحُجَّ بَعْدَ الْعَامِ مُشْرِكٌ،

Alī to read out the Sūrat Barā'a (At-Tauba) to the people; so he made the announcement along with us on the day of Naḥr in Mina: "No pagan will perform Hajj after this year and no one will perform the Tawāf around the Ka'ba naked."

وَلَا يَطُوفُ بِالْبَيْتِ عُرْيَانٌ، قَالَ حُمَيْدُ
ابْنُ عَبْدِ الرَّحْمَنِ: ثُمَّ أَرْدَفَ رَسُولُ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلِيًّا فَأَمَرَهُ أَنْ
يُؤْذَنَ بِبِرَاعَةٍ، قَالَ أَبُو هُرَيْرَةَ:
فَأَذَنَ مَعَنَا عَلَى أَهْلِ مِثْنَى يَوْمَ النَّحْرِ:
لَا يَحُجُّ بَعْدَ الْعَامِ مُشْرِكٌ وَلَا يَطُوفُ
بِالْبَيْتِ عُرْيَانٌ -

(11) CHAPTER. To pray without a Ridā.

366. Narrated Muḥammad bin al-Munkadir: I went to Jābir bin 'Abdullāh and he was praying wrapped in a garment and his Ridā was lying beside him. When he finished the prayers, I said "O 'Abdullāh! You pray (in a single garment) while your Ridā is lying beside you." He replied, "Yes, I did it intentionally so that the ignorant ones like you might see me. I saw the Prophet ﷺ praying like this."

بَابُ الصَّلَاةِ بِغَيْرِ رِدَاءٍ -

٣٦٦ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ
قَالَ: حَدَّثَنَا ابْنُ أَبِي الْمَوَالِي، عَنْ مُحَمَّدِ بْنِ
الْمُنْكَدِرِ قَالَ: دَخَلْتُ عَلَى جَابِرِ بْنِ
عَبْدِ اللَّهِ وَهُوَ يُصَلِّي فِي ثَوْبٍ مُلْتَحِفٍ بِهِ،
وَرِدَاؤُهُ مَوْضُوعٌ، فَلَمَّا انْصَرَفَ
قُلْنَا: يَا أَبَا عَبْدِ اللَّهِ، تُصَلِّي وَرِدَاؤُكَ
مَوْضُوعٌ؟ قَالَ: نَعَمْ، أَحْبَبْتُ أَنْ يَرَانِي
الْجُهَالُ مِثْلَكُمْ، رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ يُصَلِّي هَكَذَا -

(12) CHAPTER. What is said about the thigh.

Narrated Ibn 'Abbās and Jarhad and Muḥammad bin Jahsh: The Prophet ﷺ said, "The thigh is 'Aura (i.e. it is illegal to keep it naked)." And Anas bin Mālik said, "The Prophet ﷺ uncovered his thigh." The narration of Anas is dependable, but it would be safer to take Jarhad's narration into consideration in order to get rid of the difference between them. Abū Mūsa said, "The Prophet ﷺ

بَابُ مَا يُذَكَّرُ فِي الْفَخِذِ، وَيُرْوَى

عَنْ ابْنِ عَبَّاسٍ، وَجَرَّهَدٍ، وَمُحَمَّدِ بْنِ
جَعْفَرٍ، عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ،
الْفَخِذُ عَوْرَةٌ، وَقَالَ أَنَسٌ: حَسَرَ النَّبِيُّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ فَخِذِهِ، وَحَدِيثُ
أَنَسٍ أَسْنَدٌ، وَحَدِيثُ جَرَّهَدٍ أَحْوْطٌ
حَتَّى يُخْرَجَ مِنْ اخْتِلَافِهِمْ، وَقَالَ أَبُو
مُوسَى: غَطَّى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
رُكْبَتَيْهِ حِينَ دَخَلَ عَثَانُ، وَقَالَ زَيْدُ

covered his knees when 'Uthmān entered." Zaid bin Thābit said, "Divine inspiration came to Allāh's Apostle ﷺ while his thigh was on my thigh and it became so heavy that I was afraid that it might bruise my thigh."

367. Narrated 'Abdul-'Azīz : Anas said, "When Allāh's Apostle ﷺ invaded Khaibar, we offered the Fajr prayer there (early in the morning) when it was still dark. The Prophet ﷺ rode and Abū Ṭalḥa rode too and I was riding behind Abū Ṭalḥa. The Prophet ﷺ passed through the lane of Khaibar quickly and my knee was touching the thigh of the Prophet ﷺ. He uncovered his thigh and I saw the whiteness of the thigh of Allāh's Apostle ﷺ. When he entered the town, he said, 'Allāhu Akbar. (And) Khaibar was ruined. When we enter the arena of a nation, the most unfortunate is that morning of those who have been warned.' He repeated this thrice. The people came out for their work and some of them said, 'Muḥammad (has come).' (Some of our companions added, "With his army.") We conquered Khaibar and the booty and captives were collected. Dihya came and said, 'O Allāh's Prophet ﷺ ! Give me a slave girl from the captives.' The Prophet ﷺ said, 'Go and take any slave girl.' He took Safiya bint Huyai. A man came to the Prophet ﷺ and said, 'O Allāh's Apostle ﷺ ! You gave Safiya bint Huyai to Dihya and she is the mistress of the tribes of Quraiza and An-Nadīr and she befits none but you.'

بن ثابت : أنزل الله على رسوله صلى الله عليه وسلم وفخذه على فخذي، فشقلت على حتى خفت أن ترص فخذي -

٣٦٧ - حدثنا يعقوب بن إبراهيم قال : حدثنا إسماعيل بن عيسى قال : حدثنا عبد العزيز بن صهيب عن أنس أن رسول الله صلى الله عليه وسلم غزا خيبر فصلى بنا عندها صلاة الغداة بغلس فركب نبي الله صلى الله عليه وسلم وركب أبو طلحة وأنا رديف أبي طلحة ، فأجرى نبي الله صلى الله عليه وسلم في زقاق خيبر وإن ركبتي لتمس فخذ نبي الله صلى الله عليه وسلم ثم حسر الأزارع عن فخذيه حتى أني أنظر إلى بياض فخذ نبي الله صلى الله عليه وسلم فليماً دخل القرية قال : (الله أكبر خربت خيبر ، إننا إذا نزلنا بساحة قوم فساء صباح المنذرين ، قالها ثلاثاً) ، قال : وخرج القوم إلى أعمالهم فقالوا : محمد ، قال : عبد العزيز ، وقال بعض أصحابنا : والخميس يعني الجيش قال فأصحبناها عنوة فجمع السبي فجاء دحية فقال : يا نبي الله ، أعطني جارية من السبي ، قال : اذهب فخذ جارية فأخذ صفية بنت حسي

So the Prophet ﷺ said, 'Bring him along with her.' So Dihya came with her and when the Prophet ﷺ saw her, he said to Dihya, 'Take any slave girl other than her from the captives.'

The Prophet ﷺ manumitted and married her."

Thābit asked Anas, "O Abū Ḥamza! What did the Prophet ﷺ pay her (as Mahr)?" He said, "Her own self was her Mahr for he manumitted her and then married her." Anas added, "On the way, Um Sulaim dressed her for marriage (ceremony) and at night she sent her as a bride to the Prophet ﷺ. The Prophet ﷺ got up (in the morning) as a bridegroom and said, 'Whoever has anything (for food) should bring it.' He spread out a leather sheet (for the food) and some brought dates and others cooking butter. (I think he (Anas) mentioned As-sawiq). They mixed a dish of Ḥais out of all that. That was the marriage banquet of Allāh's Apostle ﷺ."

(13) CHAPTER. In what sort of clothes a woman should pray. 'Ikrima said, "If she can cover her body with one garment, it is sufficient."

368. Narrated 'Āisha رضي الله عنها : Allāh's Apostle ﷺ used to offer the Fajr prayer and some female faithful believers covered with their clothes used to attend the prayer with him. They would go back to their homes unrecognised.

فَجَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: يَا نَبِيَّ اللَّهِ أُعْطِيتَ دَحِيَّةَ صَفِيَّةَ بِنْتِ حُبَيْبٍ سَيِّدَةَ قُرَيْشَ وَالنَّضِيرِ، لَا تَصْلَحُ إِلَّا لَكَ، قَالَ: ادْعُوهُ بِهَا، فَجَاءَ بِهَا فَلَمَّا نَظَرَ إِلَيْهَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: خُذْ جَارِيَةً مِنَ السَّبْيِ غَيْرَهَا، قَالَ: فَأَعْتَقَهَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَتَزَوَّجَهَا، فَقَالَ لَهُ ثَابِتٌ: يَا أَبَا حَمْزَةَ، مَا أَصْدَقَهَا؟ قَالَ: نَفْسَهَا، أَعْتَقَهَا وَتَزَوَّجَهَا، حَتَّى إِذَا كَانَ بِالطَّرِيقِ جَهَّزَتْهَا لَهُ أُمُّ سُلَيْمٍ، فَأَهْدَتْهَا لَهُ مِنَ اللَّيْلِ، فَأَصْبَحَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَرُوسًا، فَقَالَ: مَنْ كَانَ عِنْدَهُ شَيْءٌ فَلْيَبْجِئْ بِهِ، وَبَسَطَ نِطْعًا، فَجَعَلَ الرَّجُلُ يَبْجِئُ بِالتَّمْرِ، وَجَعَلَ الرَّجُلُ يَبْجِئُ بِالسَّمْنِ قَالَ: وَاحْسِبْهُ قَدْ ذَكَرَ السَّوِيقَ، قَالَ: فَحَاسُوا حَيْسًا، فَكَانَتْ وَلِيمَةً رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

بَابٌ فِي كَيْفِ تَصَلِّي الْمَرْأَةِ فِي الثِّيَابِ؟ وَقَالَ عِكْرِمَةُ: لَوْ وَارَتْ جَسَدَهَا فِي ثَوْبٍ جَازٍ -

٣٦٨ - حَدَّثَنَا أَبُو الْيَمَانِ قَالَ: أَخْبَرَنَا شُعَيْبٌ، عَنْ الزُّهْرِيِّ، قَالَ: أَخْبَرَنِي عُرْوَةُ أَنَّ عَائِشَةَ قَالَتْ: لَقَدْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي الْفَجْرَ

فَيَشْهَدُ مَعَهُ نِسَاءٌ مِنَ الْمُؤْمِنَاتِ
مُتَلَفَعَاتٍ فِي مَرْوِطَيْنِ ثُمَّ يَرْجِعُنَ إِلَى
بُيُوتِهِنَّ، مَا يَعْرِفُهُنَّ أَحَدٌ -

(14) CHAPTER. If a person prayed in a dress with marks and looked at those marks during the prayer.

باب إِذَا صَلَّى فِي ثَوْبٍ لَهُ أَعْلَامٌ
وَنَظَرَ إِلَى عَلَمِهَا -

369. Narrated 'Aisha رضي الله عنها : The Prophet ﷺ prayed in a long Khamīṣa (a square garment) with marks and during the prayer, he saw the marks. When he finished the prayer he said, "Take this Khamīṣa of mine to Abū Jahm and get me his Inbijāniya (a woollen garment without marks) as it (the Khamīṣa) has diverted my attention from the prayer."

٣٦٩ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ قَالَ :
حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ قَالَ : حَدَّثَنَا ابْنُ
شِهَابٍ عَنْ عُرْوَةَ ، عَنْ عَائِشَةَ : أَنَّ
النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى فِي خَمِيصَةٍ
لَهَا أَعْلَامٌ ، فَتَنَظَّرَ إِلَى أَعْلَامِهَا نَظْرَةً ،
فَلَمَّا انْصَرَفَ قَالَ : اذْهَبُوا بِخَمِيصَتِي
هَذِهِ إِلَى أَبِي جَهْمٍ ، وَاسْتَوْفُوا بِإِنْبِجَانِيَّةِ أَبِي
جَهْمٍ ، فَإِنَّهَا أَلْهَتْنِي أَنْفَاءً عَنْ صَلَاتِي -

370. Narrated 'Aisha رضي الله عنها : The Prophet ﷺ said, "I was looking at the marks during the prayers and I was afraid that they might divert me (by taking away my attention).

٣٧٠ - وَقَالَ هِشَامُ بْنُ عُرْوَةَ ،
عَنْ أَبِيهِ ، عَنْ عَائِشَةَ : قَالَ النَّبِيُّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : كُنْتُ أَنْظُرُ إِلَى
عَلَمِهَا وَأَنَا فِي الصَّلَاةِ فَأَخَافُ أَنْ
تَقْتِنِي -

(15) CHAPTER. If someone prays in a garment bearing marks of a cross or pictures, will the prayer be annulled? And what is forbidden thereof.

باب إِنْ صَلَّى فِي ثَوْبٍ مُصَلَّبٍ
أَوْ تَصَاوِيرَ : هَلْ تَقْسُدُ صَلَاتُهُ ؟ وَمَا
يُنْهَى عَنْ ذَلِكَ -

371. Narrated Anas رضي الله عنه : 'Aisha رضي الله عنها had a Qirām (a thin marked woollen curtain) which she had used as a screen in one side of her home. The Prophet ﷺ

٣٧١ - حَدَّثَنَا أَبُو مَعْمَرٍ عَبْدُ اللَّهِ
ابْنُ عَمْرٍو قَالَ : حَدَّثَنَا عَبْدُ الْوَارِثِ
قَالَ : حَدَّثَنَا عَبْدُ الْعَزِيزِ ابْنُ صُهَيْبٍ -

said, "Take away this Qirām of yours, because its pictures appear to me in my prayer (i.e. divert my attention from the prayer)."

عَنْ أَنَسٍ قَالَ : كَانَ قِرَامٌ لِعِمَائِشَةَ سَتَرَتْ بِهِ جَانِبَ بَيْتِهَا ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : أَمِيطِي عَنْكَ قِرَامَكَ هَذَا ، فَإِنَّهُ لَا تَزَالُ تَصَاوِيرُهُ تُعْرِضُ فِي صَلَاتِي -

(16) **CHAPTER.** Whoever prayed in a silk Farrūj (a Qabā opened at the back) and then took it off.

بابُ مَنْ صَلَّى فِي قِرْوَجٍ حَرِيرٍ ثُمَّ نَزَعَهُ -

372. Narrated 'Uqba bin 'Amir رضي الله عنه : The Prophet ﷺ was given a silken Farrūj as a present. He wore it while praying. When he had finished his prayer, he took it off violently with contempt and said, "It is not good for Al-Muttaqin (Allāh-fearing pious people)."

٣٧٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ : حَدَّثَنَا اللَّيْثُ ، عَنْ يَزِيدَ ، عَنْ أَبِي الْخَيْرِ ، عَنْ عَقْبَةَ ابْنِ عَامِرٍ قَالَ : أَهْدَى إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قِرْوَجٌ حَرِيرٍ فَلَبِسَهُ فَصَلَّى فِيهِ ثُمَّ انْصَرَفَ فَتَنَزَعَهُ نَزْعًا شَدِيدًا كَالكَارِهِ لَهُ ، وَقَالَ : لَا يَنْبَغِي هَذَا لِلْمُتَّقِينَ -

(17) **CHAPTER.** (It is permissible) to pray in a red garment.

بابُ الصَّلَاةِ فِي الثَّوْبِ الْأَحْمَرِ -

373. Narrated Abū Juhaifa that his father had said : I saw Allāh's Apostle ﷺ in a red leather tent and I saw Bilāl رضي الله عنه taking the water with which the Prophet ﷺ had performed ablution. I saw the people taking the utilized water impatiently and whoever got some of it rubbed it on his body and those who could not get any took the moisture from the others' hands. Then I saw Bilal carrying an Anzā (a spear-headed stick) which he planted in the ground. The Prophet ﷺ

٣٧٣ - حَدَّثَنَا مُحَمَّدُ بْنُ عَرُورَةَ قَالَ : حَدَّثَنِي عُمَرُ بْنُ أَبِي زَائِدَةَ ، عَنْ عَوْنِ بْنِ أَبِي جُحَيْفَةَ ، عَنْ أَبِيهِ قَالَ : رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي قُبَّةٍ حُمْرَاءَ مِنْ أَدَمَ ، وَرَأَيْتُ بِلَالًا أَخَذَ وَضُوءَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرَأَيْتُ النَّاسَ يَبْتَذِرُونَ ذَلِكَ الْوَضُوءَ ، فَمَنْ أَصَابَ مِنْهُ شَيْئًا تَمَسَّحَ بِهِ ، وَمَنْ لَمْ يُصِبْ مِنْهُ شَيْئًا أَخَذَ

came out lifting his red cloak, led the prayer and offered two Rak'at facing the Ka'ba behind the 'Anza. I saw the people and animals passing in front of the 'Anza.

مِنْ بَلَلِ يَدِي صَاحِبِهِ ، ثُمَّ رَأَيْتُ بِلَالًا أَخَذَ عَنَزَةً فَرَكَّزَهَا ، وَخَرَجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي حُلَّةٍ حَمْرَاءَ مُشْمَرًا صَوَّى إِلَى الْعَنَزَةِ بِالنَّاسِ رَكْعَتَيْنِ ، وَرَأَيْتُ النَّاسَ وَالذَّوَابَّ يَمُرُّونَ بَيْنَ يَدَيِ الْعَنَزَةِ -

(18) CHAPTER. (It is permissible) to pray on roofs, a pulpit or wood. Al-Hasan never found any objection to praying on snow or bridges even if urine were flowing underneath or over or in front of them so long as there was a Sutra (any object put in front of the praying person to act as sentimental barrier between him and others) in front of the person. Abū Huraira رضي الله عنه prayed on the roof of the mosque with the Imām, and Ibn 'Umar prayed on snow.

بَابُ الصَّلَاةِ فِي السُّطُوحِ ، وَالْمِنْبَرِ ، وَالْخَشَبِ ، قَالَ أَبُو عَبْدِ اللَّهِ : وَلَمْ يَرِ الْحَسَنُ بَأْسًا أَنْ يُصَلِّيَ عَلَى الْجَمْدِ وَالْقَنَاطِيرِ وَإِنْ جَرَى تَحْتَهَا بَوْلٌ أَوْ فَوْقَهَا أَوْ أَمَامَهَا إِذَا كَانَ بَيْنَهُمَا سُتْرَةٌ وَصَلَّى أَبُو هُرَيْرَةَ عَلَى ظَهْرِ الْمَسْجِدِ بِصَلَاةِ الْإِمَامِ ، وَصَلَّى ابْنُ عُمَرَ عَلَى الشَّلَجِ -

374. Narrated Abū Hāzim: Sahl bin Sa'd was asked, "What was the (Prophet's) pulpit made of?" Sahl replied, "I know it better than any one else. It was made of tamarisk of Al-Ghāba (lit. the forest, a well-known place at 'Awālī-l-Medina) and was prepared for Allāh's Apostle ﷺ by so and so, the slave of so and so. When it was made and set up, Allāh's Apostle ﷺ stood on it facing the Qibla and said 'Allāhu Akbar', and the people stood behind him (and offered the prayer). He recited and bowed and the people bowed behind him. Then he raised his head and retreated and prostrated on the ground and then he went back to the

٣٧٤ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ قَالَ : حَدَّثَنَا سُفْيَانُ قَالَ : حَدَّثَنَا أَبُو حَازِمٍ قَالَ : سَأَلُوا سَهْلَ بْنَ سَعْدٍ : مِنْ أَيِّ شَيْءٍ الْمِنْبَرُ ؟ فَقَالَ : مَا بَقِيَ بِالنَّاسِ أَعْلَمُ مِنْهُ ، هُوَ مِنْ أَثْنَلِ الْغَابَةِ - عَمِلَهُ فُلَانٌ مَوْلَى فُلَانَةٍ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، وَقَامَ عَلَيْهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ عُمِلَ وَوُضِعَ ، فَاسْتَقْبَلَ الْقَبِيلَةَ ، كَبَّرَ وَقَامَ النَّاسُ خَلْفَهُ فَقَرَأَ وَرَكَّعَ ، وَرَكَّعَ النَّاسُ خَلْفَهُ ، ثُمَّ رَفَعَ رَأْسَهُ ثُمَّ رَجَعَ الْقَهْقَرَى فَسَجَدَ عَلَى الْأَرْضِ ، ثُمَّ عَادَ إِلَى الْمِنْبَرِ ثُمَّ قَرَأَ

pulpit, recited, bowed, raised his head and retreated to prostrate on the ground. So, this is what I know about the pulpit."

Ahmad bin Hanbal said, "As the Prophet ﷺ was at a higher level than the people, there is no harm according to the above-mentioned Hadith if the Imām is at a higher level than his followers during the prayers."

375. Narrated Anas bin Mālik :

Once Allāh's Apostle ﷺ fell off a horse and his leg or shoulder got injured. He swore that he would not go to his wives for one month and he stayed in a Mashruba (attic room) having stairs made of date-palm trunks. When his companions came to visit him, he led them in prayer while sitting, whereas his companions were standing. When he had finished the prayer, he said, "An Imām is meant to be followed, so when he says 'Allāhu Akbar', say 'Allāhu Akbar' and when he bows, bow and when he prostrates, prostrate and if he prays standing pray standing(1). After the 29th day the Prophet ﷺ came down (from the attic room) and the people asked him, "O Allāh's Apostle! You swore that you will not go to your wives for one month." He said, "The month is 29 days."

ثُمَّ رَكَعَ ثُمَّ رَفَعَ رَأْسَهُ ثُمَّ رَجَعَ الْقَهْقَرَى حَتَّى سَجَدَ بِالسَّارِضِ ، فَهَذَا شَأْنُهُ — قَالَ أَبُو عَبْدِ اللَّهِ : قَالَ عَلِيُّ بْنُ الْمَدِينِيِّ : سَأَلَنِي أَحْمَدُ بْنُ حَنْبَلٍ رَحِمَهُ اللَّهُ عَنْ هَذَا الْحَدِيثِ قَالَ : فَإِنَّمَا أَرَدْتُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ أَعْلَى مِنَ النَّاسِ ، فَلَا بَأْسَ أَنْ يَسْكُونُ الْإِمَامُ أَعْلَى مِنَ النَّاسِ بِهَذَا الْحَدِيثِ ، قَالَ : فَقُلْتُ إِنَّ سُفْيَانَ بْنَ عُيَيْنَةَ كَانَ يُسْأَلُ عَنْ هَذَا كَثِيرًا فَلَمْ تَسْمَعْهُ مِنْهُ ؟ قَالَ : لَا ،

٣٧٥ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ قَالَ : حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ : أَخْبَرَنَا حُمَيْدُ الطَّوِيلُ ، عَنْ أَنَسِ بْنِ مَالِكٍ : أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَقَطَ عَنْ فَرَسٍ فَجَحِشَتْ سَاقُهُ أَوْ كَتِفُهُ ، وَآلَى مِنْ نِسَائِهِ شَهْرًا فَجَلَسَ فِي مَشْرُبَةٍ لَهُ دَرَجَتُهَا مِنْ جُدُوعٍ ، فَأَتَاهُ أَصْحَابُهُ يَعُودُونَ ، فَصَلَّى بِهِمْ جَالِسًا وَهُمْ قِيَامٌ ، فَلَمَّا سَلَّمَ قَالَ : إِنَّمَا جُعِلَ الْإِمَامُ لِيُؤْتَمَّ بِهِ فَإِذَا كَبَّرَ فَكَبِّرُوا ، وَإِذَا رَكَعَ فَارْكَعُوا ، وَإِذَا سَجَدَ فَاسْجُدُوا ، وَإِنْ صَلَّى قَائِمًا فَصَلُّوا قِيَامًا ، وَتَزَلْ لِيَتَسَعَّرَ وَعِشْرِينَ ، فَقَالُوا : يَا رَسُولَ اللَّهِ ، إِنَّكَ أَلَسْتَ شَهْرًا ، فَقَالَ : إِنَّ الشَّهْرَ تِسْعٌ وَعِشْرُونَ .

(19) **CHAPTER.** If the clothes of a praying person in prostration touched his wife (would that make his prayer invalid)?

376. Narrated 'Abdullāh bin Shaddād : Maimūna  said, "Allāh's Apostle  was praying while I was in my menses, sitting beside him and sometimes his clothes would touch me during his prostration."

Maimūna  added, "He prayed on a Khumra (a small mat sufficient just for the face and the head).

(20) **CHAPTER.** To pray on the Haṣīr (a mat that is made of the leaves of date-palm trees and is as long as or longer than a man's stature). Jābir and Abū Sa'īd prayed standing on board a ship. Al-Hasan said, "If it is not troublesome for one's companions, one may pray standing and turn himself with its (ship's) turnings; otherwise pray sitting."

377. Narrated Ishāq : Anas bin Mālik  said, "My grand-mother Mulaika invited Allāh's Apostle  for a meal which she herself had prepared. He ate from it and said, 'Get up! I will lead you in the prayer.' "

Anas added, "I took my Haṣīr, washed it with water as it had become dark because of long use and Allāh's Apostle  stood on it. The orphan (Damira or Ruh) and I aligned behind him and the old lady (Mulaika) stood behind us. Allāh's Apostle  led us in the prayer and offered two Rak'at and then left."

باب إِذَا أَصَابَ ثَوْبُ الْمُصَلِّي امْرَأَتَهُ إِذَا سَجَدَ -

٣٧٦ - حَدَّثَنَا مُسَدَّدٌ ، عَنْ خَالِدٍ قَالَ : حَدَّثَنَا سُلَيْمَانُ الشَّيْبَانِيُّ ، عَنْ عَبْدِ اللَّهِ بْنِ شَدَّادٍ ، عَنْ مَيْمُونَةَ قَالَتْ : كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي وَأَنَا حِذَاءَهُ وَأَنَا حَائِضٌ ، وَرُبَّمَا أَصَابَنِي ثَوْبُهُ إِذَا سَجَدَ ، قَالَتْ : وَكَانَ يُصَلِّي عَلَى الْخُمْرَةِ -

باب الصَّلَاةِ عَلَى الْحَصِيرِ ، وَصَلَّى جَابِرٌ وَأَبُو سَعِيدٍ فِي السَّفِينَةِ قَائِمًا ، وَقَالَ الْحَسَنُ : تَصَلَّى قَائِمًا مَا لَمْ تَشُقَّ عَلَى أَصْحَابِكَ تَدْوِيرُ مَعَهَا وَإِلَّا فَقَاعِدًا -

٣٧٧ - حَدَّثَنَا عَبْدُ اللَّهِ قَالَ : أَخْبَرَنَا مَالِكٌ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ ، عَنْ أَنَسِ بْنِ مَالِكٍ ، أَنَّ جَدَّتَهُ مَلَيْكَةَ دَعَتْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِبَطْعَامٍ صَنَعْتَهُ لَهُ ، فَأَكَلَ مِنْهُ ، ثُمَّ قَالَ : قُومُوا فَلَا تُصَلُّوا لَكُمْ ، قَالَ أَنَسٌ : فَقُمْتُ إِلَى حَصِيرٍ لَنَا قَدْ اسْوَدَّ مِنْ طَوْلِ مَالِيسٍ ، فَتَضَحَّيْتُ بِسَاعٍ ، فَقَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَصَفَّقْتُ أَنَا وَالْيَتِيمُ وَرَاءَهُ وَالْعَجُوزُ مِنْ وَرَائِنَا

فَصَلَّى لَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
رُكْعَتَيْنِ ثُمَّ انْصَرَفَ -

بابُ الصَّلَاةِ عَلَى الْخُمْرَةِ -

(21) CHAPTER. To pray on a Khumra(1).

378. Narrated Maimūna رضي الله عنها :
Allāh's Apostle ﷺ used to pray on a
Khumra.

٣٧٨ - حَدَّثَنَا أَبُو الْوَلِيدِ قَالَ : حَدَّثَنَا
شُعْبَةُ قَالَ : حَدَّثَنَا سُلَيْمَانُ الشَّيْبَانِيُّ ، عَنْ
عَبْدِ اللَّهِ بْنِ شَدَّادٍ ، عَنْ مَيْمُونَةَ قَالَتْ :
كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي
عَلَى الْخُمْرَةِ -

(22) CHAPTER. To pray on the bed.
Anas prayed on his bed. Anas said : We
used to pray with the Prophet ﷺ and
prostrate on our clothes.

بابُ الصَّلَاةِ عَلَى الْفِرَاشِ ، وَصَلَّى
أَنَسٌ عَلَى فِرَاشِهِ وَقَالَ أَنَسٌ كُنَّا نُصَلِّي
مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَيَسْجُدُ
أَحَدُنَا عَلَى ثَوْبِهِ -

379. Narrated Abū Salama رضي الله عنه :

'Aisha رضي الله عنها the wife of the Prophet ﷺ
said, "I used to sleep in front of Allāh's
Apostle ﷺ and my legs were opposite
his Qibla and in prostration he pushed my
legs and I withdrew them and when he
stood, I stretched them." 'Aisha رضي الله عنها
added, "In those days the houses were
without lights."

٣٧٩ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ : حَدَّثَنِي
مَالِكٌ عَنْ أَبِي النَّضْرِ مَوْلَى عُمَرَ بْنِ
عُبَيْدِ اللَّهِ ، عَنْ أَبِي سَلَمَةَ ابْنِ
عَبْدِ الرَّحْمَنِ ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهَا قَالَتْ : كُنْتُ أَنَامُ
بَيْنَ يَدَيْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
وَرِجْلَايَ فِي قِبْلَتِهِ ، فَإِذَا سَجَدَ غَمَزَنِي
فَقَبَضْتُ رِجْلِي ، فَإِذَا قَامَ بَسَطَتْهُمَا ،
قَالَتْ : وَالْبُسُيُوتُ يَوْمَئِذٍ لَيْسَ فِيهَا
مَصَابِيحٌ -

380. Narrated 'Aisha رضي الله عنها : Allāh's
Apostle ﷺ prayed while I was lying

٣٨٠ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ قَالَ :
حَدَّثَنَا اللَّيْثُ ، عَنْ عُقَيْلٍ ، عَنْ ابْنِ

like a dead body on his family bed between him and the Qibla.

381. Narrated 'Urwa رضي الله عنه : The Prophet ﷺ prayed while 'Aisha رضي الله عنها was lying between him and the Qibla on the bed on which they used to sleep.

شِهَابٍ قَالَ : أَخْبَرَنِي عُرْوَةُ أَنَّ عَائِشَةَ أَخْبَرَتْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُصَلِّي وَهِيَ بَيْنَهُ وَبَيْنَ الْقِبْلَةِ ، عَلَى فِرَاشٍ أَهْلِهِ ، اعْتَرَا ضَ الْجَنَازَةَ -

٣٨١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ : حَدَّثَنَا اللَّيْثُ ، عَنْ يَزِيدَ ، عَنْ عِירَآكٍ ، عَنْ عُرْوَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُصَلِّي وَغَائِشَةُ مُعْتَرِضَةً بَيْنَهُ وَبَيْنَ الْقِبْلَةِ عَلَى الْفِرَاشِ الَّذِي يَنَامَانِ عَلَيْهِ -

(23) CHAPTER. To prostrate on a garment in scorching heat. Al-Hasan said : People used to prostrate on their turbans and head-covers with their hands in their sleeves.

382. Narrated Anas bin Mālik رضي الله عنه : We used to pray with the Prophet ﷺ and some of us used to place the ends of their clothes at the place of prostration because of scorching heat.

بَابُ السُّجُودِ عَلَى الثَّوْبِ فِي شِدَّةِ الْحَرِّ وَقَالَ الْحَسَنُ : كَانَ الْقَوْمُ يَسْجُدُونَ عَلَى الْعِمَامَةِ وَالْقَلَنْسُوَةِ وَيَدَاهُ فِي كُمِهِ -

٣٨٢ - حَدَّثَنَا أَبُو الْوَلِيدِ هِشَامُ بْنُ عَبْدِ الْمَلِكِ قَالَ : حَدَّثَنَا بِيْشَرُ بْنُ الْمُفَضَّلِ قَالَ : حَدَّثَنَا غَالِبُ الْقَطَّانِ ، عَنْ بَمَكْرِ بْنِ عَبْدِ اللَّهِ ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ : كُنَّا نَصَلِّي مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَيَضَعُ أَحَدُنَا طَرَفَ الثَّوْبِ مِنْ شِدَّةِ الْحَرِّ فِي مَكَانِ السُّجُودِ -

(24) CHAPTER. To pray with the shoes on.

383. Narrated Abū Maslama, Sa'īd bin Yazīd Al-Azdi : I asked Anas bin Mālik whether the Prophet ﷺ had

بَابُ الصَّلَاةِ فِي النَّعَالِ -

٣٨٣ - حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ قَالَ : حَدَّثَنَا شُعْبَةُ قَالَ : أَخْبَرَنَا أَبُو مَسْلَمَةَ سَعِيدُ بْنُ يَزِيدَ الْأَزْدِيُّ قَالَ : سَأَلْتُ

ever prayed with his shoes on. He replied, "Yes."

أنس بن مالك : أكان النبي صلى الله عليه وسلم يُصَلِّي في نعلَيْهِ؟ قال : نعم.

(25) CHAPTER. To pray wearing Khuffs.

بابُ الصَّلَاةِ فِي الْخُفَّافِ -

384. Narrated Ibrāhīm : Hammām bin Al-Hārith said, "I saw Jarīr bin 'Abdullāh urinating. Then he performed ablution and passed his (wet) hands over his Khuffs, stood up and prayed. He was asked about it. He replied that he had seen the Prophet ﷺ doing the same." They approved of this narration as Jarīr was one of those who embraced Islām very late.

٣٨٤ - حَدَّثَنَا آدَمُ قَالَ : حَدَّثَنَا شُعْبَةُ عَنْ الْأَعْمَشِ قَالَ : سَمِعْتُ إِبْرَاهِيمَ يَحْدُثُ عَنْ هَمَّامِ بْنِ الْحَارِثِ قَالَ : رَأَيْتُ جَرِيرَ بْنَ عَبْدِ اللَّهِ بَالًا، ثُمَّ تَوَضَّأَ وَمَسَحَ عَلَى خُفَيْهِ، ثُمَّ قَامَ فَصَلَّى، فَسُئِلَ فَقَالَ : رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَنَعَ مِثْلَ هَذَا، قَالَ إِبْرَاهِيمُ : فَكَانَ يُعْجِبُهُمْ لِأَنَّ جَرِيرًا كَانَ مِنْ آخِرِ مَنْ أَسْلَمَ -

385. Narrated Al-Mughīra bin Shu'ba : I helped the Prophet ﷺ in performing ablution and he passed his wet hands over his Khuffs and prayed.

٣٨٥ - حَدَّثَنَا إِسْحَاقُ بْنُ نَصْرِ قَالَ : حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ الْأَعْمَشِ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنِ الْمُغِيرَةِ ابْنِ شُعْبَةَ قَالَ : وَضَّأَتِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَمَسَحَ عَلَى خُفَيْهِ وَصَلَّى -

(26) CHAPTER. If some one does not prostrate properly. Narrated Hudhaifa that he had seen a person bowing and prostrating imperfectly. When he finished his prayer, Hudhaifa told him that he had not prayed. The sub-narrator added, "I think that Hudhaifa also said : Were you to die you would die on a way other than that of Muḥammad ﷺ."

بابُ إِذَا لَمْ يَتِمَّ السُّجُودُ، أَخْبَرَنَا الصَّلَاتُ بْنُ مُحَمَّدٍ، أَخْبَرَنَا مَهْدِيُّ عَنْ وَاصِلٍ، عَنْ أَبِي وَائِلٍ، عَنْ حُذَيْفَةَ أَنَّهُ رَأَى رَجُلًا لَا يَتِمُّ رُكُوعَهُ وَلَا سُجُودَهُ، فَلَمَّا قَضَى صَلَاتَهُ قَالَ لَهُ حُذَيْفَةُ : مَا صَلَّيْتَ؟ قَالَ : وَأَحْسِبُهُ قَالَ : لَوْ مِتُّ مِتُّ عَلَى غَيْرِ سُنَّةِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -

(27) **CHAPTER.** During prostrations one should show his armpits and separate his forearms from his body. Narrated 'Abdullāh bin Mālik Ibn Buhaina, "When the Prophet ﷺ prayed, he used to separate his arms from his body so widely that the whiteness of his armpits was visible."

باب يُبْدِي ضَعْفَيْنِهِ وَيُجَافِي فِي السُّجُودِ، أَخْبَرَنَا يَحْيَى بْنُ بُكَيْرٍ قَالَ: حَدَّثَنَا بَكْرُ بْنُ مُضَرَ، عَنْ جَعْفَرٍ، عَنْ ابْنِ هُرْمُزٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَالِكِ ابْنِ بُحَيْنَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا صَلَّى فَرَجَ بَيْنَ يَدَيْهِ حَتَّى يَبْدُوَ بَيَاضُ إِبْطَيْهِ وَقَالَ اللَّيْثُ: حَدَّثَنِي جَعْفَرُ بْنُ رَبِيعَةَ نَحْوَهُ -

(28) **CHAPTER.** Superiority of praying facing the Qibla with the toes towards it as well. Abū Humaid said that referring to what the Prophet ﷺ used to do.

باب فَضْلِ اسْتِقْبَالِ الْقِبْلَةِ، بِسْتَقْبِيلِ بَاطِرَافٍ رِجْلَيْهِ، قَالَ أَبُو حُمَيْدٍ، عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -

386. Narrated Anas bin Mālik : Allāh's Apostle ﷺ said, "Whoever prays like us and faces our Qibla and eats our slaughtered animals is a Muslim and is under Allāh's and His Apostle's protection. So do not betray Allāh by betraying those who are in His protection."

٣٨٦ - حَدَّثَنَا عَمْرُو بْنُ عَبَّاسٍ قَالَ: حَدَّثَنَا ابْنُ الْمُهَدَّبِ قَالَ: حَدَّثَنَا مَنْصُورُ بْنُ سَعْدٍ، عَنْ مَيْمُونِ بْنِ سِيَاهٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (مَنْ صَلَّى مَسَلَاتِنَا وَاسْتَقْبَلَ قِبْلَتَنَا وَأَكَلَ ذَبِيحَتَنَا فَذَلِكَ الْمُسْلِمُ الَّذِي لَهُ ذِمَّةُ اللَّهِ وَذِمَّةُ رَسُولِهِ، فَلَا تُخْفِرُوا اللَّهَ فِي ذِمَّتِهِ) -

387. Narrated Anas bin Mālik : Allāh's Apostle ﷺ said, "I have been ordered to fight the people till they say: 'None has the right to be worshipped but Allāh.' And if they say so, pray like our prayers, face our Qibla and slaughter as we slaughter, then their blood and property will be sacred to us and we will not interfere with them except legally and

٣٨٧ - حَدَّثَنَا نُعَيْمٌ قَالَ: حَدَّثَنَا ابْنُ الْمُبَارَكِ، عَنْ حُمَيْدِ الطَّوِيلِ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (أُمِرْتُ أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَقُولُوا لَا إِلَهَ إِلَّا اللَّهُ، فَإِذَا قَالُوهُمَا وَصَلَّوْا صَلَاتِنَا، وَاسْتَقْبَلُوا

they will be reckoned with by Allāh.” Narrated Maimūn ibn Siyāh that he had asked Anas bin Mālik, “O Abū Hamza! And what makes the life and property of people sacred?” He replied, “Whoever says, ‘None has the right to be worshipped but Allāh’, faces our Qibla, prays like us and eats our slaughtered animal is a Muslim, and has got the same rights and obligations as other Muslims have.”

قَبِلْتَنَا، وَذَبَحُوا ذَبِيحَتَنَا فَقَدْ حَرُمَتْ عَلَيْنَا دِمَاؤُهُمْ وَأَمْوَالُهُمْ إِلَّا بِحَقِّهَا وَحِسَابِهِمْ عَلَى اللَّهِ) وَقَالَ ابْنُ أَبِي مَرْيَمَ: أَخْبَرَنَا يَحْيَى قَالَ: حَدَّثَنَا حُمَيْدٌ قَالَ: حَدَّثَنَا أَنَسٌ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَالَ عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ قَالَ: حَدَّثَنَا حُمَيْدٌ قَالَ: سَأَلَ مَيْمُونُ بْنُ سِيَاهٍ أَنَسَ بْنَ مَالِكٍ قَالَ: يَا أَبَا حَمْزَةَ، وَمَا يُحَرِّمُ دَمَ الْعَبْدِ وَمَالَهُ؟ فَقَالَ: مَنْ شَهِدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَقْبَلَ قِبْلَتَنَا، وَصَلَّى صَلَاتَنَا، وَأَكَلَ ذَبِيحَتَنَا فَهُوَ الْمُسْلِمُ لَهُ مَا لِلْمُسْلِمِ وَعَلَيْهِ مَا عَلَى الْمُسْلِمِ -

(29) **CHAPTER.** The Qibla for the people of Medina, Shām and the East. The Qibla is neither to the East nor to the West (for the people of Medina) as the Prophet ﷺ said (to them), “Do not face Qibla during defecation and urination (in an open space) Face either east or west.”

بَابُ قِبْلَةِ أَهْلِ الْمَدِينَةِ وَأَهْلِ الشَّامِ وَالْمَشْرِقِ، لَيْسَ فِي الْمَشْرِقِ وَلَا فِي الْمَغْرِبِ قِبْلَةٌ لِقَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (لَا تَسْتَقْبِلُوا الْقِبْلَةَ بِغَائِطٍ أَوْ بَوْلٍ، وَلَكِنْ شَرِّقُوا أَوْ غَرَّبُوا) -

388. Narrated Abū Aiyūb Al-Anṣārī رضي الله عنه: The Prophet ﷺ said, “While defecating, neither face nor turn your back to the Qibla but face either east or west.” Abū Aiyūb added. “When we arrived in Shām we came across some lavatories facing the Qibla; therefore we turned ourselves while using them and asked for Allāh’s forgiveness.”(1)

٣٨٨ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا الزُّهْرِيُّ عَنْ عَطَاءِ بْنِ يَزِيدَ عَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ (إِذَا أَتَيْتُمُ الْغَائِطَ فَلَا تَسْتَقْبِلُوا الْقِبْلَةَ وَلَا تَسْتَدْبِرُوهَا، وَلَكِنْ شَرِّقُوا أَوْ غَرَّبُوا) قَالَ أَبُو أَيُّوبَ: فَقَدِمْنَا الشَّامَ فَوَجَدْنَا

(1) This is only the opinion of Abū Ayūb Al-Anṣārī but if there is Screen (built lavatory) and not an open space then there is no harm in facing or giving back to the Qibla according to Hadīth No. 147.

مَرَّاحِيضَ بُنِيَتْ قِبَلَ الْقِبْلَةِ فَتَنْحَرِفُ
وَنَسْتَغْفِرُ اللَّهَ تَعَالَى ، وَعَنِ الزُّهْرِيِّ ،
عَنْ عَطَاءٍ ، قَالَ : سَمِعْتُ أَبَا أَيُّوبَ ،
عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِثْلَهُ -

(30) CHAPTER. The statement of Allāh
ﷺ : "Take as your Musalla (place of
worship) the place where Abraham stood."

بَابُ قَوْلِ اللَّهِ تَعَالَى - وَاتَّخِذُوا
مِنْ مَقَامِ إِبْرَاهِيمَ مُصَلًّى -

389. Narrated 'Amr bin Dīnār : I
asked Ibn 'Umar, "Can a person who has
performed the Tawāf around the Ka'ba
for 'Umra but has not performed the Tawāf
of Safa and Marwa, have a sexual relation
with his wife?" Ibn 'Umar replied, "When
the Prophet ﷺ reached Mecca he
performed the Tawāf around the Ka'ba
(circumambulated it seven times) and
offered a two-Rak'āt prayer at the place of
Abraham and then performed the Tawāf
of Safa and Marwa, and verily in Allāh's
Apostle ﷺ you have a good example."
Then we put the same question to Jābir
bin 'Abdullāh and he too replied, "He
should not go near his wife (for sexual
relation) till he has finished the Tawāf of
Safa and Marwa."

٣٨٩ - حَدَّثَنَا الْحُمَيْدِيُّ قَالَ :
حَدَّثَنَا سُفْيَانُ قَالَ : حَدَّثَنَا عُمَرُ بْنُ
دِينَارٍ قَالَ : سَأَلْنَا ابْنَ عُمَرَ عَنْ رَجُلٍ
طَافَ بِالْبَيْتِ الْعُمْرَةَ وَلَمْ يَطُفْ بَيْنَ
الصَّفَا وَالْمَرْوَةِ ، أَيَأْتِي امْرَأَتَهُ؟ فَقَالَ
قَدِيمُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَطَافَ
بِالْبَيْتِ سَبْعًا وَصَلَّى خَلْفَ الْمَقَامِ
رَكْعَتَيْنِ ، وَطَافَ بَيْنَ الصَّفَا وَالْمَرْوَةِ ،
وَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ
حَسَنَةٌ ، وَسَأَلْنَا جَابِرَ بْنَ عَبْدِ اللَّهِ فَقَالَ :
لَا يَقْرَبْنَهَا حَتَّى يَطُوفَ بَيْنَ الصَّفَا
وَالْمَرْوَةِ -

390. Narrated Mujāhid : Someone
went to Ibn 'Umar and said, "Here is
Allāh's Apostle ﷺ entering the Ka'ba."
Ibn 'Umar said, "I went there but the
Prophet ﷺ had come out of the Ka'ba
and I found Bilāl standing between its two
doors. I asked Bilāl, 'Did the Prophet
ﷺ pray in the Ka'ba?' Bilāl replied, 'Yes,

٣٩٠ - حَدَّثَنَا مُسَدَّدٌ قَالَ : حَدَّثَنَا
يَحْيَى ، عَنْ سَيْفٍ ، قَالَ : سَمِعْتُ
مُجَاهِدًا قَالَ : أَتَى ابْنَ عُمَرَ فَقِيلَ لَهُ :
هَذَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَخَلَ
الْكَعْبَةَ ، فَقَالَ ابْنُ عُمَرَ : فَأَقْبَلْتُ
وَالنَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ خَرَجَ

he prayed two Rak'at between the two pillars which are to your left on entering the Ka'ba. Then Allāh's Apostle ﷺ went out and offered a two-Rak'at prayer facing the Ka'ba.' "

وَأَجِدُ بِلَالًا قَائِمًا بَيْنَ الْبَابَيْنِ ، فَسَأَلْتُ بِلَالًا فَقُلْتُ : أَصَلَّى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْكَعْبَةِ ؟ قَالَ : نَعَمْ ، رَكَعَتَيْنِ بَيْنَ السَّارِيَتَيْنِ اللَّتَيْنِ عَلَى بَسَارِهِ إِذَا دَخَلْتَ ، ثُمَّ خَرَجَ فَصَلَّى فِي وَجْهِ الْكَعْبَةِ رَكَعَتَيْنِ .

391. Narrated Ibn 'Abbās : When the Prophet ﷺ entered the Ka'ba, he asked for Allāh's blessing on every side of it and did not pray till he came out of it, and offered a two-Rak'at prayer facing the Ka'ba and said, "This is the Qibla." (1)

٣٩١ - حَدَّثَنَا إِسْحَاقُ بْنُ نَصْرٍ قَالَ : حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ : أَخْبَرَنَا ابْنُ جُرَيْجٍ ، عَنْ عَطَاءٍ قَالَ : سَمِعْتُ ابْنَ عَبَّاسٍ قَالَ : لَمَّا دَخَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْبَيْتَ دَعَا فِي نَوَاحِيهِ كُلِّهَا وَلَمْ يُصَلِّ حَتَّى خَرَجَ مِنْهُ فَلَمَّا خَرَجَ رَكَعَ رَكَعَتَيْنِ فِي قُبُلِ الْكَعْبَةِ وَقَالَ : هَذِهِ الْقِبْلَةُ .

(31) CHAPTER. During the prayer one should face the Qibla wherever one may be. Narrated Abū Huraira : The Prophet ﷺ said, "Face the Qibla and say, 'Allāhu Akbar.' "

بَابُ التَّوَجُّهِ نَحْوَ الْقِبْلَةِ حَيْثُ كَانَ وَقَالَ أَبُو هُرَيْرَةَ : قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : (اسْتَقْبِلِ الْقِبْلَةَ وَكَبِّرْ) -

392. Narrated Barā bin 'Azib : Allāh's Apostle ﷺ prayed facing Bait-ul-Maqdis for sixteen or seventeen months but he loved to face the Ka'ba (at Mecca) so Allāh ﷻ revealed : "We see the turning of your face to the heaven!" (2 : 144) So the Prophet ﷺ faced the Ka'ba and the fools amongst the people

٣٩٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَجَاءٍ قَالَ : حَدَّثَنَا إِسْرَائِيلُ ، عَنْ أَبِي إِسْحَاقَ ، عَنْ الْبَرَاءِ بْنِ عَازِبٍ قَالَ : كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى نَحْوَ بَيْتِ الْمَقْدِسِ سِتَّةَ عَشَرَ أَوْ سَبْعَةَ عَشَرَ شَهْرًا ، وَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ

(1) The narration of Bifal is more authentic as Ibn 'Abbās did not enter the Ka'ba with the Prophet ﷺ but narrates the episode from another companion.

namely "the Jews" said, "What has turned them from their Qibla (Bait-ul-Maqdis) which they formerly observed?" (Allāh revealed): "Say: 'To Allāh belongs the east and west. He guides whom He wills to a straight path'."

A man prayed with the Prophet ﷺ (facing the Ka'ba) and went out. He saw some of the Anṣār praying the 'Aṣr prayer with their faces towards Bait-ul-Maqdis, he said, "I bear witness that I prayed with Allāh's Apostle ﷺ facing the Ka'ba." So all the people turned their faces towards the Ka'ba.

393. Narrated Jābir : Allāh's Apostle ﷺ used to pray while riding on his Raḥila wherever it turned, and whenever he wanted to pray the compulsory prayer he dismounted and prayed facing the Qibla.

394. Narrated 'Abdullāh : The Prophet ﷺ prayed (and the sub-narrator Ibrāhīm said, "I do not know whether he prayed more or less than usual"), and when he had finished the prayers he was asked, "O Allāh's Apostle ﷺ ! Has there been any change in the prayers?"

وسلّم يُحِبُّ أَنْ يُوجَّهَ إِلَى الْكَعْبَةِ ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ - قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ - فَتَوَجَّهَ نَحْوَ الْكَعْبَةِ وَقَالَ السُّفَهَاءُ مِنَ النَّاسِ ، وَهُمْ الْيَهُودُ ، مَاوَلَاهُمْ عَنْ قِبَلَتِهِمْ الَّتِي كَانُوا عَلَيْهَا ، قُلْ لِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ - فَصَلَّى مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلٌ ثُمَّ خَرَجَ بَعْدَ مَا صَلَّى فَمَرَّ عَلَى قَوْمٍ مِنَ الْأَنْصَارِ فِي صَلَاةِ الْعَصْرِ نَحْوَ بَيْتِ الْمَقْدِسِ فَقَالَ : هُوَ يَشْهَدُ أَنَّهُ صَلَّى مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنَّهُ تَوَجَّهَ نَحْوَ الْكَعْبَةِ فَتَحَرَّفَ الْقَوْمُ حَتَّى تَوَجَّهُوا نَحْوَ الْكَعْبَةِ -

٣٩٣ - حَدَّثَنَا مُسْلِمٌ قَالَ : حَدَّثَنَا هِشَامٌ قَالَ : حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ ، عَنْ جَابِرٍ قَالَ : كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي عَلَى رَاحِلَتِهِ حَيْثُ تَوَجَّهَتْ ، فَإِذَا أَرَادَ الْفَرِيضَةَ نَزَلَ فَاسْتَقْبَلَ الْقِبْلَةَ -

٣٩٤ - حَدَّثَنَا عُثْمَانُ قَالَ : حَدَّثَنَا جَرِيرٌ ، عَنْ مَنْصُورٍ ، عَنْ إِبْرَاهِيمَ ، عَنْ عَلْقَمَةَ قَالَ : قَالَ عَبْدُ اللَّهِ : صَلَّى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، قَالَ إِبْرَاهِيمُ : لَا أَدْرِي زَادَ أَوْ نَقَصَ فَلَمَّا

He replied, "And what is it?" The people said, "You have prayed so and so," So the Prophet ﷺ bent his feet, faced the Qibla and performed two prostrations and finished his prayers with Taslim (by turning his face to right and left saying: 'As-Salamu-'Alaikum-Warahmat-ullāh'). When he turned his face to us he said, "If there had been anything new in the prayer I would have informed you but I am a human being like you and liable to forget like you. So if I forget remind me and if anyone of you is doubtful about his prayer, he should follow what he thinks to be correct and complete his prayer accordingly and finish it and do two prostrations (of Sahū)."

(32) **CHAPTER.** What has been said about (facing) the Qibla and whoever considered that there was no need to repeat the prayer if someone prayed by mistake facing something else other than the Qibla. When the Prophet ﷺ did Taslim after offering two Rak'at of Zuh'r prayer he then faced the people and completed the rest of the prayer.

395. Narrated 'Umar (bin Al-Khattāb) : My Lord agreed with me in three things :

1. I said, "O Allāh's Apostle, I wish we took the sacred place of Abraham as our praying place. So came the Divine Inspiration: 'Take as your place of worship the place where Abraham stood.'

سَلَّمَ قِيلَ لَهُ : يَا رَسُولَ اللَّهِ أَحَدَثَ فِي الصَّلَاةِ شَيْءٌ ؟ قَالَ : وَمَا ذَاكَ ؟ قَالُوا صَلَّيْتَ كَذَا وَكَذَا ، فَشَتَّى رِجْلَيْهِ وَاسْتَقْبَلَ الْقِبْلَةَ وَسَجَدَ سَجْدَتَيْنِ ثُمَّ سَلَّمَ ، فَلَمَّا أَقْبَلَ عَلَيْنَا بَوَّجَهُ قَالَ : إِنَّهُ لَوِ احْدَثَ فِي الصَّلَاةِ شَيْءٌ لَنَبِّأَنَّكُمْ بِهِ ، وَلَكِنْ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ ، أَنَسَى كَمَا تَنْسَوْنَ ، فَإِذَا نَسِيتُ فذَكِّرُونِي ، وَإِذَا شَكَّ أَحَدُكُمْ فِي صَلَاتِهِ فَلْيَسْتَحِرَّ الصَّوَابَ ، فَلْيَتِمَّ عَلَيْهِ ، ثُمَّ يُسَلِّمْ ثُمَّ يَسْجُدُ سَجْدَتَيْنِ .

باب ما جاء في القبلة ، ومن لم ير إلا عادة على من سها فصلى إلى غير القبلة ، وقد سَلَّمَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي رَكْعَتَي الظُّهْرِ وَأَقْبَلَ عَلَى النَّاسِ بَوَّجَهُ ثُمَّ أَتَمَّ مَا بَقِيَ .

٣٩٥ - حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ قَالَ : حَدَّثَنَا هُشَيْمٌ ، عَنْ حُمَيْدٍ ، عَنْ أَنَسٍ ، قَالَ : قَالَ عُمَرُ : وَافَقْتُ رَبِّي فِي ثَلَاثٍ ، قُلْتُ : يَا رَسُولَ اللَّهِ لَوْ اتَّخَذْنَا مِنْ مَقَامِ إِبْرَاهِيمَ مُصَلًّى ، فَتَرَلْتُ : وَاتَّخَذُوا مِنْ مَقَامِ إِبْرَاهِيمَ مُصَلًّى - وَآيَةُ الْحِجَابِ ، قُلْتُ : يَا رَسُولَ اللَّهِ لَوْ أَمَرْتَ نِسَاءَكَ

2. In the verse of the veil, I said, 'O Allāh's Apostle! I wish you ordered your wives to cover themselves from the men because good and bad ones talk to them.' So the verse of the veil was revealed.

3. Once the wives of the Prophet ﷺ united against the Prophet ﷺ and I said to them, 'if the Prophet ﷺ divorced you, Allāh would soon give him better wives than you.' So this verse (the same as I had said) was revealed."

396. Narrated Anas as above (395)...

397. Narrated 'Abdullāh bin 'Umar رضي الله عنه: While the people were offering the Fajr prayer at Qubā' (near Medina), someone came to them and said, "Tonight Divine Inspiration came to Allāh's Apostle ﷺ and he was ordered to pray facing the Ka'ba." So all of them turned their faces from Shām to the Ka'ba.

398. Narrated 'Abdullāh رضي الله عنه: The Prophet ﷺ offered five Rak'āt in Zuhr prayer. He was asked, "Is there an increase in the prayer?" The Prophet ﷺ

أَنْ يَحْتَجِبْنَ فَإِنَّهُ يَكَلِّمُهُنَّ الْبَرُّ
وَالْفَاجِرُ، فَتَنَزَّلَتْ آيَةُ الْحِجَابِ، وَاجْتَمَعَ
نِسَاءُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْغَيْثَةِ
عَلَيْهِ، فَقُلْتُ لَهُنَّ - عَسَى رَبُّهُ إِنْ
طَلَّقَكُنَّ أَنْ يُبَدِّلَهُ أَزْوَاجًا خَيْرًا
مِنْكُنَّ - فَتَنَزَّلَتْ هَذِهِ الْآيَةُ -

٣٩٦ - وَقَالَ ابْنُ أَبِي مَرْيَمَ: أَخْبَرَنَا
يَحْيَى بْنُ أَيُّوبَ قَالَ: حَدَّثَنِي حُمَيْدٌ
قَالَ: سَمِعْتُ أَنَسًا يَهْدِي -

٣٩٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ
قَالَ: أَخْبَرَنَا مَالِكُ بْنُ أَنَسٍ، عَنْ
عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ
عُمَرَ قَالَ: بَيْنَا النَّاسُ بِقُبَاءٍ فِي صَلَاةِ
الصُّبْحِ إِذْ جَاءَهُمْ آتٌ فَقَالَ: إِنْ
رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ أَنْزَلَ
عَلَيْهِ اللَّيْلَةَ قُرْآنًا، وَقَدْ أُمِرَ أَنْ
يَسْتَقْبِلَ الْكَعْبَةَ فَاسْتَقْبَلُوهَا، وَكَانَتْ
وُجُوهُهُمْ إِلَى الشَّامِ فَاسْتَدَارُوا
إِلَى الْكَعْبَةِ -

٣٩٨ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا
يَحْيَى، عَنْ شُعْبَةَ، عَنِ الْحَكَمِ، عَنْ

said, "And what is it?" They said, "You have prayed five Rak'āt." So he bent his feet and did two prostrations (of Sahū).

إِبْرَاهِيمَ ، عَنْ عَلْقَمَةَ عَنْ عَبْدِ اللَّهِ قَالَ : صَلَّى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الظُّهْرَ خَمْسًا ، فَقَالُوا أَزِيدَ فِي الصَّلَاةِ ؟ قَالَ : وَمَا ذَاكَ ؟ قَالُوا : صَلَّيْتُ خَمْسًا ، فَشَتَّى رِجْلَيْهِ وَسَجَدَ سَجْدَتَيْنِ .

(33) **CHAPTER.** To scrape off the sputum from the mosque with the hand (using some tool or other, or using no tool).

بَابُ حَكِّ الْبُزَاقِ بِالْيَدِ مِنَ الْمَسْجِدِ .

399. Narrated Anas bin Mālik رضي الله عنه : The Prophet ﷺ saw some sputum (in the direction of the Qibla) on the wall of the mosque, and that affected him so much that signs of disgust appeared on his face. He got up and scraped it off with his hand and said, "Whenever anyone of you stands for the prayer, he is speaking in private to his Lord or his Lord is between him and his Qibla. So, it is forbidden to spit in the direction of the Qibla but one can spit to the left or under his foot." The Prophet ﷺ then took the corner of his sheet and spat in it and folded it and said, "Or you can do like this."

٣٩٩ - حَدَّثَنَا قُتَيْبَةُ قَالَ : حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنْ حُمَيْدٍ ، عَنْ أَنَسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَى نُخَامَةً فِي الْقِبْلَةِ فَشَقَّ ذَلِكَ عَلَيْهِ حَتَّى رَوَى فِي وَجْهِهِ ، فَقَامَ فَحَكَهُ بِيَدِهِ . فَقَالَ : إِنْ أَحَدُكُمْ إِذَا قَامَ فِي صَلَاتِهِ فَإِنَّهُ يُنَاجِي رَبَّهُ أَوْ إِنْ رَبَّهُ بَيْنَهُ وَبَيْنَ الْقِبْلَةِ فَلَا يَسْزُقَنَّ أَحَدُكُمْ قِبَلَ قِبْلَتِهِ وَلَكِنْ عَنْ يَسَارِهِ أَوْ تَحْتَ قَدَمِهِ ، ثُمَّ أَخَذَ طَرَفَ رِدَائِهِ فَبَصَقَ فِيهِ ، ثُمَّ رَدَّ بَعْضَهُ عَلَى بَعْضٍ ، فَقَالَ : أَوْ يَفْعَلْ هَكَذَا .

400. Narrated 'Abdullāh bin 'Umar رضي الله عنه , Allāh's Apostle ﷺ saw sputum on the wall of the mosque in the direction of the Qibla and scraped it off. He faced the people and said, "Whenever any one of you is praying, he should not spit in front of him because in the prayer Allāh is in front of him."

٤٠٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ : أَخْبَرَنَا مَالِكٌ ، عَنْ نَافِعٍ ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَى بُصَاقًا فِي جِدَارِ الْقِبْلَةِ فَحَكَهُ ، ثُمَّ أَقْبَلَ عَلَى النَّاسِ فَقَالَ : إِذَا كَانَ أَحَدُكُمْ يُصَلِّي فَلَا يَبْصُقْ

قِبَلَ وَجْهِهِ، فَإِنَّ اللَّهَ قِبَلَ وَجْهِهِ إِذَا صَلَّى -

401. Narrated 'Aisha, the mother of faithful believers ﷺ : Allāh's Apostle ﷺ saw some nasal secretions, expectoration or sputum on the wall of the mosque in the direction of the Qibla and scraped it off.

٤٠١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ : أَخْبَرَنَا مَالِكٌ ، عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَى فِي جِدَارِ الْقِبْلَةِ مُخَاطًا أَوْ بُصَاقًا أَوْ مُنْخَمَةً فَحَكَهُ -

(34) **CHAPTER.** To scrape the nasal secretion off the mosque with gravel. And Ibn 'Abbās said, "If you tread on (any) wet, filthy thing, wash it away and if it is dry don't wash it."

بَابُ حَكَ الْمَخَاطِ بِالْحَصَى مِنَ الْمَسْجِدِ، وَقَالَ بْنُ عَبَّاسٍ إِنْ وَطِئْتَ عَلَى قَذَرٍ رَطْبٍ فَاغْسِلْهُ وَإِنْ كَانَ يَابِسًا فَلَا -

402. Narrated Abu Huraira and Abū Sa'īd ﷺ : Allāh's Apostle ﷺ saw some expectoration on the wall of the mosque; he took gravel and scraped it off and said, "If anyone of you wanted to spit he should neither spit in front of him nor on his right but he could spit either on his left or under his left foot."

٤٠٢ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ : أَخْبَرَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ قَالَ : أَخْبَرَنَا ابْنُ شِهَابٍ ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ أَنَّ أَبَا هُرَيْرَةَ وَأَبَا سَعِيدٍ حَدَّثَاهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَى مُنْخَمَةً فِي جِدَارِ الْمَسْجِدِ فَتَنَاوَلَ جَصَصَةً فَحَكَهَا ، فَقَالَ : إِذَا تَنَخَّمَ أَحَدُكُمْ فَلَا يَتَنَخَّمْ قِبَلَ وَجْهِهِ ، وَلَا عَنْ يَمِينِهِ ، وَلْيَبْصُقْ عَنْ يَسَارِهِ أَوْ تَحْتَ قَدَمِهِ الْيُسْرَى -

(35) **CHAPTER.** It is forbidden to spit on the right side while praying.

بَابُ لَا يَبْصُقُ عَنْ يَمِينِهِ فِي الصَّلَاةِ -

403. Narrated Abū Huraira and Abū Sa'īd رضي الله عنهما : Allāh's Apostle ﷺ saw expectoration on the wall of the mosque; he took gravel and scraped it off and said, "If anyone of you wanted to spit, he should neither spit in front of him nor on his right but could spit either on his left or under his left foot."

404. Narrated Anas رضي الله عنه : The Prophet ﷺ said, "None of you should spit in front or on his right but he could spit either on his left or under his foot."

(36) CHAPTER. One should spit on the left side or under one's left foot.

405. Narrated Anas bin Mālik رضي الله عنه : The Prophet ﷺ said, "A faithful believer while in prayer is speaking in private to his Lord, so he should not spit in front of him or to his right side but he could spit either on his left or under his foot."

٤٠٣ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ قَالَ : حَدَّثَنَا اللَّيْثُ ، عَنْ عُقَيْلٍ عَنْ ابْنِ شِهَابٍ ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ أَنَّ أَبَا هُرَيْرَةَ وَأَبَا سَعِيدٍ أَخْبَرَاهُ : أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَى نُخَامَةً فِي حَائِطِ الْمَسْجِدِ فَتَنَاوَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَصَاةً فَحَثَّهَا ، ثُمَّ قَالَ : إِذَا تَنَخَّصِمَ أَحَدُكُمْ فَلَا يَتَنَخَّصِمُ قِبَلَ وَجْهِهِ ، وَلَا عَنْ يَمِينِهِ ، وَلْيَبْصُقْ عَنْ يَسَارِهِ أَوْ تَحْتَ قَدَمِهِ الْيُسْرَى .

٤٠٤ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ قَالَ : حَدَّثَنَا شُعْبَةُ قَالَ : أَخْبَرَنِي قَتَادَةُ قَالَ : سَمِعْتُ أَنَسًا قَالَ : قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَتَنَفَّلَنَّ أَحَدُكُمْ بَيْنَ يَدَيْهِ وَلَا عَنْ يَمِينِهِ وَلَكِنْ عَنْ يَسَارِهِ أَوْ تَحْتَ رِجْلِهِ .

بَابُ لِيَبْصُقَ عَنْ يَسَارِهِ أَوْ تَحْتَ قَدَمِهِ الْيُسْرَى .

٤٠٥ - حَدَّثَنَا آدَمُ قَالَ : حَدَّثَنَا شُعْبَةُ قَالَ : حَدَّثَنَا قَتَادَةُ قَالَ : سَمِعْتُ أَنَسَ بْنَ مَالِكٍ قَالَ : قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (إِنَّ الْمُؤْمِنَ إِذَا كَانَ فِي الصَّلَاةِ فَأَيْنَمَا يُتَاجَى رَبَّهُ ، فَلَا يَبْزُقَنَّ بَيْنَ يَدَيْهِ وَلَا عَنْ يَمِينِهِ ، وَلَكِنْ عَنْ يَسَارِهِ أَوْ تَحْتَ قَدَمِهِ) .

406. Narrated Abū Sa'īd رضي الله عنه : The Prophet ﷺ saw sputum on (the wall of) the mosque in the direction of the Qibla and scraped it off with gravel. Then he forbade spitting in front or on the right, but allowed it on one's left or under one's left foot.

٤٠٦ - حَدَّثَنَا عَلِيُّ بْنُ أَبِي حَبْشَةَ : قَالَ : حَدَّثَنَا أَبُو سَعِيدٍ : قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : إِذَا رَأَى السُّتْمَ فِي الْمَسْجِدِ فِي مَوَاقِفِ الْقِبْلَةِ ، فَاسْحَرَهُ بِحَصَاةٍ ، ثُمَّ نَهَى أَنْ يُبْزَقَ الرَّجُلُ بَيْنَ يَدَيْهِ أَوْ عَنْ يَمِينِهِ ، وَلَكِنْ عَنْ يَسَارِهِ أَوْ تَحْتَ قَدَمِهِ الْيُسْرَى ، وَعَنْ الزُّهْرِيِّ سَمِعَ حُمَيْدًا عَنْ أَبِي سَعِيدٍ نَحْوَهُ -

(37) **CHAPTER.** The expiation for spitting in the mosque.

بابُ كَفَّارَةِ الْبُزَاقِ فِي الْمَسْجِدِ -

407. Narrated Anas bin Mālik رضي الله عنه : The Prophet ﷺ said, "Spitting in the mosque is a sin and its expiation is to bury it."

٤٠٧ - حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ : قَالَ : حَدَّثَنَا شُعْبَةُ بْنُ حَرْبٍ : قَالَ : حَدَّثَنَا قُتَادَةُ بْنُ دَعْبَانَ : قَالَ : سَمِعْتُ أَنَسَ بْنَ مَالِكٍ قَالَ : قَالَ النَّبِيُّ ﷺ : عَلَى مَنْ بَزَقَ فِي الْمَسْجِدِ خَطِيئَةٌ ، وَكَفَّارَتُهَا دَفْنُهَا -

(38) **CHAPTER.** The burying of the expectoration in the mosque.

بابُ دَفْنِ التُّخَامَةِ فِي الْمَسْجِدِ -

408. Narrated Abū Huraira رضي الله عنه : Prophet ﷺ said, "If anyone of you stands for prayer, he should not spit in front of him because in prayer he is speaking in private to Allāh and he should not spit on his right as there is an angel, but he could spit either on his left or under his left foot and bury it (i.e. expectoration)."

٤٠٨ - حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ : قَالَ : حَدَّثَنَا عَبْدُ الرَّزَّاقِ : قَالَ : حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ : قَالَ : سَمِعْتُ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ : قَالَ رَسُولُ اللَّهِ ﷺ : إِذَا قَامَ أَحَدُكُمْ إِلَى الصَّلَاةِ فَلَا يَبْصُقْ أَمَامَهُ فَإِنَّهُ يُنَاجِي اللَّهَ مَا دَامَ فِي مُصَلَاةٍ ، وَلَا عَنْ يَمِينِهِ فَإِنَّ عَنْ يَمِينِهِ مَلَكًا ، وَلَيْبَصُقْ عَنْ يَسَارِهِ ، أَوْ تَحْتَ قَدَمِهِ فَيَدْفِنُهَا -

(39) **CHAPTER.** One may spit in the corner of one's garment if one has to.

باب إِذَا بَدَرَهُ الْبُرَاقُ فَلْيَأْخُذْ بِطَرَفِ ثَوْبِهِ -

409. Narrated Anas رضي الله عنه : The Prophet ﷺ saw expectoration (on the wall of the mosque) in the direction of the Qibla and scratched it off with his hand. It seemed that he disliked it and was annoyed. He said, "If anyone of you stands for the prayer, he is speaking in private to his Lord, (or) his Lord is between him and his Qibla, therefore he should not spit towards his Qibla, but he could spit either on his left or under his foot." Then he took the corner of his sheet and spat in it, folded it and said, "Or do like this."

٤٠٩ - حَدَّثَنَا مَالِكٌ بْنُ إِسْمَاعِيلَ قَالَ : حَدَّثَنَا زُهَيْرٌ قَالَ : حَدَّثَنَا حُمَيْدٌ عَنْ أَنَسٍ (أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَى نُخَامَةً فِي الْقِبْلَةِ فَحَكَهَا بِيَدِهِ ، وَرَأَى مِنْهُ كَرَاهِيَةً أَوْ رُؤْيَ كَرَاهِيَتِهِ لَذَلِكَ وَشَدَّتْهُ عَلَيْهِ ، وَقَالَ : إِنْ أَحَدَكُمْ إِذَا أَقَامَ فِي صَلَاتِهِ فَأَيْتَانَا يُنَاجِي رَبَّهُ ، أَوْ رَبُّهُ بَيْنَهُ وَبَيْنَ قِبْلَتِهِ ، فَلَا يَسْزُقَنَّ فِي قِبْلَتِهِ ، وَلَكِنْ عَنْ يَسَارِهِ أَوْ تَحْتَ قَدَمِهِ ، ثُمَّ أَخَذَ طَرَفَ رِدَائِهِ فَتَبَزَّقَ فِيهِ وَرَدَّ بَعْضَهُ عَلَى بَعْضٍ ، قَالَ : أَوْ يَفْعَلْ هَكَذَا) -

(40) **CHAPTER.** Preaching of the Imām to the people regarding the proper offering of the prayer and the mention of the Qibla.

باب عِظَةِ الْإِمَامِ النَّاسَ فِي إِتِمَامِ الصَّلَاةِ وَذِكْرِ الْقِبْلَةِ -

410. Narrated Abū Huraira رضي الله عنه : Allāh's Apostle ﷺ said, "Do you consider or see that my face is towards the Qibla? By Allāh, neither your submissiveness nor your bowing is hidden from me, surely I see you from my back."

٤١٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُونُسَ قَالَ : أَخْبَرَنَا مَالِكٌ ، عَنْ أَبِي الزِّنَادِ ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : (هَلْ تَرَوْنَ قِبْلَتِي هَاهُنَا ؟ فَوَاللَّهِ مَا يَخْفَى عَلَيَّ خُشُوعُكُمْ وَلَا رُكُوعُكُمْ إِنْ لَأَزَاكُمْ مِنْ وَرَاءِ ظَهْرِي) -

411. Narrated Anas bin Mālik رضي الله عنه : The Prophet ﷺ led us in a prayer and then got up on the pulpit and said, "In your prayer and bowing, I certainly see you from my back as I see you (while looking at you)."

٤١١ - حَدَّثَنَا يَحْيَى بْنُ صَالِحٍ قَالَ : حَدَّثَنَا فُلَيْحُ بْنُ سُلَيْمَانَ، عَنْ هِلَالِ بْنِ عَلِيٍّ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ : (صَلَّى بَيْنَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَاةً ثُمَّ رَفَعَ الْمِنْبَرَ فَقَالَ فِي الصَّلَاةِ وَفِي الرُّكُوعِ : إِنِّي لَا أَرَاكُمْ مِنْ وَرَائِي كَمَا أَرَاكُمْ) -

(41) CHAPTER. Is it permissible to say, "Masjid (mosque) of Banī so and so?"

بَابُ هَلْ يُقَالُ مَسْجِدُ بَنِي فُلَانٍ -

412. Narrated 'Abdullāh bin 'Umar رضي الله عنه : Allāh's Apostle ﷺ ordered for a horse race; the trained horses were to run from a place called Al-Hafyā to Thaniyāt Al-Wadā and the horses which were not trained were to run from Al-Thaniya to the Masjid (mosque of) Bani Zurāiq and I was also one of those who took part in the race.

٤١٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ : أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَابَقَ بَيْنَ الْخَيْلِ الَّتِي أُضْمِرَتْ مِنْ الْحَقِيَاءِ، وَأَمَدَهَا ثَنِيَّةُ الْوَدَاعِ، وَسَابَقَ بَيْنَ الْخَيْلِ الَّتِي لَمْ تُضْمَرَ مِنَ الثَّنِيَّةِ إِلَى مَسْجِدِ بَنِي زُرَيْقٍ، وَأَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ كَانَ فِيْهِمْ سَابِقًا بِهَا -

(42) CHAPTER. The distribution (of wealth) and the hanging of a cluster of dates in the mosque.

بَابُ الْقِسْمَةِ وَتَعْلِيقِ الْقِنُو فِي الْمَسْجِدِ -

413. Narrated Anas رضي الله عنه : Some goods came to Allāh's Apostle ﷺ from Bahrein. The Prophet ﷺ ordered the people to spread them in the mosque,—it was the biggest amount of goods Allāh's Apostle ﷺ had ever received. He left for prayer and did not even look at it.

٤١٣ - قَالَ أَبُو عَبْدِ اللَّهِ : الْقِنُوُ الْعِدْقُ وَالْإِثْنَانُ : قِنَوَانٍ، وَالْجَمَاعَةُ أَيْضًا : قِنَوَانٌ مِثْلُ صِنُوٍّ وَصِنَوَانٍ، وَقَالَ إِبْرَاهِيمُ، - يَعْنِي ابْنَ طَهْمَانَ - عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسٍ

After finishing the prayer, he sat by it and gave from it to everybody he saw. Al-Abbās came to him and said, "O Allāh's Apostle! give me (something) too, because I gave ransom for myself and 'Aqil." Allāh's Apostle ﷺ told him to take. So he stuffed his garment with it and tried to carry it away but could not. He said, "O Allāh's Apostle! Order someone to help me in lifting it." The Prophet ﷺ refused. Then he said, "Then will you help me to lift it?" Allāh's Apostle ﷺ refused. Then Al-Abbās threw some of it and tried to lift it (but failed). He again said, "O Allāh's Apostle ﷺ! Order someone to help me to lift it." He refused. Then Al-Abbās said, "Then will you help me to lift it?" He again refused. Then Al-Abbās threw some of it, and lifted it on his shoulders and went away. Allāh's Apostle ﷺ kept on watching him till he disappeared from his sight and was astonished at his greediness. Allāh's Apostle ﷺ did not get up till the last coin was distributed.

رَضِيَ اللَّهُ عَنْهُ قَالَ: أُتِيَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمَالٍ مِنَ الْبَحْرَيْنِ فَقَالَ: (انْزُوهُ فِي الْمَسْجِدِ وَكَانَ أَكْثَرُ مَالٍ أُتِيَ بِهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَخَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى الصَّلَاةِ وَلَمْ يَلْتَقِ إِلَيْهِ فَلَمَّا قَضَى الصَّلَاةَ جَاءَ فَجَلَسَ إِلَيْهِ، فَمَا كَانَ يَرَى أَحَدًا إِلَّا أَعْطَاهُ إِذْ جَاءَهُ الْعَبَّاسُ رَضِيَ اللَّهُ عَنْهُ فَقَالَ: يَا رَسُولَ اللَّهِ، أَعْطِنِي فَإِنِّي فَادَيْتُ نَفْسِي وَفَادَيْتُ عَقِيلًا، فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: خُذْ، فَحَسْنَا فِي ثَوْبِهِ ثُمَّ ذَهَبَ يُقِيلُهُ فَلَمْ يَسْتَطِعْ، فَقَالَ: يَا رَسُولَ اللَّهِ، مُرْ بَعْضَهُمْ يَرْفَعُهُ إِلَى. قَالَ: لَا، قَالَ: فَارْفَعُهُ أَنْتَ عَلَيَّ. قَالَ: لَا، فَتَنَزَّ مِنْهُ ثُمَّ ذَهَبَ يُقِيلُهُ فَقَالَ: يَا رَسُولَ اللَّهِ، أَوْ مُرْ بَعْضَهُمْ يَرْفَعُهُ عَلَيَّ. قَالَ: لَا، قَالَ: فَارْفَعُهُ أَنْتَ عَلَيَّ. قَالَ: لَا، فَتَنَزَّ مِنْهُ ثُمَّ احْتَمَلَهُ فَأَلْقَاهُ عَلَى كَاهِلِهِ ثُمَّ انْطَلَقَ فَسَا زَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُتْبِعُهُ بِبَصَرِهِ حَتَّى خَفِيَ عَلَيْنَا عَجَبًا مِنْ حِرْصِهِ، فَمَا قَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَثُمَّ مِنْهَا دِرْهَمٌ -

(43) CHAPTER. Receiving an invitation in the mosque to take food and accepting it.

بَابُ مَنْ دُعِيَ لِيَطْعَامٍ فِي الْمَسْجِدِ وَمَنْ أَجَابَ مِنْهُ -

414. Narrated Anas رضي الله عنه : I found the Prophet ﷺ in the mosque along with some people. He said to me, "Did Abū Taihā send you?" I said, "Yes". He said, "For a meal?" I said, "Yes." Then he said to his companions, "Get up." They set out and I was ahead of them.

(44) CHAPTER. To give the judicial verdicts in the mosque and the act of Li'an(1) between men and women there.

415. Narrated Sahl bin Sa'd رضي الله عنه : A man said, "O Allāh's Apostle ! If a man finds another man with his wife, (committing adultery) should the husband kill him?" Later on I saw them doing Li'an in the mosque.

(45) CHAPTER. If someone enters a house, should he pray where he likes, or as he is told?" And he should not look out to seek information about the place or do spying.

416. Narrated 'Itbān bin Mālik رضي الله عنه : The Prophet ﷺ came to my house and said, "Where do you like me to pray?" I pointed to a place. The Prophet ﷺ then said, "Allāhu Akbar", and we aligned

٤١٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ : أَخْبَرَنَا مَالِكٌ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ، سَمِيعَ أَنَسًا: وَجَدْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْمَسْجِدِ مَعَ نَاسٍ فَقَالَ لِي : أُرْسَلْتَ أَبُو طَلْحَةَ ؟ قُلْتُ : نَعَمْ قَالَ : لَطَعَامٍ ؟ قُلْتُ : نَعَمْ ، فَقَالَ لِمَنْ حَوْلَهُ : قُومُوا ، فَانْطَلَقَ وَانْطَلَقْتُ بَيْنَ أَيْدِيهِمْ -

بَابُ الْقَضَاءِ وَاللَّعَانِ فِي الْمَسْجِدِ بَيْنَ الرِّجَالِ وَالنِّسَاءِ -

٤١٥ - حَدَّثَنَا يَحْيَى قَالَ : أَخْبَرَنَا عَبْدُ الرَّزَّاقِ قَالَ : أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ : أَخْبَرَنِي ابْنُ شَهَابٍ عَنْ سَهْلِ بْنِ سَعْدٍ أَنَّ رَجُلًا قَالَ : يَا رَسُولَ اللَّهِ ، أَرَأَيْتَ رَجُلًا وَجَدَ مَعَ امْرَأَتِهِ رَجُلًا أَيْقَنْتُهُ ؟ فَتَلَاعَنَّا فِي الْمَسْجِدِ وَأَنَا شَاهِدٌ -

بَابُ إِذَا دَخَلَ بَيْتًا يُصَلِّي حَيْثُ شَاءَ أَوْ حَيْثُ أُمِرَ ، وَلَا يَتَجَسَّسُ -

٤١٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُسْلِمَةَ قَالَ : حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ ، عَنْ ابْنِ شِهَابٍ ، عَنْ مُحَمَّدِ بْنِ الرَّبِيعِ ، عَنْ يَتْيَانَ بْنِ مَالِكٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَتَاهُ فِي مَنْزِلِهِ فَقَالَ : أَيْنَ تَحِبُّ أَنْ

(1) Li'an: See the glossary.

behind him and he offered a two-Rak'at prayer.

(46) CHAPTER. Taking the mosques in the houses. And Al-Barā' bin 'Azib prayed in the mosque in his house with other people in congregation.

417. Narrated 'Itbān bin Mālik  who was one of the companions of Allāh's Apostle  and one of the Ansar's who took part in the battle of Badr: I came to Allāh's Apostle  and said, "O Allāh's Apostle  I have weak eyesight and I lead my people in prayers. When it rains the water flows in the valley between me and my people so I can not go to their mosque to lead them in prayer. O Allāh's Apostle! I wish you would come to my house and pray in it so that I could take that place as a Muṣalla." Allāh's Apostle  said, "Allāh willing, I will do so." Next day after the sun rose high, Allāh's Apostle  and Abū Bakr came and Allāh's Apostle  asked for permission to enter. I gave him permission and he did not sit on entering the house but said to me, "Where do you like me to pray?" I pointed to a place in my house. So Allāh's Apostle  stood there and said, 'Allāhu Akbar', and we all got up and aligned behind him and offered a two-Rak'at prayer and ended it with Taslīm. We requested him to stay for a meal called "Khazīra" which we had prepared for him. Many members of our family gathered in

أُصَلِّيَ لَكَ مِنْ بَيْتِكَ؟ قَالَ: فَأَشْرَفْتُ لَهُ إِلَى مَكَانٍ، فَكَتَبَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَصَفَّقْنَا خَلْفَهُ، فَصَلَّى رَكْعَتَيْنِ.

بَابُ الْمَسَاجِدِ فِي الْبُيُوتِ، وَصَلَّى الْبَرَاءُ بْنُ عَازِبٍ فِي مَسْجِدِهِ فِي دَارِهِ جَمَاعَةً.

٤١٧ - حَدَّثَنَا سَعِيدُ بْنُ عُفَيْرٍ قَالَ: حَدَّثَنِي اللَّيْثُ قَالَ: حَدَّثَنِي عُقَيْلٌ، عَنْ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي مُحَمَّدُ بْنُ الرَّبِيعِ الْأَنْصَارِيُّ أَنَّ عِثْبَانَ بْنَ مَالِكٍ، وَهُوَ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَمُنُّ شَهِيدٌ بِدُرِّ أَمِينِ الْأَنْصَارِ، أَنَّهُ أَتَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: يَا رَسُولَ اللَّهِ، قَدْ أَنْكَرْتُ بِبَصَرِي وَأَنَا أُصَلِّي لِقَوْمِي، فَإِذَا كَانَتِ الْأَمْطَارُ سَالَ الْوَادِي الَّذِي بَيْنِي وَبَيْنَهُمْ، لَمْ أَسْتَطِعْ أَنْ أَتِيَ مَسْجِدَهُمْ، فَأُصَلِّي بِهِمْ، وَوَدِدْتُ يَا رَسُولَ اللَّهِ أَنَّكَ تَأْتِينِي فَتُصَلِّيَ فِي بَيْتِي فَأَتَّخِذَهُ مُصَلًّى، قَالَ: فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: سَأَفْعَلُ إِنْ شَاءَ اللَّهُ قَالَ عِثْبَانُ: فَقَدَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبُو بَكْرٍ حِينَ ارْتَفَعَ النَّهَارُ فَاسْتَأْذَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَذِنَتْ لَهُ فَلَمْ يَجْلِسْ حِينَ دَخَلَ الْبَيْتَ، ثُمَّ قَالَ: ابْنُ تَحِيْبٍ أَنْ أُصَلِّيَ مِنْ بَيْتِكَ؟ قَالَ: فَأَشْرَفْتُ

the house and one of them said, "Where is Mālik bin Al-Dukhaishin or Ibn Al-Dukhshun?" One of them replied, "He is a hypocrite and does not love Allāh and His Apostle ." Hearing that, Allāh's Apostle ﷺ said, "Do not say this. Haven't you seen that he said, 'None has the right to be worshipped but Allāh' for Allāh's sake only?" He said, "Allāh and His Apostle know better. We have seen him helping and advising hypocrites."

Allāh's Apostle ﷺ said, "Allāh has forbidden the (Hell) fire for those who say, 'None has the right to be worshipped but Allāh' for Allāh's sake only."

لَهُ إِلَى نَاحِيَةِ مِنَ الْبَيْتِ ، فَقَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَكَبَّرَ ، فَقُمْنَا فَصَفَفْنَا فَصَلَّى رَكَعَتَيْنِ ثُمَّ سَلَّمَ ، قَالَ : وَحَبَسْنَاهُ عَلَى خَزِيرَةٍ صَنَعْنَاهَا لَهُ ، قَالَ : فَثَابَ فِي الْبَيْتِ رِجَالٌ مِنْ أَهْلِ الدَّارِ ذَوُ وُجُوْدٍ فَاجْتَمَعُوا فَقَالَ قَائِلٌ مِنْهُمْ : أَيْنَ مَالِكُ ابْنِ الدُّخَيْشِينَ أَوْ ابْنِ الدُّخَشْنِ ؟ فَقَالَ بَعْضُهُمْ ذَلِكَ مُنَافِقٌ لَا يُحِبُّ اللَّهَ وَرَسُولَهُ ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : لَا تَقُلْ ذَلِكَ ، أَلَا تَرَاهُ قَدْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ يُرِيدُ بِذَلِكَ وَجْهَ اللَّهِ ؟ قَالَ : اللَّهُ وَرَسُولُهُ أَعْلَمُ ، قَالَ فَأَيْنَا نَرَى وَجْهَهُ وَنَصِيحَتَهُ إِلَى الْمُنَافِقِينَ ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : فَإِنَّ اللَّهَ قَدْ حَرَّمَ عَلَى النَّارِ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ يَبْتَغِي بِذَلِكَ وَجْهَ اللَّهِ ، قَالَ بَنُ شِهَابٍ : ثُمَّ سَأَلْتُ الْحَصِينَ بْنَ مُحَمَّدٍ الْأَنْصَارِيَّ وَهُوَ أَحَدُ بَنِي سَالِمٍ ، وَهُوَ مِنْ سَرَائِمٍ عَنْ حَدِيثِ مُحَمَّدِ بْنِ الرَّبِيعِ فَصَدَّقَهُ بِذَلِكَ .

(47) **CHAPTER.** While entering the mosque etc. one should start with the right foot. And 'Abdullāh bin 'Umar used to enter the mosque by putting in his right foot first and while leaving he used to put out his left foot first.

418. Narrated 'Aisha : The Prophet ﷺ used to start every thing from the right (for good things) whenever it

بَابُ التَّيَمُّنِ فِي دُخُولِ الْمَسْجِدِ وَغَيْرِهِ ، وَكَانَ ابْنُ عُمَرَ يَبْدَأُ بِرِجْلِهِ الْيُمْنَى ، فَإِذَا خَرَجَ بَدَأَ بِرِجْلِهِ الْيُسْرَى . ٤١٨ . حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ قَالَ : حَدَّثَنَا شُعْبَةُ ، عَنْ الْأَشْعَثِ بْنِ

was possible in all his affairs ; for example :
in washing, combing or wearing shoes.

سَلَّمَ ، عَنْ أَبِيهِ ، عَنْ مَسْرُوقٍ ، عَنْ
عَائِشَةَ قَالَتْ : كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ يَحِبُّ التَّبَتُّنَ مَا اسْتَطَاعَ فِي شَأْنِهِ
كُلِّهِ ، فِي طَهْوَرِهِ وَتَرَجُّلِهِ وَتَنَعُّلِهِ -

(48) **CHAPTER.** Is it permissible to dig the graves of pagans of the Pre-Islamic Ignorant Period, and to use that place as a mosque ? And does that coincide with the saying of the Prophet ﷺ "Allāh cursed the Jews because they built the places of worship at the graves of their Prophets?" And what is said regarding the disapproval of praying at graves. And Umar saw Anas bin Mālik praying at a grave and shouted, "The grave ! the grave!! (meaning : Do not pray there)." But he did not order him to repeat his prayer.

باب هَلْ تُنْبَشُ قُبُورُ مُشْرِكِي
الْجَاهِلِيَّةِ وَيُتَّخَذُ مِنْهَا مَسَاجِدَ لِقَوْلِ
النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (لَعَنَ اللَّهُ الْيَهُودَ ،
اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ) ، وَمَا
يُكْرَهُ مِنَ الصَّلَاةِ فِي الْقُبُورِ ، وَرَأَى عُمَرُ
أَنَسَ بْنَ مَالِكٍ يُصَلِّي عِنْدَ قَبْرِ فَقَالَ :
الْقَبْرُ الْقَبْرُ ، وَلَمْ يَأْمُرْهُ بِالْإِعَادَةِ -

419. Narrated Aisha رضي الله عنها : Um Habiba and Um Salama رضي الله عنهما remembered a church they had seen in Ethiopia in which there were pictures. They told the Prophet ﷺ about it, on which he said, "If any religious man dies amongst those people they build a place of worship at his grave and make these pictures on it. They will be the worst creatures to Allah on the Day of Resurrection."

٤١٩ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ :
حَدَّثَنَا يَحْيَى ، عَنْ هِشَامٍ قَالَ : أَخْبَرَنِي
أَبِي عَنْ عَمَائِشَةَ أَنَّ أُمَّ حَبِيبَةَ وَأُمَّ
سَلَمَةَ ذَكَرَتَا كَنِيْسَةً رَأَيْنَهَا بِالْحَبَشَةِ
فِيهَا تَصَاوِيرُ فَذَكَرَتَا لِلنَّبِيِّ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ فَقَالَ : (إِنَّ أَوْلَيْكَ إِذَا كَانَ
فِيهِمُ الرَّجُلُ الصَّالِحُ فَمَاتَ بَنَوْا عَلَى
قَبْرِهِ مَسْجِدًا أَوْ صَوَّرُوا فِيهِ تِلْكَ الصُّوَرُ ،
فَأَوْلَيْكَ شِرَارُ الْخَلْقِ عِنْدَ اللَّهِ يَوْمَ
الْقِيَامَةِ) -

420. Narrated Anas رضي الله عنه : When the Prophet ﷺ came to Medina he halted at 'Awālī-i-Medina amongst a tribe called Banū

٤٢٠ - حَدَّثَنَا مُسَدَّدٌ قَالَ : حَدَّثَنَا
عَبْدُ الْوَارِثِ ، عَنْ أَبِي التَّيَّاحِ ، عَنْ

Amr bin 'Auf. He stayed there for fourteen nights. Then he sent for Banī An-Najjār and they came armed with their swords. As if I saw (just now) the Prophet ﷺ on his Rahila (Mount) with Abu Bakr riding behind him and all Banū An-Najjār around him till he dismounted at the courtyard of Abū Aiyūb's house. The Prophet ﷺ loved to pray wherever the time for the prayer was due even at sheep-folds. Later on he ordered that a mosque should be built and sent for some people of Banū-An-Najjār and said, "O Banū An-Najjār! Tell me the price of this walled piece of land of yours."

They replied, "By Allāh ! We do not demand price for it except from Allāh."

Anas added: There were graves of pagans in it and some of it was unlevelled and there were some date-palm trees. The Prophet ﷺ ordered that the graves of the pagans be dug out and the unlevelled land be levelled and the date-palm trees be cut down and all that was done. The stems of these trees were arranged towards the Qibla of the mosque supported by two stone side-walls. His companions brought the stones while reciting some poetic verses. The Prophet ﷺ was with them and he kept on saying, "There is no goodness except that of the Hereafter, O Allāh! Forgive the Ansā'is and the emigrants."

أنس : قال : : قَدِمَ النَّبِيُّ ﷺ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَدِينَةَ فَنَزَلَ أَعْلَى الْمَدِينَةِ فِي حَيٍّ يُقَالُ لَهُمْ بَنُو عَمْرِو بْنِ عَوْفٍ ، فَأَقَامَ النَّبِيُّ ﷺ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِيهِمْ أَرْبَعَ عَشْرَةَ لَيْلَةً ، ثُمَّ أَرْسَلَ إِلَى بَنِي النَّجَّارِ فَجَاءُوا مُتَقَلِّدِينَ السُّيُوفَ كَأَنِّي أَنْظُرُ إِلَى النَّبِيِّ ﷺ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى رَاحِلَتِهِ وَأَبُو بَكْرٍ يَدْفُهُ وَمَلَأُ بَنِي النَّجَّارِ حَوْلَهُ ، حَتَّى أَتَى بِفَنَاءِ أَبِي أَيُّوبَ ، وَكَانَ يُحِبُّ أَنْ يُصَلِّيَ حَيْثُ أَدْرَكَتَهُ الصَّلَاةُ ، وَيُصَلِّيَ فِي مَرَابِضِ الْغَنَمِ ، وَأَنَّهُ أَمَرَ بِبِنَاءِ الْمَسْجِدِ فَأَرْسَلَ إِلَى مَلَائِكَةٍ مِنْ بَنِي النَّجَّارِ ، فَقَالَ : يَا بَنِي النَّجَّارِ ، ثَامِنُونِي بِحَائِطِكُمْ هَذَا ، قَالُوا : لَا وَاللَّهِ لَا نَطْلُبُ ثَمَنَهُ إِلَّا إِلَى اللَّهِ ، فَقَالَ أَنَسٌ : فَكَانَ فِيهِ مَا أَقُولُ لَكُمْ قُبُورُ الْمُشْرِكِينَ ، وَفِيهِ خَرِبٌ وَفِيهِ نَخْلٌ ، فَأَمَرَ النَّبِيُّ ﷺ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِقُبُورِ الْمُشْرِكِينَ فَتُبِيشَتْ ، ثُمَّ بِالْخَرِبِ فَسُوِّيَتْ ، وَبِالنَّخْلِ فَقُطِعَ ، فَصَفُّوا النَّخْلَ قِبْلَةَ الْمَسْجِدِ وَجَعَلُوا عِضَادَ تِيهِ الْحِجَارَةَ ، وَجَعَلُوا يَنْقُلُونَ الصَّخَرَ وَهُمْ يَرْتَجِزُونَ وَالنَّبِيُّ ﷺ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَعَهُمْ وَهُوَ يَقُولُ :

اللَّهُمَّ لَا خَيْرَ إِلَّا خَيْرُ الْآخِرَةِ
فَاغْفِرْ لِلْأَنْصَارِ وَالْمُهَاجِرَةِ

(49) CHAPTER. To pray in a sheep fold.

421. Narrated Abū Al-Taiyāh : Anas  said, "The Prophet  prayed in the sheep fold." Later on I heard him saying, "He prayed in the sheep folds before the construction of the mosque."

بابُ الصَّلَاةِ فِي مَرَابِضِ الْغَنَمِ -

٤٢١ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ قَالَ : حَدَّثَنَا شُعْبَةُ عَنْ أَبِي التَّيَّاحِ ، عَنْ أَنَسٍ قَالَ : كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي فِي مَرَابِضِ الْغَنَمِ ، ثُمَّ سَمِعْتُهُ بَعْدُ يَقُولُ : كَانَ يُصَلِّي فِي مَرَابِضِ الْغَنَمِ قَبْلَ أَنْ يُبْنَى الْمَسْجِدُ -

(50) CHAPTER. To pray in the camel-yards (the places where the camels are stationed).

422. Narrated Nāfi' : I saw Ibn 'Umar  praying while his camel was sitting in front of him and he said, "I saw the Prophet  doing the same."

بابُ الصَّلَاةِ فِي مَوَاضِعِ الْأَيْلِ -

٤٢٢ - حَدَّثَنَا صَدَقَةُ بْنُ الْفَضْلِ قَالَ : أَخْبَرَنَا سُلَيْمَانُ بْنُ حَيَّانَ قَالَ : حَدَّثَنَا عُبَيْدُ اللَّهِ ، عَنْ نَافِعٍ قَالَ : رَأَيْتُ ابْنَ عُمَرَ يُصَلِّي إِلَى بَعِيرِهِ ، وَقَالَ : رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَفْعَلُهُ ، -

(51) CHAPTER. Whoever prayed with furnace or fire or any other worshipable thing in front of him but he intended the prayers solely for Allāh. Az-Zuhri narrated that Anas said that the Prophet  had said : "While I was praying, the (Hell) fire was presented in front of me."

بابُ مَنْ صَلَّى وَقُدَّامَهُ تَنَوُّرٌ أَوْ نَارٌ أَوْ شَيْءٌ مِمَّا يُعْبَدُ فَأَرَادَ بِهِ اللَّهَ . وَقَالَ الزُّهْرِيُّ أَخْبَرَنِي أَنَسٌ قَالَ : قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : (عُرِضَتْ عَلَيَّ النَّارُ وَأَنَا أُصَلِّي) -

423. Narrated 'Abdullāh bin 'Abbās  : The sun eclipsed and Allāh's Apostle  offered the eclipse prayer and said, "I have been shown the (Hell) fire (now) and I never saw a worse sight than the sight I have seen today."

٤٢٣ - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مَسْلَمَةَ ، عَنْ مَالِكٍ ، عَنْ زَيْدِ بْنِ أَسْلَمٍ ، عَنْ عَطَاءِ بْنِ يَسَارٍ ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ : انْخَسَفَتِ الشَّمْسُ فَصَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، ثُمَّ قَالَ : (أُرِيتُ النَّارَ فَلَمْ أَرِ مِنْظَرًا كَالْيَوْمِ قَطُّ أَفْظَعَ) -

(52) CHAPTER. Praying in the grave-yard is "Makrūh"(1).....

424. Narrated Ibn 'Umar رضي الله عنه : The Prophet ﷺ had said, "Offer some of your prayers (Nawāfil) at home, and do not take your houses as graves."

(53) CHAPTER. (What is the Hukm of) praying at the places where the earth had sunk down and Allāh's punishment had fallen. It is said that 'Alī رضي الله عنه disliked praying in the land of Babylon which had sunk down.

425. Narrated 'Abdullāh bin 'Umar رضي الله عنه : Allāh's Apostle ﷺ said, "Do not go to the places where Allāh's punishment had fallen unless you go weeping. If you do not weep, do not enter these places because Allāh's curse and punishment may fall on you as it fell on the previous nations."

(54) CHAPTER. To pray in a church or in a temple etc. 'Umar رضي الله عنه said, "We do not enter your churches because of the statues and pictures." Ibn 'Abbās used to pray in the church provided there were no statues in it.

بابُ كَرَاهِيَةِ الصَّلَاةِ فِي الْمَقَابِرِ

٤٢٤ - حَدَّثَنَا مُسَدَّدٌ قَالَ : حَدَّثَنَا يَحْيَى عَنْ عُبَيْدِ اللَّهِ قَالَ : أَخْبَرَنِي نَافِعٌ عَنْ ابْنِ عُمَرَ ، عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : اجْعَلُوا فِي بُيُوتِكُمْ مِنْ صَلَاتِكُمْ وَلَا تَتَّخِذُوا هِيَ قُبُورًا -

بابُ الصَّلَاةِ فِي مَوَاضِعِ الْخُسْفِ وَالْعَذَابِ . وَيُذَكَّرُ أَنَّ عَلِيًّا رَضِيَ اللَّهُ عَنْهُ كَرِهَ الصَّلَاةَ بِخُسْفِ بَابِلَ -

٤٢٥ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ قَالَ : حَدَّثَنِي مَالِكٌ ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا : أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : (لَا تَدْخُلُوا عَلَى هَؤُلَاءِ الْمُعَذَّبِينَ إِلَّا أَنْ تَكُونُوا بَاكِينَ ، فَإِنْ لَمْ تَكُونُوا بَاكِينَ فَلَا تَدْخُلُوا عَلَيْهِمْ ، لَا يُصَيِّبُكُمْ مَا أَصَابَ بِهِمْ) -

بابُ الصَّلَاةِ فِي الْبَيْعَةِ . وَقَالَ عُمَرُ : رَضِيَ اللَّهُ عَنْهُ : إِنَّمَا لَنَدْخُلُ كَنَائِسَكُمْ مِنْ أَجْلِ التَّمَاثِيلِ الَّتِي فِيهَا الصُّورُ ، وَكَانَ ابْنُ عَبَّاسٍ يُصَلِّي فِي الْبَيْعَةِ إِلَّا بَيْعَةَ فِيهَا تَمَاثِيلٌ -

(1) See the glossary.

426. Narrated 'Aisha رضي الله عنها : Um Salama رضي الله عنها told Allāh's Apostle ﷺ about a church which she had seen in Ethiopia and which was called Māriya. She told him about the pictures which she had seen in it. Allāh's Apostle ﷺ said, "If any righteous pious man dies amongst them, they build a place of worship at his grave and make these pictures in it; they are the worst creatures to Allāh."

٤٢٦ - حَدَّثَنَا مُحَمَّدٌ قَالَ : أَخْبَرَنَا عَبْدَةُ ، عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ ، عَنِ عَائِشَةَ أَنَّ أُمَّ سَلَمَةَ ذَكَرَتْ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَنِيْسَةً رَأَتْهَا بِأَرْضِ الْحَبَشَةِ يُقَالُ لَهَا مَارِيَّةٌ ، فَذَكَرَتْ لَهُ مَرَّاتٍ فِيهَا مِنَ الصُّوَرِ ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : (أَوْلَسِيكَ قَوْمٌ إِذَا مَاتَ فِيهِمُ الْعَبْدُ الصَّالِحُ أَوْ الرَّجُلُ الصَّالِحُ بَنَوْا عَلَى قَبْرِهِ مَسْجِدًا وَصَوَّرُوا فِيهِ تِلْكَ الصُّوَرِ ، أُولَئِكَ شِرَارُ الْخَلْقِ عِنْدَ اللَّهِ) -

(55) CHAPTER :

باب :-

427. Narrated 'Aisha and 'Abdullāh bin 'Abbās رضي الله عنهما : When the last moment of the life of Allāh's Apostle ﷺ came he started putting his 'Khamīṣa'(1) on his face and when he felt short of breath he took it off his face and said, "May Allāh curse the Jews and Christians for they built the places of worship at the graves of their Prophets." The Prophet ﷺ was warning (Muslims) of what those had done.

٤٢٧ - حَدَّثَنَا أَبُو الْيَمَانِ قَالَ : أَخْبَرَنَا شُعَيْبٌ ، عَنْ الزُّهْرِيِّ أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُثْمَةَ أَنَّ عَائِشَةَ وَعَبْدُ اللَّهِ بْنَ عَبَّاسٍ قَالَا : لَمَّا نَزَلَ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ طَفِيقٌ يَطْرَحُ خَمِيْصَةً لَهُ عَلَى وَجْهِهِ ، فَأِذَا اغْتَمَّ بِهَا كَشَفَهَا عَنْ وَجْهِهِ فَقَالَ : وَهُوَ كَذَلِكَ (لَعْنَةُ اللَّهِ عَلَى الْيَهُودِ وَالنَّصَارَى اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ) يُحَذِّرُ مَا صَنَعُوا -

428. Narrated Abū Huraira رضي الله عنه : Allāh's Apostle ﷺ said, "May Allāh

٤٢٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ ، عَنْ مَالِكٍ ، عَنْ ابْنِ شِهَابٍ ، عَنْ سَعِيدٍ

(1) See the glossary.

curse the Jews for they built the places of worship at the graves of their Prophets."

ابن المُسَيَّب ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : (قَاتِلَ اللَّهُ الْيَهُودَ ، اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ) -

(56) **CHAPTER.** The saying of the Prophet ﷺ , "The earth has been made for me a place for praying and a thing to perform Tayammum."

بابُ قَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (جُعِلَتْ لِيَ الْأَرْضُ مَسْجِدًا وَطَهُورًا) -

429. Narrated Jābir bin 'Abdullāh : Allāh's Apostle ﷺ said, "I have been given five things which were not given to anyone else before. These are:

1. Allāh made me victorious by awe (by His frightening my enemies) for a distance of one month's journey.
2. The earth has been made for me a place for praying and a thing to perform Tayammum. Therefore my followers can pray wherever the time of praying is due.
3. The booty is made Halal (lawful) for me (and was not made so for anyone else).
4. Every Prophet was sent to his nation exclusively but I have been sent for all the people.
5. I have been given the right of intercession (on the Day of Resurrection)."

(57) **CHAPTER.** Sleeping of a woman in the mosque (and residing in it).

٤٢٩ - حَدَّثَنَا مُحَمَّدُ بْنُ سَنَانٍ قَالَ : حَدَّثَنَا هُشَيْمٌ قَالَ : حَدَّثَنَا سَيَّارٌ هُوَ أَبُو الْحَكَمِ قَالَ : حَدَّثَنَا يَزِيدُ الْفَقِيرُ قَالَ : حَدَّثَنَا جَابِرُ بْنُ عَبْدِ اللَّهِ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : (أُعْطِيتُ خَمْسًا لَمْ يُعْطَهُنَّ أَحَدٌ مِنَ الْأَنْبِيَاءِ قَبْلِي . نُصِرْتُ بِالرُّعْبِ مَسِيرَةَ شَهْرٍ وَجُعِلَتْ لِيَ الْأَرْضُ مَسْجِدًا وَطَهُورًا . وَإِذَا رَجَلٌ مِنْ أُمَّتِي أَدْرَكَتْهُ الصَّلَاةُ فَلْيُصَلِّ وَأُحِلَّتْ لِيَ الْفَنَائِمُ ، وَكَانَ النَّبِيُّ يُبْعَثُ إِلَى قَوْمِهِ خَاصَّةً وَبُعِثْتُ إِلَى النَّاسِ كَافَّةً وَأُعْطِيتُ الشَّفَاعَةَ) -

بابُ نَوْمِ الْمَرْأَةِ فِي الْمَسْجِدِ -

430. Narrated 'Aisha رضي الله عنها : There was a slave girl belonging to an 'Arab tribe and they manumitted her but she remained with them. The slave girl said, "Once one of their girls (of that tribe) came out wearing a red leather scarf decorated with precious stones. It fell from her or she placed it somewhere. A kite passed by that place, saw it lying there and mistaking it for a piece of meat, flew away with it. Those people searched for it but they did not find it. So they accused me of stealing it and started searching me and even searched my private parts." The slave girl further said, "By Allāh! while I was in this state with those people, the same kite passed by them and dropped the red scarf and it fell amongst them. I told them, 'This is what you accused me of and I was innocent and now this is it.' " The slave girl came to Allāh's Apostle ﷺ and embraced Islam. She had a tent or a small room with a low roof in the mosque. Whenever she called on me, she had a talk with me and whenever she sat with me, she would recite the following: "The day of the scarf band was one of the wonders of our Lord, verily He saved me from the place of disbelief."

I asked her, "What is the matter with you? Whenever you sit with me, you always recite these poetic verses." On that she told me the whole story.

٤٣٠ - حَدَّثَنَا عُبَيْدُ بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ: أَنَّ وَلِيدَةً كَانَتْ سَوْدَاءَ لِحَيٍّ مِنَ الْعَرَبِ فَاعْتَقَوْهَا فَكَانَتْ مَعَهُمْ. قَالَتْ: فَخَرَجْتُ صَبِيَّةً لَهُمْ عَلَيْهَا وَشَاحٌ أَحْمَرٌ مِنْ سُبُورٍ، قَالَتْ: فَوَضَعْتُهُ أَوْ وَقَعَ مِنْهَا فَمَرَّتْ بِهِ حَدِيَاةٌ وَهُوَ مُلْتَقٍ فَحَسِبْتُهُ لَحْمًا فَخَطَفْتُهُ، قَالَتْ: فَالْتَمَسُوهُ فَلَمْ يَجِدُوهُ، قَالَتْ: فَاتَّهَمُونِي بِهِ. قَالَتْ: فَطَفِقُوا يُفْتَشُونَ حَتَّى فَتَشَوْا قُبُلَهَا. قَالَتْ: وَاللَّهِ إِنِّي لَقَائِمَةٌ مَعَهُمْ إِذْ مَرَّتْ الْحَدِيَاةُ فَالْقَتْنَةُ، قَالَتْ: فَوَقَعَ بَيْنَهُمْ، قَالَتْ: فَقُلْتُ هَذَا الَّذِي اتَّهَمْتُمُونِي بِهِ زَعَمْتُمْ وَأَنَا مِنْهُ بَرِيئَةٌ وَهُوَ ذَا هُوَ، قَالَتْ: فَجَاءَتْ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاسْلَمَتْ، قَالَتْ عَائِشَةُ: فَكَانَ لَهَا خِباءٌ فِي الْمَسْجِدِ أَوْ حِفْشٌ. قَالَتْ: فَكَانَتْ تَأْتِينِي فَتَحْدِثُ عِنْدِي، قَالَتْ: فَلَا تَجْلِسُ عِنْدِي بِمَجْلِسِهَا إِلَّا قَالَتْ:

وَيَوْمَ الْوِشَاحِ مِنْ تَعَاجِيبِ رَبِّنَا
أَلَا إِنَّهُ مِنْ بَلَدَةِ الْكُفْرِ أَنْجَانِي
قَالَتْ عَائِشَةُ فَقُلْتُ لَهَا: مَا شَأْنُكَ
لَا تَقْعُدِينَ مَعِيَ مَقْعِدًا إِلَّا قُلْتَ هَذَا؟

قَالَتْ : فَحَدَّثْتَنِي بِهَذَا الْحَدِيثِ :-

(58) CHAPTER. Sleeping of men in the mosque. And narrated Anas, "Some people of the tribe of 'Ukl came to the Prophet ﷺ and joined the men of Aṣ-Ṣuffa." 'Abdul Raḥmān bin Abī Bakr said, "Aṣḥāb-aṣ-Ṣuffa (Ṣuffa companions) were from the poor people."

431. Narrated 'Abdullāh bin 'Umar : I used to sleep in the mosque of the Prophet ﷺ while I was young and single without a family.

432. Narrated Saḥl bin Sa'd : Allāh's Apostle ﷺ went to Fātima's house but did not find 'Alī there. So he asked, "Where is your cousin?" She replied, "There was something between us and he got angry with me and went out. He did not sleep (mid-day sleep) in the house." Allāh's Apostle ﷺ ordered someone to see where he was. The messenger came back and said, "O Allāh's Apostle ! He ('Alī) is sleeping in the mosque." Allāh's Apostle ﷺ went there and 'Alī was lying. His covering sheet had fallen down one side of his body and was covered with dust. Allāh's Apostle ﷺ started dusting it and said, "Get up! O man of dust ! Get up ! O man of dust."

بَابُ نَوْمِ الرِّجَالِ فِي الْمَسْجِدِ .
وَقَالَ أَبُو قِلَابَةَ عَنْ أَنَسٍ : قَدِمَ رَهْطٌ مِنْ عُكْلٍ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَكَانُوا فِي الصُّفَّةِ ، وَقَالَ عَبْدُ الرَّحْمَنِ بْنُ أَبِي بَكْرٍ : كَانَ أَصْحَابُ الصُّفَّةِ الْفُقَرَاءُ .

٤٣١ - حَدَّثَنَا مُسَدَّدٌ قَالَ : حَدَّثَنَا يَحْيَى ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ : حَدَّثَنِي نَافِعٌ قَالَ : أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عُمَرَ أَنَّهُ كَانَ يَنَامُ وَهُوَ شَابٌ أَعْرَبُ لَا أَهْلَ لَهُ فِي مَسْجِدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ .

٤٣٢ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ : حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ عَنْ أَبِي حَازِمٍ ، عَنْ سَهْلِ بْنِ سَعْدٍ ، قَالَ : جَاءَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْتَ فَاطِمَةَ فَلَمْ يَجِدْ عَلِيًّا فِي الْبَيْتِ ، فَقَالَ أَيْنَ ابْنُ عَمِّكَ ؟ قَالَتْ : كَانَ بَيْتِي وَبَيْتُهُ شَيْءٌ فَغَضِبَنِي فَخَرَجَ فَلَمْ يَبْقَ عِنْدِي . فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا إِنْسَانَ أَنْظُرُ أَيْنَ هُوَ . فَجَاءَ فَقَالَ : يَا رَسُولَ اللَّهِ هُوَ رَاقِدٌ فِي الْمَسْجِدِ . فَجَاءَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ مُضْطَجِعٌ قَدْ سَقَطَ رِدَاؤُهُ عَنْ شِقِّهِ وَأَصَابَهُ تُرَابٌ ، فَجَعَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَمْسَحُهُ عَنْهُ وَيَقُولُ : قُمْ يَا تُرَابُ ، قُمْ يَا تُرَابُ .

433. Narrated Abū Huraira رضي الله عنه :

I saw seventy of As-Suffa men and none of them had a Ridā (a garment covering the upper part of the body). They had either Izārs (only) or sheets which they tied round their necks. Some of these sheets reached the middle of their legs and some reached their heels and they used to gather them with their hands lest their private parts should become naked.

٤٣٣ - حَدَّثَنَا يُوسُفُ بْنُ عِيسَى قَالَ : حَدَّثَنَا ابْنُ قُضَيْلٍ ، عَنْ أَبِيهِ ، عَنْ أَبِي حَازِمٍ ، عَنْ أَبِي هُرَيْرَةَ قَالَ : رَأَيْتُ سَبْعِينَ مِنْ أَصْحَابِ الصُّفَّةِ مَا مِنْهُمْ رَجُلٌ عَلَيْهِ رِدَاءٌ ، إِلَّا إِزَارٌ وَإِمَّا كِسَاءٌ ، قَدْ رَبَطُوا فِي أَعْنَاقِهِمْ ، فَمِنْهَا مَا يَبْلُغُ نِصْفَ السَّاقَيْنِ ، وَمِنْهَا مَا يَبْلُغُ الْكَعْبَيْنِ ، فَيَجْمَعُهُ بِيَدِهِ كَرَاهِيَةً أَنْ تَرَى عَوْرَتَهُ .

(59) CHAPTER. To pray when returning from a journey. Ka'b bin Mālik said : " Whenever the Prophet ﷺ returned from a journey, he entered the mosque and prayed in it."

بَابُ الصَّلَاةِ إِذَا قَدِمَ مِنْ سَفَرٍ . وَقَالَ كَعْبُ بْنُ مَالِكٍ : كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا قَدِمَ مِنْ سَفَرٍ يَدْخُلُ الْمَسْجِدَ فَصَلَّى فِيهِ .

434. Narrated Jābir bin 'Abdullāh رضي الله عنه : I went to the Prophet ﷺ in the mosque (the sub-narrator Mas'ar thought that Jābir had said, "In the forenoon.") He ordered me to pray two Rak'āt. He owed me some money and he repaid it to me and gave more than what was due to me.

٤٣٤ - حَدَّثَنَا خَلَادُ بْنُ يَحْيَى قَالَ : حَدَّثَنَا مِسْعَرٌ قَالَ : حَدَّثَنَا مُحَارِبُ بْنُ دِثَارٍ ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ : أَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ فِي الْمَسْجِدِ . قَالَ مِسْعَرٌ : أُرَاهُ قَالَ ضُحًى . فَقَالَ : صَلِّ رَكْعَتَيْنِ . وَكَانَ لِي عَلَيْهِ دَيْنٌ فَقَضَانِي وَزَادَنِي .

(60) CHAPTER. If one entered a mosque, one should pray two Rak'āt before sitting.

بَابُ إِذَا دَخَلَ الْمَسْجِدَ قَلِيلٌ كَعْبُ رَكْعَتَيْنِ .

435. Narrated Abū Qatāda Al-Aslamī رضي الله عنه : Allāh's Apostle ﷺ said, " If anyone of you enters a mosque, he should pray two Rak'āt before sitting."

٤٣٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ : أَخْبَرَنَا مَالِكٌ ، عَنْ عَامِرِ بْنِ عَبْدِ اللَّهِ ابْنِ الزُّبَيْرِ ، عَنْ عَمْرِو بْنِ سَلِيمٍ الزُّرَقِيِّ ،

عن أبي قتادة السلمي أن رسول الله صلى الله عليه وسلم قال : (إذا دخل أحدكم المسجد فليركع ركعتين قبل أن يجلس) -

(61) CHAPTER. Al-Hadath in the mosque.

436. Narrated Abū Huraira  : Allāh's Apostle  said, "The angels keep on asking Allāh's forgiveness for anyone of you, as long as he is at his Muṣalla (praying place) without doing Hadath⁽¹⁾. They say, 'O Allāh ! Forgive him, O Allāh ! be Merciful to him.' "

بابُ الْحَدَثِ فِي الْمَسْجِدِ -

٤٣٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ : أَخْبَرَنَا مَالِكٌ عَنْ أَبِي الزِّنَادِ، عَنْ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : (الْمَلَائِكَةُ تَصَلِّي عَلَى أَحَدِكُمْ مَا دَامَ فِي مُصَلَّاهُ الَّذِي صَلَّى فِيهِ مَا لَمْ يُحْدِثْ . تَقُولُ اللَّهُمَّ اغْفِرْ لَهُ ، اللَّهُمَّ ارْحَمْهُ) -

(62) CHAPTER. The construction of the mosque. Abū Sa'id said, "The roof of the mosque was made of the leaves of date-palms." 'Umar ordered a mosque to be built and said, "Protect the people from rain. Beware of red and yellow decorations for they put the people to trial." Anas reciting a part of a Hadith said, "They will boast of them (mosques) rather than frequenting them for offering prayers." Ibn 'Abbās said, "You (Muslims) will surely decorate your mosques as the Jews and Christians did."

بابُ بُنْيَانِ الْمَسْجِدِ وَقَالَ أَبُو سَعِيدٍ : كَانَ سَقْفُ الْمَسْجِدِ مِنْ جَرِيدِ النَّخْلِ ، وَأَمَرَ عُمَرُ بِبَيْنَاءِ الْمَسْجِدِ وَقَالَ : أَكِنِ النَّاسَ مِنَ الْمَطَرِ وَإِيَّاكَ أَنْ تُحَمَّرَ أَوْ تُصَفَّرَ فَتَقْتَنِي النَّاسُ . وَقَالَ أَنَسٌ : يَتَبَاهَوْنَ بِهَا ثُمَّ لَا يَعْمُرُونَهَا إِلَّا قَلِيلًا . وَقَالَ ابْنُ عَبَّاسٍ : لَتُزَخَّرَ فُتْنًا كَمَا زَخَّرَ قَتِ الْيَهُودُ وَالنَّصَارَى -

437. Narrated 'Abdullāh (bin 'Umar)

 : In the life-time of Allāh's Apostle  the mosque was built of adobes, its roof of the leaves of date-palms and its pillars of the stems of date-palms. Abū

٤٣٧ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ قَالَ : حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ : حَدَّثَنِي أَبِي ، عَنْ صَالِحِ بْنِ كَيْسَانَ قَالَ : حَدَّثَنَا نَافِعٌ أَنَّ عَبْدَ اللَّهِ أَخْبَرَهُ أَنَّ الْمَسْجِدَ

Bakr did not alter it. 'Umar expanded it on the same pattern as it was in the lifetime of Allāh's Apostle ﷺ by using adobes, leaves of date-palms and changing the pillars into wooden ones. 'Uthmān changed it by expanding it to a great extent and built its walls with engraved stones and lime and made its pillars of engraved stones and its roof of teak wood.

كَانَ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَبْنِيًّا بِاللِّبْنِ ، وَسَقْفُهُ الْجَرِيدُ ، وَعُمْدَتُهُ خَشَبُ النَّخْلِ ، فَلَمَّ يَتَرَدُّ فِيهِ أَبُو بَكْرٍ شَيْئًا ، وَزَادَ فِيهِ عُمَرُ وَبَنَاهُ عَلَى بُنْيَانِهِ فِي عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِاللِّبْنِ وَالْجَرِيدِ ، وَأَعَادَ عُمْدَتَهُ خَشَبًا ، ثُمَّ غَيَّرَهُ عُثْمَانُ فَزَادَ فِيهِ زِيَادَةً كَثِيرَةً وَبَنَى جِدَارَهُ بِالْحِجَارَةِ الْمَنْقُوشَةِ وَالْقِصَّةِ ، وَجَعَلَ عُمْدَتَهُ مِنْ حِجَارَةٍ مَنْقُوشَةٍ وَسَقَفَهُ بِالسَّاجِ -

(63) **CHAPTER.** To co-operate in building a mosque and Allāh's Statement :

It is not for pagans
To maintain
The mosques of Allah
While they witness
Against their own souls of disbelief
The works of such bear no fruit :
In fire shall they abide
The mosques of Allah
Shall be maintained
By those who believe in Allah
And the last day, offer prayers
perfectly and give obligatory charity
and fear none but Allah
It is they who are expected to be on
true guidance. (9 : 17-18)

بَابُ التَّعَاوُنِ فِي بِنَاءِ الْمَسْجِدِ - مَا
كَانَ لِلْمُشْرِكِينَ أَنْ يَعْمُرُوا مَسَاجِدَ اللَّهِ شَاهِدِينَ عَلَى أَنْفُسِهِمْ بِالْكُفْرِ أُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي النَّارِ هُمْ خَالِدُونَ. إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَلَمْ يَخْشَ إِلَّا اللَّهَ فَعَسَى أُولَئِكَ أَنْ يَكُونُوا مِنَ الْمُهْتَدِينَ -

438. Narrated 'Ikrima : Ibn 'Abbās

٤٣٨ - حَدَّثَنَا مُسَدَّدٌ قَالَ : حَدَّثَنَا

said to me and to his son 'Alī, "Go to Abū Sa'id and listen to what he narrates." So we went and found him in a garden looking after it. He picked up his Ridā', wore it and sat down and started narrating till the topic of the construction of the mosque reached. He said, "We were carrying one adobe at a time while 'Amār was carrying two. The Prophet ﷺ saw him and started removing the dust from his body and said, "May Allāh be Merciful to 'Ammār. He will be inviting them (i.e. his murderers) to Paradise and they will invite him to Hell." 'Ammār said, "I take Allāh's refuge from affliction."

(64) CHAPTER. Employing the carpenter and the technical hand (artisan) in making the wooden pulpit or building the mosque.

439. Narrated Sahl رضي الله عنه: Allāh's Apostle ﷺ said to a woman, "Order your slave, the carpenter, to prepare a wooden pulpit for me to sit on."

440. Narrated Jābir رضي الله عنه: A woman said, "O Allāh's Apostle! Shall I get something constructed for you to sit on as I have a slave who is a carpenter?" He replied, "Yes, if you like." So she had that pulpit constructed.

عَبْدُ الْعَزِيزِ بْنِ مُخْتَارٍ قَالَ: حَدَّثَنَا خَالِدُ الْحَدَّادُ، عَنْ عَمْرِو بْنِ مَرْثَدَةَ، قَالَ لِي ابْنُ عَبَّاسٍ وَلَا بَنِيهِ عَلِيٌّ: انْطَلِقَا إِلَى أَبِي سَعِيدٍ فَاسْمَعَا مِنِّي حَدِيثَهُ، فَاَنْطَلِقْنَا فَإِذَا هُوَ فِي حَائِطٍ يُصَلِّحُهُ، فَأَخَذَ رِدَاءَهُ فَاحْتَسَى، ثُمَّ انْشَأَ يُحَدِّثُنَا حَتَّى آتَى عَلَى كَثْرِ بِنَاءِ الْمَسْجِدِ فَقَالَ: كُنَّا نَحْمِلُ لَبْنَةً لَبْنَةً، وَعَمَّارٌ لَبْنَتَيْنِ لَبْنَتَيْنِ، فَرَأَاهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَيَنْفُضُ التُّرَابَ عَنْهُ وَيَقُولُ: وَيَسَّحْ عَمَّارٌ، يَدْعُوهُمْ إِلَى الْجَنَّةِ وَيَدْعُوهُ إِلَى النَّارِ. قَالَ يَقُولُ عَمَّارٌ: أَعُوذُ بِاللَّهِ مِنَ الْفِتَنِ.

بَابُ الاسْتِعَانَةِ بِالنَّجَّارِ وَالصَّنَّاعِ فِي أَعْوَادِ الْمِنْبَرِ وَالْمَسْجِدِ -

٤٣٩ - حَدَّثَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ قَالَ بَعَثَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى امْرَأَةٍ أَنْ مَرَى غُلَامَكَ النَّجَّارَ يَعْمَلُ لِي أَعْوَادًا أَجْلِسُ عَلَيْهِنَّ -

٤٤٠ - حَدَّثَنَا خَلَادٌ قَالَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ أَيْمَنَ، عَنْ أَبِيهِ، عَنْ جَابِرٍ: أَنَّ امْرَأَةً قَالَتْ: يَا رَسُولَ اللَّهِ، أَلَا أَجْعَلُ لَكَ شَيْئًا تَقْعُدُ عَلَيْهِ؟ فَإِنْ لِي غُلَامًا نَجَّارًا. قَالَ: إِنْ شِئْتَ، فَعَمِلْتَ الْمِنْبَرَ -

(65) **CHAPTER.** (The superiority of) whoever built a mosque.

441. Narrated 'Ubaidullāh Al-Khaw-lānī: I heard 'Uthmān bin 'Affān رضي الله عنه saying, when people argued too much about his intention to reconstruct the mosque of Allāh's Apostle ﷺ, "You have talked too much. I heard the Prophet ﷺ saying, 'Whoever built a mosque, (Bukair thought that 'Āsim, another sub-narrator, added, "For Allāh's sake"), Allāh would build for him a similar place in Paradise.' "

بَابُ مَنْ بَنَى مَسْجِدًا -

٤٤١ - حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنِي ابْنُ وَهْبٍ: أَخْبَرَنِي عُمَرُو: أَنَّ بَكِيرًا حَدَّثَهُ أَنَّ عَاصِمَ ابْنَ عُمَرَ بْنِ قَتَادَةَ حَدَّثَهُ أَنَّهُ سَمِعَ عَبِيدَ اللَّهِ الْخَوْلَانِيَّ، أَنَّهُ سَمِعَ عُمَانَ ابْنَ عَفَّانَ يَقُولُ عِنْدَ قَوْلِ النَّاسِ فِيهِ حِينَ بَنَى مَسْجِدَ الرَّسُولِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّكُمْ أَكْثَرْتُمْ وَإِنِّي سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ (مَنْ بَنَى مَسْجِدًا، قَالَ بَكِيرٌ: حَسِبْتُ أَنَّهُ قَالَ: يَبْتَغِي بِهِ وَجْهَ اللَّهِ، بَنَى اللَّهُ لَهُ مِثْلَهُ فِي الْجَنَّةِ) -

(66) **CHAPTER.** While passing through a mosque, one had better hold one's arrow-heads with one's hand.

442. Narrated 'Amr: I heard Jābir bin 'Abdullāh رضي الله عنه saying, "A man passed through the mosque carrying arrows. Allāh's Apostle ﷺ said to him, 'Hold them by their heads.' "

بَابُ يَأْخُذُ بِنُصُولِ النَّبْلِ إِذَا مَرَّ فِي الْمَسْجِدِ -

٤٤٢ - حَدَّثَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُهَيْلَانُ قَالَ: قُلْتُ لِعُمَرَ: أَسَمِعْتَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: مَرَّ رَجُلٌ فِي الْمَسْجِدِ وَمَعَهُ سِهَامٌ، فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (أَمْسِكْ بِنِصَالِهَا) -

(67) **CHAPTER.** Passing through a mosque (is permissible).

443. Narrated Abū Burda bin 'Abdullāh on the authority of his father: The Prophet ﷺ said, "Whoever passes through our

بَابُ الْمُرُورِ فِي الْمَسْجِدِ -

٤٤٣ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ قَالَ: حَدَّثَنَا

وَسَلَّمَ يَسْتَنْفِي بِرِدَائِهِ أَنْظَرُ إِلَى لَعِينِهِمْ
وَزَادَ إِبْرَاهِيمُ بْنُ الْمُنْذِرِ : حَدَّثَنَا ابْنُ
وَهْبٌ ، أَخْبَرَنِي يُونُسُ ، عَنْ ابْنِ شِهَابٍ ،
عَنْ عُرْوَةَ ، عَنْ عَائِشَةَ قَالَتْ : رَأَيْتُ
النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالْحَبِشَةَ
يَلْعَبُونَ بِحَرَائِبِهِمْ .

(70) **CHAPTER.** Referring to sales and purchases on the pulpit in the mosque.

**بابُ ذِكْرِ الْبَيْعِ وَالشَّرَاءِ عَلَى
الْمِنْبَرِ فِي الْمَسْجِدِ .**

446. Narrated **Āisha** رضي الله عنها : Barīra came to seek my help regarding her manumission. I told her, "If you like I would pay your price to your masters but your Al-Wala(1) would be for me." Her masters said, "If you like, you can pay the rest (of the price of her manumission), or if you like you can manumit her, (Sufyān the sub-narrator once said), but her inheritance would be for us." When Allāh's Apostle ﷺ came, I spoke to him about it. He said, "Buy and manumit her. No doubt Al-Wala(1) is for the manumitter." Allāh's Apostle ﷺ stood on the pulpit (or Allāh's Apostle ﷺ ascended the pulpit as Sufyān once said), and said, "What is the matter with some people who impose conditions which are not in Allāh's Laws? Whoever imposes conditions which are not in Allāh's Laws, his conditions will be invalid even if he imposed them a hundred times."

٤٤٦ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ قَالَ :
حَدَّثَنَا سُفْيَانُ ، عَنْ يَحْيَى ، عَنْ عُمَرَ ،
عَنْ عَائِشَةَ قَالَتْ : أَتَيْتُهَا بِرَبِيرَةَ تَسْأَلُهَا
فِي كِتَابَتِهَا . فَقَالَتْ : إِنْ شِئْتَ أُعْطِيتُ
أَهْلُكَ وَيَكُونُ الْوَلَاءُ لِي . وَقَالَ أَهْلُهَا :
إِنْ شِئْتَ أُعْطِيتُهَا مَا بَقِيَ . وَقَالَ سُفْيَانُ
مَرَّةً : إِنْ شِئْتَ أُعْطِيتُهَا وَيَكُونُ
الْوَلَاءُ لَنَا . فَلَمَّا جَاءَ رَسُولُ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ ذَكَرَتْهُ ذَلِكَ فَقَالَ : ابْتَاعِيهَا
فَأُعْطِيقِهَا فَإِنَّ الْوَلَاءَ لِمَنْ أَعْتَقَ ، ثُمَّ قَامَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى الْمِنْبَرِ ،
وَقَالَ سُفْيَانُ مَرَّةً : فَصَعِدَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى الْمِنْبَرِ فَقَالَ : مَا
بِأُلْ أَقْوَامٍ يَشْتَرِطُونَ شُرُوطًا لَيْسَ فِي
كِتَابِ اللَّهِ : مَنْ اشْتَرَطَ شَرْطًا لَيْسَ فِي
كِتَابِ اللَّهِ فَلَيْسَ لَهُ . وَإِنْ اشْتَرَطَ مِائَةً
مَرَّةً . وَرَوَاهُ مَالِكٌ عَنْ يَحْيَى ، عَنْ

(1) Al-Wala : See the glossary.

عَمْرَةَ أَنَّ بَرِيرَةَ، وَلَيْمَ يَذْكُرُ
فَصَعِدَ الْمِنْبَرَ، قَالَ عَلِيٌّ: قَالَ يَحْيَى
وَعَبْدُ الْوَهَّابِ، عَنْ يَحْيَى، عَنْ عَمْرَةَ،
وَقَالَ جَعْفَرُ بْنُ عَوْنٍ، عَنْ يَحْيَى
قَالَ: سَمِعْتُ عَمْرَةَ قَالَتْ: سَمِعْتُ
عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا -

(71) **CHAPTER.** Asking a debtor to repay what he owes, and catching the debtor in the mosque.

بابُ التَّقَاضِي وَالْمُلَازِمَةِ
فِي الْمَسْجِدِ -

447. Narrated Ka'b رضي الله عنه: In the mosque I asked Ibn Abī Hadrād to pay the debts which he owed, and our voices grew louder. Allāh's Apostle ﷺ heard that while he was in his house. So he came to us raising the curtain of his room and said, "O Ka'b!" I replied, "Labaik, O Allāh's Apostle!" He said, "O Ka'b! Reduce your debt to one half," gesturing with his hand. I said, "O Allāh's Apostle! I have done so." Then Allāh's Apostle ﷺ said (to Ibn Abī Hadrād), "Get up and pay the debt to him."

٤٤٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ
قَالَ: حَدَّثَنَا عُمَانُ بْنُ عُمَرَ قَالَ:
أَجْبَرَنَا يُونُسُ، عَنِ الزُّهْرِيِّ، عَنْ
عَبْدِ اللَّهِ بْنِ كَعْبٍ بْنِ مَالِكٍ، عَنْ كَعْبٍ:
أَنَّهُ تَقَاضَى ابْنُ أَبِي حَدَرْدٍ دَيْنًا كَانَ
لَهُ عَلَيْهِ فِي الْمَسْجِدِ، فَأَرْتَفَعَتْ
أَصْوَاتُهُمَا حَتَّى سَمِعَهُمَا رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ فِي بَيْتِهِ،
فَخَرَجَ إِلَيْهِمَا حَتَّى كَشَفَ سِجْفَ
حُجْرَتِهِ، فَنَادَى: يَا كَعْبُ، قَالَ:
لَبَيْكَ يَا رَسُولَ اللَّهِ. فَقَالَ: ضَعُ مِنْ
دَيْنِكَ هَذَا، وَأَوْمَأَ إِلَيْهِ أَيْ الشَّطْرَ. قَالَ:
لَقَدْ فَعَلْتُ يَا رَسُولَ اللَّهِ قَالَ: قُمْ فَاقْضِهِ -

(72) **CHAPTER.** Sweeping of the mosque and removing rags, dirt and sticks from it.

بابُ كَنْسِ الْمَسْجِدِ وَالتَّقَاطِ
الْخِرْقِ وَالْقَذَى وَالْعِيدَانِ -

448. Narrated Abū Huraira رضي الله عنه: A black man or a black woman used to sweep the mosque and he or she died. The

٤٤٨ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ
قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ ثَابِتٍ،

Prophet ﷺ asked about her (or him). He was told that she (or he) had died. He said, "Why did you not inform me? Show me his grave (or her grave)." So he went to her (his) grave and offered her (his) funeral prayer."

(73) **CHAPTER.** A statement of banning the trade of alcohol was issued in the mosque.

449. Narrated 'Aisha رضي الله عنها : When the verses of Sura II "Al-Baqara" about the Ribā(1) were revealed, the Prophet ﷺ went to the mosque and recited them in front of the people and then banned the trade of alcohol.

(74) **CHAPTER.** Servants for the mosque. Ibn 'Abbās referred to the verse :

"I dedicate to You

What is in my womb

For Your special services (means for the service of the mosque)." (3 : 35)

450. Narrated Abū Rāfi': Abū Huraira رضي الله عنه said, "A man or a woman used to clean the mosque." (A sub-narrator said, 'Most probably a woman.') Then he narrated the Ḥadīth of the Prophet ﷺ

عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَنْ أَمْرَأَةً أَوْ امْرَأَةً سَوْدَاءَ كَانَ يَقُومُ الْمَسْجِدَ فَمَاتَ فَسَأَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْهُ فَقَالُوا: مَاتَ. قَالَ: أَفَلَا كُنْتُمْ أَذِّنْتُمُونِي بِهِ؟ دُلُّونِي عَلَى قَبْرِهِ، أَوْ قَالَ قَبْرِهَا، فَأَتَى قَبْرَهَا فَصَلَّى عَلَيْهَا.

بابُ تَحْرِيمِ تِجَارَةِ الْخَمْرِ فِي الْمَسْجِدِ -

٤٤٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلُومٍ، عَنْ أَبِي هُرَيْرَةَ، عَنْ الْأَعْمَشِ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: لَمَّا أَنْزَلَتْ آيَاتُ مِنْ سُورَةِ الْبَقَرَةِ فِي الرِّبَا خَرَجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى الْمَسْجِدِ فَقَرَأَهُنَّ عَلَى النَّاسِ ثُمَّ حَرَّمَ تِجَارَةَ الْخَمْرِ -

بابُ الْخِدْمِ لِلْمَسْجِدِ وَقَالَ ابْنُ عَبَّاسٍ: نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا لِلْمَسْجِدِ بِخَدْمِهِ -

٤٥٠ - حَدَّثَنَا أَحْمَدُ بْنُ وَاقِدٍ قَالَ: حَدَّثَنَا حَمَّادٌ، عَنْ ثَابِتٍ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُومُ الْمَسْجِدَ وَلَا أَرَاهُ إِلَّا امْرَأَةً،

(1) Ribā : See the glossary.

where it is mentioned that he offered a prayer at her grave.

(75) **CHAPTER.** Fastening of the prisoner or the debtor in the mosque. And narrated Abū Huraira, "The Prophet ﷺ said, "Last night a big demon (afreet) from the Jinns came to me and wanted to interrupt my prayers (or said something similar) but Allāh enabled me to overpower him. I wanted to fasten him to one of the pillars of the mosque so that all of you could see him in the morning but I remembered the statement of my brother Solomon (as stated in Qur'ān): 'O Allāh! Forgive me and give me such a kingdom as will not be given to anybody after me.' " The sub-narrator Rauḥ said, "He (the demon) was dismissed humiliated."

فَدَكَرَ حَدِيثَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ صَلَّى عَلَى قَبْرِهِ -

بابُ الْأَسِيرِ أَوْ الْغَرِيمِ يُرْبَطُ فِي الْمَسْجِدِ حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا رَوْحٌ، وَ مُحَمَّدٌ بْنُ جَعْفَرٍ، عَنْ شُعْبَةَ، عَنْ مُحَمَّدِ بْنِ زِيَادٍ عَنْ أَبِي هُرَيْرَةَ، عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنْ عَفَرْتَا مِنَ الْجِنِّ تَقَلَّتْ عَلَى الْبَارِحَةِ - أَوْ قَالَ كَلِمَةً نَحْوَهَا - لِيَقْطَعَ عَلَى الصَّلَاةِ فَمَا مَكَتَنِي اللَّهُ مِنْهُ، فَأَرَدْتُ أَنْ أُرْبِطَهُ إِلَى سَارِيَةِ مِنْ سَوَارِي الْمَسْجِدِ حَتَّى تُصْبِحُوا وَتَنْظُرُوا إِلَيْهِ كَلُكُمُ، فَذَكَرْتُ قَوْلَ أَخِي سُلَيْمَانَ - رَبِّ اغْفِرْ لِي وَهَبْ لِي مُلْكًا لَا يَنْبَغِي لِأَحَدٍ مِنْ بَعْدِي - قَالَ رَوْحٌ قَرَدَهُ خَاسِئًا -

(76) **CHAPTER.** Taking a bath on embracing Islam and the fastening of a prisoner in the mosque. Shuraiah used to order the offender or debtor to be fastened to one of the pillars of the mosque.

بابُ الْاِغْتِسَالِ إِذَا أَسْلَمَ، وَرَبَطُ الْأَسِيرِ أَيْضًا فِي الْمَسْجِدِ وَكَانَ شُرَيْحٌ يَأْمُرُ الْغَرِيمَ أَنْ يُحْبَسَ إِلَى سَارِيَةِ الْمَسْجِدِ -

451. Narrated Abū Huraira رضي الله عنه The Prophet ﷺ sent some horsemen to Najd and they brought a man called Thumāma bin Uthāl from Banī Hanīfa. They fastened him to one of the pillars of the mosque. The Prophet ﷺ came and ordered them to free him. He went

٤٥١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: حَدَّثَنَا اللَّيْثُ قَالَ: حَدَّثَنَا سَعِيدُ ابْنُ أَبِي سَعِيدٍ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ قَالَ: بَعَثَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَيْلًا قَبْلَ تَجْدٍ فَجَاءَتْ بِرَجُلٍ مِنْ بَنِي حَنِيفَةَ

to some date-palms near the mosque, took a bath and entered the mosque again and said, "None has the right to be worshipped but Allāh and Muḥammad is His Apostle (i.e. he embraced Islām)."

يُقَالُ لَهُ ثَمَامَةُ بْنُ أُثَالٍ، فَرَبَطُوهُ بِسَارِيَةٍ مِنْ سَوَارِي الْمَسْجِدِ، فَخَرَجَ إِلَيْهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: أَطْلِقُوا ثَمَامَةَ، فَاذْطَلِقْ إِلَى تَحْلِ قَرِيبٍ مِنَ الْمَسْجِدِ فَاغْتَسِلْ ثُمَّ دَخَلَ الْمَسْجِدَ فَقَالَ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ -

(77) CHAPTER. To pitch a tent in the mosque for patients, etc.

بَابُ الْخِيَمَةِ فِي الْمَسْجِدِ لِلْمَرْضَى وَغَيْرِهِمْ -

452. Narrated 'Aisha رضي الله عنها: On the day of Al-Khandaq (battle of the Trench), the medial arm vein of Sa'd (bin Mu'adh) was injured and the Prophet ﷺ pitched a tent in the mosque to look after him. There was another tent for Banī Ghaffār in the mosque and the blood started flowing from Sa'd's tent to the tent of Banī Ghaffār. They shouted, "O occupants of the tent! What is coming from you to us?" They found that Sa'd's wound was bleeding profusely and Sa'd died in his tent.

٤٥٢ - حَدَّثَنَا زَكَرِيَّا بْنُ يَحْيَى قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ قَالَ: حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ: أَصِيبَ سَعْدٌ يَوْمَ الْخَنْدَقِ فِي الْأَكْحَلِ فَضَرَبَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خِيَمَةً فِي الْمَسْجِدِ لِيَعُودَهُ مِنْ قَرِيبٍ فَلَمْ يَرُ عَنْهُمْ وَفِي الْمَسْجِدِ خِيَمَةٌ مِنْ بَنِي غِفَارٍ إِلَّا الدَّمُ يَسِيلُ إِلَيْهِمْ. فَقَالُوا: يَا أَهْلَ الْخِيَمَةِ، مَا هَذَا الَّذِي بَاتِينَا مِنْ قِبَلِكُمْ؟ فَإِذَا سَعْدٌ يَغْدُو جُرْحُهُ دَمًا فَمَاتَ فِيهَا -

(78) CHAPTER. To take the camel inside the mosque if necessary. And Ibn 'Abbās said: The Prophet ﷺ performed the Tawāf while riding a camel.

بَابُ إِدْخَالِ الْبَعِيرِ فِي الْمَسْجِدِ لِلْعِلَّةِ. وَقَالَ ابْنُ عَبَّاسٍ: طَافَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى بَعِيرٍ -

453. Narrated Um Salama رضي الله عنها: I complained to Allāh's Apostle ﷺ that I was sick. He told me to perform

٤٥٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُونُسَ قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ مُحَمَّدِ بْنِ

the Ṭawāf behind the people while riding. So I did so and Allāh's Apostle ﷺ was praying beside the Ka'ba and reciting the Sūra starting with "Waṭ-ṭūr-wa-Kitābin- maṣṭūr."

عَبْدُ الرَّحْمَنِ بْنِ نَوْفَلٍ، عَنْ عُرْوَةَ، عَنْ زَيْنَبَ بِنْتِ أَبِي سَلَمَةَ عَنْ أُمِّ سَلَمَةَ، قَالَتْ: شَكَّوتُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنِّي أَشْتَكِي. قَالَ: طُوفِي مِنْ وَرَاءِ النَّاسِ. وَأَنْتِ رَاكِبَةٌ فَطُفْتُ وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي إِلَى جَنْبِ الْبَيْتِ يَقْرَأُ بِالطُّورِ وَكِتَابِ مَسْطُورٍ -

(79) CHAPTER :

باب :-

454. Narrated Anas bin Mālik : Two of the companions of the Prophet ﷺ departed from him on a dark night and were led by two lights like lamps (going in front of them from Allāh as a miracle) and when they parted, each of them was accompanied by one of these lights till they reached their (respective) houses.

٤٥٤ حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ : حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ : حَدَّثَنِي أَبِي عَنْ قَتَادَةَ قَالَ : حَدَّثَنَا أَنَسٌ أَنَّ رَجُلَيْنِ مِنَ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَرَجَا مِنْ عِنْدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي لَيْلَةٍ مُظْلِمَةٍ وَمَعَهُمَا مِثْلُ الْمَصْبَاحَيْنِ يُضِيئَانِ بَيْنَ أَيْدِيهِمَا فَلَمَّا افْتَرَقَا صَارَ مَعَ كُلِّ وَاحِدٍ مِنْهُمَا وَاحِدٌ حَتَّى أَتَى أَهْلَهُ -

(80) CHAPTER. A small door and a path in the mosque.

بابُ الْخَوْخَسَةِ وَالْمَمَرِ

فِي الْمَسْجِدِ -

455. Narrated Abū Sa'īd Al-Khudrī : The Prophet ﷺ delivered a sermon and said, "Allāh gave a choice to one of His worshippers between this world and the Hereafter. He chose the latter." Abū Bakr wept. I said to myself, "Why is this Sheikh weeping, if Allāh gave choice to one of his worshippers between

٤٥٥ - حَدَّثَنَا مُحَمَّدُ بْنُ سِنَانٍ قَالَ : حَدَّثَنَا فُلَيْحٌ قَالَ : حَدَّثَنَا أَبُو النَّضْرِ عَنْ عَبْدِ اللَّهِ بْنِ حُنَيْنٍ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ : خَطَبَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ : إِنَّ اللَّهَ خَيْرَ عَبْدًا بَيْنَ الدُّنْيَا وَبَيْنَ

this world and the Hereafter and he chose the latter?" And that worshipper was later found to be Allāh's Apostle ﷺ. Abū Bakr knew more than we. The Prophet ﷺ said, "O Abū Bakr! Don't weep. Abū Bakr has favoured me much with his property and company. If I were to take a Khaleel(1) from mankind I would certainly have taken Abū Bakr but the Islamic brotherhood and friendship is sufficient. Do not leave any door in the mosque unclosed except that of Abū Bakr."

ما عِنْدَهُ فَاخْتَارَ مَا عِنْدَ اللَّهِ ، فَبَيَّكُنِي أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ . فَقُلْتُ فِي نَفْسِي : مَا يُبَيِّكُنِي هَذَا الشَّيْخُ ؟ إِنْ يَكُنِ اللَّهُ خَيْرَ عِبْدٍ بَيْنَ الدُّنْيَا وَبَيْنَ مَا عِنْدَهُ فَاخْتَارَ مَا عِنْدَ اللَّهِ ، فَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هُوَ الْعَبْدُ . وَكَانَ أَبُو بَكْرٍ أَعْلَمَنَا فَقَالَ : يَا أَبَا بَكْرٍ ، لَا تَبْكُ ، إِنْ أَمِنَ النَّاسُ عَلَيَّ فِي صُحْبَتِهِ وَمالِهِ أَبُو بَكْرٍ ، وَلَوْ كُنْتُ مُتَّخِذًا خَلِيلًا مِنْ أُمَّتِي لَا تَتَّخِذْتُ أَبَا بَكْرٍ ، وَلَكِنْ أَخُوَّةُ الْإِسْلَامِ وَمَوَدَّتُهُ ، لَا يَتَّقِينَ فِي الْمَسْجِدِ بَابٌ إِلَّا سُدَّ إِلَّا بَابُ أَبِي بَكْرٍ .

456. Narrated Ibn 'Abbās رضي الله عنه ، "Allah's Apostle ﷺ in his fatal illness came out with a piece of cloth tied round his head and sat on the pulpit. After thanking and praising Allāh he said, "There is no one who had done more favour to me with life and property than Abū Bakr bin Abi Quhafa. If I were to take a Khaleel (1), I would certainly have taken Abu Bakr but the Islamic brotherhood is superior. Close all the small doors in the mosque except that of Abū Bakr."

٤٥٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الْجُعْفِيُّ قَالَ : حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ قَالَ : حَدَّثَنَا أَبِي قَالَ : سَمِعْتُ يَعْلَى ابْنَ حَكِيمٍ ، عَنْ عِكْرِمَةَ ، عَنْ ابْنِ عَبَّاسٍ قَالَ : خَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي مَرَضِهِ الَّذِي مَاتَ فِيهِ عَاصِبًا رَأْسَهُ بِخَيْرْقَةٍ ، فَقَعَدَ عَلَى الْمِنْبَرِ فَحَمِدَ اللَّهَ وَاتَّقَى عَلَيْهِ ، ثُمَّ قَالَ : إِنَّهُ لَيْسَ مِنَ النَّاسِ أَحَدٌ أَمِنَ عَلَيَّ فِي نَفْسِهِ وَمَالِهِ مِنْ أَبِي بَكْرٍ بِنِ أَبِي قُحَافَةَ . وَلَوْ كُنْتُ مُتَّخِذًا مِنَ النَّاسِ خَلِيلًا لَا تَتَّخِذْتُ أَبَا بَكْرٍ خَلِيلًا ، وَلَكِنْ

خَلَّةُ الْإِسْلَامِ أَفْضَلُ، سُدُّوا عَنِّي كُلَّ
خَوْخَةٍ فِي هَذَا الْمَسْجِدِ، غَيْرَ خَوْخَةٍ
أَبَى بَكْرٍ -

(81) **CHAPTER.** The doors and locks of the Ka'ba and the mosque. Narrated Ibn 'Juraij: Ibn Abī Mulaika said to me, "O 'Abdul Mālik! I wish that you had seen the mosque of Ibn 'Abbās and its doors (You would have seen wonders then)."

**بَابُ الْأَبْوَابِ وَالْعَلَقِ لِلْكَعْبَةِ
وَالْمَسَاجِدِ** - قَالَ أَبُو عَبْدِ اللَّهِ: وَقَالَ
لِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا سُفْيَانُ
عَنْ ابْنِ جُرَيْجٍ قَالَ: قَالَ لِي ابْنُ أَبِي
مُثَنِّكَ: يَا عَبْدَ الْمَلِكِ لَوْ رَأَيْتَ
مَسَاجِدَ ابْنِ عَبَّاسٍ وَأَبْوَابَهَا -

457. Narrated Nāfi': Ibn 'Umar رضي الله عنه said, "The Prophet ﷺ came to Mecca and sent for 'Uthmān bin Ṭalḥa. He opened the gate of the Ka'ba and the Prophet ﷺ, Bilāl, Usāma bin Zaid and 'Uthmān bin Ṭalḥa entered the Ka'ba and its door was locked (from inside). They stayed there for an hour, and then came out." Ibn 'Umar added, "I quickly went to Bilāl and asked him (whether the Prophet ﷺ had prayed). Bilāl replied, 'He prayed in it.' I asked, 'Where?' He replied, 'Between the two pillars.' "Ibn 'Umar added, "I forgot to ask how many Rak'āt he (the Prophet ﷺ) had prayed in the Ka'ba."

٤٥٧ - حَدَّثَنَا أَبُو النُّعْمَانِ وَ قُتَيْبَةُ
ابْنُ سَعِيدٍ قَالَا: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ،
عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ
أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدِمَ مَكَّةَ
فَدَعَا عُثْمَانَ بْنَ طَلْحَةَ فَفَتَحَ الْبَابَ
فَدَخَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَبِلَالٌ،
وَأُسَامَةُ بْنُ زَيْدٍ، وَعُثْمَانُ بْنُ طَلْحَةَ،
ثُمَّ أُغْلِقَ الْبَابُ فَلَبِثَ فِيهِ سَاعَةً، ثُمَّ
خَرَجُوا. قَالَ ابْنُ عُمَرَ: فَبَدَرْتُ
فَسَأَلْتُ بِلَالَ فَقَالَ: صَلَّى فِيهِ. فَقُلْتُ:
فِي أَيِّ؟ قَالَ: بَيْنَ الْأُسْطُوَانَتَيْنِ.
قَالَ ابْنُ عُمَرَ: فَذَهَبَ عَلَيَّ أَنْ أَسْأَلَهُ
كَمْ صَلَّى -

(82) **CHAPTER.** The entering of a pagan in the mosque.

بَابُ دُخُولِ الْمُشْرِكِ الْمَسْجِدِ -

458. Narrated Abū Huraira رضي الله عنه: Allāh's Apostle ﷺ sent some horse-

٤٥٨ - حَدَّثَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا
الْثَّبِثُ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ أَنَّهُ

men to Najd and they brought a man called Thumāma bin Uthāl from Banī Hanīfa. They fastened him to one of the pillars of the mosque.

سَمِعَ أَبَاهُ رِثْرَةً يَقُولُ: بَعَثَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَبِلًا قَبِيلَ نَجْدٍ فَمَجَّاعَتْ بِرَجُلٍ مِنْ بَنِي حَنْفِيَّةٍ يُقَالُ لَهُ ثُمَامَةُ بْنُ أُثَالٍ فَرَبَطُوهُ بِسَارِيَةٍ مِنْ سَوَارِي الْمَسْجِدِ -

(83) CHAPTER. Raising the voice in the mosque.

بَابُ رَفْعِ الصَّوْتِ فِي الْمَسْجِدِ -

459. Narrated Al-Sā'ib bin Yazid : I was standing in the mosque and somebody threw a gravel at me. I looked and found that he was 'Umar bin Al-Khattāb . He said to me, "Fetch those two men to me." When I did he said to them, "Who are you? (Or) where do you come from?" They replied, "We are from Tā'if." 'Umar said, "Were you from this city (Medina) I would have punished you for raising your voices in the mosque of Allāh's Apostle ﷺ."

٤٥٩ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا الْجُعَيْدُ ابْنُ عَبْدِ الرَّحْمَنِ قَالَ: حَدَّثَنِي يَزِيدُ ابْنُ خُصَيْفَةَ، عَنِ السَّائِبِ بْنِ يَزِيدٍ قَالَ: كُنْتُ قَائِمًا فِي الْمَسْجِدِ، فَحَصَّبَنِي رَجُلٌ فَتَنَظَّرْتُ فَإِذَا عُمَرُ بْنُ الْخَطَّابِ، فَقَالَ: أَذْهَبَ فَاثْنَيْنِ يَهْدَيْنِ، فَجِئْتُهُ بِهِمَا فَقَالَ: مَنْ أَنْتُمَا؟ أَوْ مِنْ أَيْنَ أَنْتُمَا؟ قَالَا: مِنْ أَهْلِ الطَّائِفِ، قَالَ: لَوْ كُنْتُمَا مِنْ أَهْلِ الْبَلَدِ لَاؤُوجَعْتُكُمَا، تَرَفَعَانِ أَصْوَاتَكُمَا فِي مَسْجِدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -

460. Narrated 'Ka b bin Mālik : During the life-time of Allāh's Apostle ﷺ I asked Ibn Abī Hadrad in the mosque to pay the debts which he owed and our voices grew so loud that Allāh's Apostle ﷺ heard them while he was in his house and he came to us after raising the curtain of his room. The Prophet ﷺ said, "O Ka'b bin Mālik!" I replied,

٤٦٠ - حَدَّثَنَا أَحْمَدُ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ بْنُ يَزِيدٍ، عَنْ ابْنِ شِهَابٍ قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ ابْنُ كَعْبٍ بْنِ مَالِكٍ، أَنَّ كَعْبَ بْنَ مَالِكٍ أَخْبَرَهُ أَنَّهُ تَفَاضَى ابْنُ أَبِي حَدْرَدٍ دَيْنًا لَهُ عَلَيْهِ فِي عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْمَسْجِدِ، فَسَارَتْ فَفَعَتْ

"Labaik, O Allāh's Apostle." He gestured with his hand to me to reduce the debt to one half. I said, "O Allāh's Apostle I have done it." Allāh's Apostle ﷺ said (to Ibn Hadrād), "Get up and pay it."

أَصْوَاتُهُمَا حَتَّى سَمِعَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ فِي بَيْتِهِ، فَخَرَجَ إِلَيْهِمَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى كَشَفَ سَجْفَ حُجْرَتِهِ وَنَادَى كَعْبُ بْنُ مَالِكٍ . قَالَ : لَبَيْكَ يَا رَسُولَ اللَّهِ ، فَأَشَارَ بِيَدِهِ أَنْ ضَعِ الشَّطْرَ مِنْ دَيْنِكَ ، قَالَ كَعْبُ : قَدْ فَعَلْتُ يَا رَسُولَ اللَّهِ . قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قُمْ فَأَقْضِهِ .

(84) **CHAPTER.** The circles and sitting in the mosque.

بابُ الْحِلَقِ وَالْجُلُوسِ فِي الْمَسْجِدِ

461. Narrated Nāfi': Ibn'Umar ﷺ said, "While the Prophet ﷺ was on the pulpit, a man asked him how to offer the night prayers. He replied, 'Pray two Rak'āt at a time and then two and then two and so on, and if you are afraid of the dawn (the approach of the time of the Fajr prayer) pray one Rak'a and that will be the witr for all the Rak'āt which you have offered.'" Ibn'Umar said, "The last Rak'āt of the night prayer should be odd for the Prophet ﷺ ordered it to be so."

٤٦١ - حَدَّثَنَا مُسَدَّدٌ قَالَ : حَدَّثَنَا بَشِيرُ بْنُ الْمُفَضَّلِ ، عَنْ عُبَيْدِ اللَّهِ ، عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ قَالَ : سَأَلَ رَجُلٌ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ عَلَى الْمِنْبَرِ : مَا تَرَى فِي صَلَاةِ اللَّيْلِ ؟ قَالَ : مِثْنِي مِثْنِي ، فَإِذَا خَشِيَ الصُّبْحَ صَلَّى وَاحِدَةً ، فَأَوْتَرَتْ لَهُ مَا صَلَّى وَإِنَّهُ كَانَ يَقُولُ اجْعَلُوا آخِرَ صَلَاتِكُمْ وَتَرَاءَ فَإِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَرَ بِهِ .

462. Narrated Ibn 'Umar ﷺ : A man came to the Prophet ﷺ while he was delivering the sermon and asked him how to offer the night prayers. The Prophet ﷺ replied, 'Pray two Rak'āt at a time and then two and then two and so on and if you are afraid of dawn (the approach of the time of the Fajr prayer) pray one Rak'a and that will be the witr

٤٦٢ - حَدَّثَنَا أَبُو الثَّعْمَانِ قَالَ : حَدَّثَنَا حَمَّادٌ ، عَنْ أَيُّوبَ ، عَنْ نَافِعٍ ، عَنْ ابْنِ عُمَرَ أَنَّ رَجُلًا جَاءَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَخْطُبُ فَقَالَ : كَيْفَ صَلَاةُ اللَّيْلِ ؟ قَالَ : مِثْنِي مِثْنِي ، فَإِذَا خَشِيَ الصُّبْحَ فَأَوْتَرِ بِوَاحِدَةٍ

for all the Rak'at which you have prayed." Narrated 'Ubaidullāh bin 'Abdullāh bin 'Umar: A man called the Prophet ﷺ while he was in the mosque.

نَوَيْرٌ لَكَ مَا قَدْ صَلَّيْتَ - قَالَ الْوَلِيدُ ابْنُ كَثِيرٍ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُمَرَ، حَدَّثَهُمْ أَنَّ رَجُلًا نَادَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ فِي الْمَسْجِدِ -

463. Narrated Abū Wāqid al-Laithi : While Allāh's Apostle ﷺ was sitting in the mosque (with some people) three men came, two of them came in front of Allāh's Apostle ﷺ and the third one went away. And then one of them found a place in the circle and sat there while the second man sat behind the gathering, and the third went away. When Allāh's Apostle ﷺ finished his preaching, he said, "Shall I tell you about these three persons? One of them betook himself to Allāh and so Allāh accepted him and accommodated him; the second felt shy from Allāh so Allāh did the same from him and sheltered him in His Mercy (and did not punish him), while the third turned his face from Allāh, and went away, so Allāh did the same towards him."

٤٦٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكٌ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ ابْنِ أَبِي طَلْحَةَ، أَنَّ أَبَا مَرْثَةَ مَوْلَى عَقِيلِ بْنِ أَبِي طَالِبٍ أَخْبَرَهُ عَنْ أَبِي وَاقِدٍ اللَّيْثِيِّ قَالَ: بَيْنَمَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْمَسْجِدِ فَأَقْبَلَ ثَلَاثَةٌ تَقَرُّ، فَأَقْبَلَ اثْنَانِ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَذَهَبَ وَاحِدٌ. فَأَمَّا أَحَدُهُمَا فَرَأَى فُرْجَةً فَجَلَسَ. وَأَمَّا الْآخَرُ فَجَلَسَ خَلْفَهُمْ، وَأَمَّا الْآخَرُ فَتَادَبَرَ ذَاهِبًا. فَلَمَّا فَرَغَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: أَلَا أُخْبِرُكُمْ عَنْ الثَّلَاثَةِ؟ أَمَّا أَحَدُهُمْ فَآوَى إِلَى اللَّهِ فَآوَاهُ اللَّهُ. وَأَمَّا الْآخَرُ فَاسْتَحْيَا فَاسْتَحْيَا اللَّهُ مِنْهُ. وَأَمَّا الْآخَرُ فَاعْرَضَ فَأَعْرَضَ اللَّهُ عَنْهُ -

(85) **CHAPTER.** To lie flat (on the back) in the mosque.

بابُ الاستلقاء في المسجد -

464. Narrated 'Abbād bin Tamīm that his uncle had said, "I saw Allāh's Apostle ﷺ lying flat (on his back) in the mosque with one leg on the other." Narrated Sa'id bin Al-Musaiyab that 'Umar and 'Uthmān used to do the same.

٤٦٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ ابْنِ شِهَابٍ، عَنْ عَبَّادِ بْنِ تَمِيمٍ، عَنْ عَمِّهِ أَنَّهُ رَأَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُسْتَلْقِيًا فِي الْمَسْجِدِ، وَأَصْبَحًا أَحَدَايَ رِجْلَيْهِ عَلَى الْآخَرَى وَعَنْ

ابن شهاب، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، قَالَ
كَانَ عُمَرُ وَعُثْمَانُ يَفْعَلَانِ ذَلِكَ -

CHAPTER. If a mosque is built on a road, it should not be troublesome for the people.

بَابُ الْمَسْجِدِ يَكُونُ فِي الطَّرِيقِ
مِنْ غَيْرِ ضَرَرٍ بِالنَّاسِ، وَبِهِ قَالَ الْحَسَنُ
وَأَيُّوبُ وَمَالِكُ -

(86) 465. Narrated 'Aisha رضي الله عنها, the wife of the Prophet ﷺ: I had seen my parents following Islam since I attained the age of puberty. Not a day passed but the Prophet ﷺ visited us, both in the mornings and evenings. My father Abū Bakr thought of building a mosque in the courtyard of his house and he did so. He used to pray and recite the Qur'ān in it. The pagan women and their children used to stand by him and look at him with surprise. Abū Bakr was a soft-hearted person and could not help weeping while reciting the Qur'ān. The chiefs of the Quraish pagans became afraid of it (i.e. that their children and women might be affected by the recitation of Qur'ān)."

٤٦٥ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ قَالَ
حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنْ ابْنِ
شِهَابٍ، قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ
أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ قَالَتْ: لَمْ أَغْفِلْ أَبَوَى إِلَّا وَهُمَا
يَدَّيْنَانِ الدِّينَ، وَلَمْ يَمُرَّ عَلَيْنَا يَوْمٌ
إِلَّا يَأْتِينَا فِيهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ طَرَفَ النَّهَارِ بُكْرَةً وَعَشِيَّةً، ثُمَّ
يَدَّيْنَانِ لَا بِي بَكْرٍ فَايْتَنَى مَسْجِدًا بِفَنَاءِ
دَارِهِ، فَكَانَ يُصَلِّي فِيهِ وَيَقْرَأُ الْقُرْآنَ
فَيَقِفُ عَلَيْهِ نِسَاءُ الْمُشْرِكِينَ وَأَبْنَاؤُهُمْ
يَتَعَجَّبُونَ مِنْهُ وَيَنْظُرُونَ إِلَيْهِ، وَكَانَ
أَبُو بَكْرٍ رَجُلًا بَكَّاءً لَا يَمْلِكُ عَيْنَيْهِ
إِذَا قَرَأَ الْقُرْآنَ، فَتَأَفَّرَ ذَلِكَ أَشْرَافُ
قُرَيْشٍ مِنَ الْمُشْرِكِينَ -

(87) **CHAPTER.** To pray in a mosque situated in the market. Ibn 'Aun prayed in the mosque situated in a house and the gate used to be closed while they were inside.

بَابُ الصَّلَاةِ فِي مَسْجِدِ السُّوقِ،
وَصَلَّى ابْنُ عَوْنٍ فِي مَسْجِدٍ فِي دَارٍ يُغْلَقُ
عَلَيْهِمُ الْبَابُ -

466. Narrated Abū Huraira 

The Prophet  said, "The prayer offered in congregation is twenty five times more superior (in reward) to the prayer offered alone in one's house or in a business centre. Anyone who performs good ablution and goes to the mosque with the sole intention of praying, for every step of his towards the mosque Allāh upgrades him and forgives one sin till he enters the mosque. When he enters the mosque he is considered in prayer as long as he is waiting for the prayer and the angels ask for Allāh's forgiveness for him and keep saying: 'O Allāh! Be Merciful to him and forgive him', as long as he keeps on sitting at his praying place and does not do Hadath."

(88) CHAPTER. To clasp one's hands in the mosque or outside the mosque

467. Narrated Ibn 'Umar or Ibn 'Amr 

 : The Prophet  clasped his hands.

Narrated 'Abdullāh that Allāh's Apostle  had said, "O 'Abdullāh bin 'Amr! What will be your condition when you are left with the worst people?" (They will be in conflict with each other).

٤٦٦ - حَدَّثَنَا مُسَدَّدٌ قَالَ : حَدَّثَنَا

أَبُو مُعَاوِيَةَ : عَنْ الْأَعْمَشِ . عَنْ أَبِي صَالِحٍ .
عَنْ أَبِي هُرَيْرَةَ . عَنْ النَّبِيِّ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ قَالَ (صَلَاةُ الْجَمِيعِ تَزِيدُ
عَلَى صَلَاتِهِ فِي بَيْتِهِ وَصَلَاتِهِ فِي سُوقِهِ
خَمْسًا وَعِشْرِينَ دَرَجَةً . فَإِنْ أَحَدُكُمْ
إِذَا تَوَضَّأَ فَاحْسَنَ وَأَتَى الْمَسْجِدَ
لَا يَزِيدُ إِلَّا الصَّلَاةَ لَمْ يَخْطُ خَطْوَةً
إِلَّا رَفَعَهُ اللَّهُ بِهَا دَرَجَةً وَحَطَّ عَنْهُ
خَطِيئَتُهُ حَتَّى يَدْخُلَ الْمَسْجِدَ . وَإِذَا
دَخَلَ الْمَسْجِدَ كَانَ فِي صَلَاةٍ مَا كَانَتْ
تَحْبِسُهُ وَتُصَلِّيَ عَلَيْهِ الْمَلَائِكَةُ مَا دَامَ
فِي مَجْلِسِهِ الَّذِي فِيهِ . اللَّهُمَّ اغْفِرْ لَهُ
اللَّهُمَّ ارْحَمْهُ مَا لَمْ يُحَدِّثْ) -

بَابُ تَشْيِيكِ الْأَصَابِعِ فِي الْمَسْجِدِ

وَعِثْرِهِ -

٤٦٧ - حَدَّثَنَا حَامِدُ بْنُ عُمَرَ . عَنْ

بِشْرِ قَالَ : حَدَّثَنَا عَاصِمٌ قَالَ : حَدَّثَنَا وَقِيدٌ
عَنْ أَبِيهِ ، عَنْ ابْنِ عُمَرَ أَوْ ابْنِ عُمَرَ وَ
قَالَ : شَبَّكَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
أَصَابِعَهُ . وَقَالَ عَاصِمٌ بْنُ عَلِيٍّ : حَدَّثَنَا
عَاصِمُ بْنُ مُحَمَّدٍ : سَمِعْتُ هَذَا الْحَدِيثَ
مَنْ أَنِي فَلَمْ أَحْفَظْهُ ، فَقَوَّمَهُ ، لِي
وَأَقِيدَ عَنْ أَبِيهِ . قَالَ : سَمِعْتُ أَبِي وَهُوَ
يَقُولُ قَالَ عَبْدُ اللَّهِ : قَالَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : يَسَاعِبُ عَبْدُ اللَّهِ بْنِ

عَمَرُوا : كَيْفَ بِكَ إِذَا بَقِيتَ فِي حُثَالَةٍ
مِنَ النَّاسِ يَهْدَا ؟

468. Narrated Abū Mūsā رضي الله عنه : The Prophet ﷺ said, "A faithful believer to a faithful believer is like the bricks of a wall, enforcing each other." While saying so the Prophet ﷺ clasped his hands.

٤٦٨ - حَدَّثَنَا خَلَادُ بْنُ يَحْيَى قَالَ :
حَدَّثَنَا سُفْيَانُ ، عَنْ أَبِي بُرْدَةَ بْنِ عَبْدِ اللَّهِ
ابْنِ أَبِي بُرْدَةَ ، عَنْ جَدِّهِ ، عَنْ أَبِي مُوسَى ،
عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ :
(إِنَّ الْمُؤْمِنَ لِلْمُؤْمِنِ كَالْبُنْيَانِ يَشُدُّ
بِعَضِّهِ بَعْضُهَا ، وَشَبَّكَ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ أَصَابِعَهُ) .

469. Narrated Ibn Sirīn : Abū Huraira رضي الله عنه said, "Allāh's Apostle ﷺ led us in one of the two 'Isha' prayers (Abū Huraira رضي الله عنه named that prayer but I forgot it)." Abū Huraira رضي الله عنه added, "He prayed two Rak'at and then finished the prayer with Taslim. He stood up near a piece of wood lying across the mosque and leaned on it in such a way as if he was angry. Then he put his right hand over the left, clasped his hands and then put his right cheek on the back of his left hand. The hasty people left the mosque. They wondered whether the prayer was reduced. And amongst them were Abū Bakr and 'Umar, but they hesitated to ask the Prophet ﷺ. A long-handed man called Dhul-Yadain asked the Prophet ﷺ, 'O Allāh's Apostle! Did you forget or has the prayer been reduced?' The Prophet ﷺ replied, 'I have neither forgotten nor has the prayer been reduced.

٤٦٩ - حَدَّثَنَا إِسْحَاقُ قَالَ : حَدَّثَنَا
ابْنُ شُمَيْلٍ : أَخْبَرَنَا ابْنُ عَوْنٍ ، عَنْ ابْنِ
سِيرِينَ ، عَنْ أَبِي هُرَيْرَةَ قَالَ : صَلَّى بِنَا
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِحْدَى
صَلَاتِي الْعَشِيِّ ، قَالَ ابْنُ سِيرِينَ : قَدْ
سَمَاهَا أَبُو هُرَيْرَةَ ، وَلَكِنْ نَسِيتُ أَنَا ،
قَالَ : فَصَلَّى بِنَا رَكْعَتَيْنِ ثُمَّ سَلَّمَ ،
فَقَامَ إِلَى خَشَبَةٍ مَعْرُوضَةٍ فِي الْمَسْجِدِ
فَاتَّكَا عَلَيْهَا كَأَنَّهُ غَضَبَانُ ، وَوَضَعَ
يَدَهُ الْيُمْنَى عَلَى الْيُسْرَى ، وَشَبَّكَ بَيْنَ
أَصَابِعِهِ . وَوَضَعَ خَدَّهُ الْيُمْنَى عَلَى
ظَهْرِ كَفِّهِ الْيُسْرَى ، وَخَرَجَتِ السَّرَّاعَانُ
مِنْ أَبْوَابِ الْمَسْجِدِ فَقَالُوا : أَقْصُرَتِ
الصَّلَاةُ ؟ وَفِي الْقَوْمِ أَبُو بَكْرٍ وَعُمَرُ
فَهَابَا أَنْ يُكَلِّمَاهُ . وَفِي الْقَوْمِ رَجُلٌ
فِي يَدَيْهِ طَوْلٌ يُقَالُ لَهُ ذُو الْبَيْدَيْنِ ،
قَالَ : يَا رَسُولَ اللَّهِ ، أَنْسِيتَ أَمْ قَصُرَتْ

The Prophet ﷺ added, 'Is what Dhul-Yadain has said true?' They (the people) said, 'Yes, it is true.'

The Prophet ﷺ stood again and led the prayer, completing the remaining prayer, forgotten by him, with Talsim and then said, 'Allāhu Akbar.' And then he did a prostration as he used to prostrate or longer than that. He then raised his head saying, 'Allāhu Akbar.' He then again said, 'Allāhu Akbar', and prostrated as he used to prostrate or longer than that. Then he raised his head and said, 'Allāhu Akbar.' "

(The sub-narrator added, "I think that they asked (Ibn Sirīn) whether the Prophet ﷺ completed the prayer with Taslīm. He replied, "I heard that Imrān bin Husain had said, 'Then he (the Prophet ﷺ) did Taslīm.' ")

(89) CHAPTER. The mosques on the way of Medina and the places where the Prophet ﷺ had prayed.

470. Narrated Fuḍail bin Sulaimān : Mūsā bin 'Uqbā said, "I saw Sālim bin 'Abdullāh looking for some places on the way and prayed there. He narrated that his father used to pray there, and had seen the Prophet ﷺ praying at those very places."

Narrated Nāfi' on the authority of Ibn 'Umar رضي الله عنهما, who said, "I used to pray at those places." Mūsā the narrator added, "I asked Sālim on which he said, 'I agree with Nāfi' concerning those places,

الصَّلَاةُ؟ قَالَ: لَمْ أَنْسَ وَلَمْ تُقْصِرْ. فَقَالَ: أَكَمَا يَقُولُ ذُو الْيَدَيْنِ؟ فَقَالُوا: نَعَمْ، فَتَقَدَّمَ فَصَلَّى مَا تَرَكَ ثُمَّ سَلَّمَ ثُمَّ كَبَّرَ وَسَجَدَ مِثْلَ سُجُودِهِ أَوْ أَطْوَلَ، ثُمَّ رَفَعَ رَأْسَهُ وَكَبَّرَ، ثُمَّ كَبَّرَ وَسَجَدَ مِثْلَ سُجُودِهِ أَوْ أَطْوَلَ. ثُمَّ رَفَعَ رَأْسَهُ وَكَبَّرَ قَرِيبًا سَالُوهُ ثُمَّ سَلَّمَ فَيَقُولُ تَبَيَّنْتُ أَنَّ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ: ثُمَّ سَلَّمَ.

بابُ الْمَسَاجِدِ الَّتِي عَلَى طُرُقِ الْمَدِينَةِ، وَالْمَوَاضِعِ الَّتِي صَلَّى فِيهَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

٤٧٠ - حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ قَالَ: حَدَّثَنَا فَضَيْلُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا مُوسَى بْنُ عَقِيْبَةَ قَالَ: رَأَيْتُ سَالِمَ بْنَ عَبْدِ اللَّهِ يَتَحَرَّى أَمَاكِينَ مِنَ الطَّرِيقِ فَيُصَلِّي فِيهَا، وَيَحْدِثُ أَنَّ أَبَاهُ كَانَ يُصَلِّي فِيهَا، وَأَنَّهُ رَأَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي فِي ذَلِكَ الْإِمْكِنَةِ، وَحَدَّثَنِي نَافِعٌ، عَنْ ابْنِ عُمَرَ - رَضِيَ اللَّهُ عَنْهُمَا - أَنَّهُ كَانَ

except the mosque situated at the place called Sharaf Ar-Rawhā."

يُصَلِّي فِي تِلْكَ الْأَمْكِنَةِ ، وَسَأَلْتُ
سَالِمًا فَلَا أَعْلَمُهُ إِلَّا وَأَفْتَى نَافِعًا
فِي الْأَمْكِنَةِ كُلِّهَا إِلَّا أَنَّهُمَا اخْتَلَفَا
فِي مَسْجِدٍ يُشْرِفُ الرَّوْحَاءَ -

471. This Hadith which is about the various places where the Prophet ﷺ prayed and their locations is not translated and we request our readers to refer to the Arabic script.

٤٧١ - حَدَّثَنَا إِسْرَاهِيمُ بْنُ الْمُنْذِرِ
قَالَ: حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ قَالَ: حَدَّثَنَا
مُوسَى بْنُ عُقَيْبَةَ ، عَنْ نَافِعٍ ، أَنَّ
عَبْدَ اللَّهِ أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ كَانَ يَنْزِلُ بِيْدِي الْحُلَيْفَةِ حِينَ
يَعْتَمِرُ ، وَفِي حَجَّتِهِ حِينَ حَجَّ تَحْتَ
سَمُرَةٍ فِي مَوْضِعِ الْمَسْجِدِ الَّذِي بِيْدِي
الْحُلَيْفَةِ ، وَكَانَ إِذَا رَجَعَ مِنْ غَزْوٍ -
كَانَ فِي تِلْكَ الطَّرِيقِ - أَوْ فِي حَجٍّ ، أَوْ
عُمْرَةٍ ، هَبَطَ مِنْ بَطْنٍ وَادٍ ، فَإِذَا
ظَهَرَ مِنْ بَطْنٍ وَادٍ أَنَاخَ بِالْبَطْنِ حَتَّى
عَلَى شَفِيرِ الْوَادِي الشَّرْقِيَّةِ فَعَرَسَ ثُمَّ
حَتَّى يُصْبِحَ لَيْسَ عِنْدَ الْمَسْجِدِ الَّذِي
بِحِجَارَةٍ وَلَا عَلَى الْأَكْمَةِ الَّتِي عَلَيْهَا
الْمَسْجِدُ ، كَانَ ثُمَّ خَلِيجٌ يُصَلِّي عِنْدَ اللَّهِ
عِنْدَهُ فِي بَطْنِهِ ، كُتِبَ كَانَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ يُصَلِّي ، فَقَدْ حَا
فِيهِ السَّيْلُ بِالْبَطْنِ حَتَّى دَفَنَ ذَلِكَ
الْمَكَانَ الَّذِي كَانَ عَبْدُ اللَّهِ يُصَلِّي فِيهِ .
وَأَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ حَدَّثَهُ أَنَّ النَّبِيَّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى حَيْثُ الْمَسْجِدُ
الصَّغِيرُ الَّذِي دُونَ الْمَسْجِدِ الَّذِي يُشْرِفُ

الرُّوحَاءُ . وَقَدْ كَانَ عَبْدُ اللَّهِ يَعْلَمُ
 الْمَكَانَ الَّذِي كَانَ صَلَّى فِيهِ النَّبِيُّ صَلَّى اللَّهُ
 عَلَيْهِ وَسَلَّمَ يَقُولُ : ثُمَّ عَنْ يَمِينِكَ حِينَ
 تَقُومُ فِي الْمَسْجِدِ تُصَلِّي . وَذَلِكَ
 الْمَسْجِدُ عَلَى حَافَةِ الطَّرِيقِ الْيُمْنِيِّ وَأَنْتَ
 ذَاهِبٌ إِلَى مَكَّةَ بَيْنَهُ وَبَيْنَ الْمَسْجِدِ
 الْأَكْبَرِ رَمِيَّةٌ بِحَجَرٍ أَوْ نَحْوِ ذَلِكَ .
 وَأَنَّ ابْنَ عُمَرَ كَانَ يُصَلِّي إِلَى الْعِرْقِ
 الَّذِي عِنْدَ مُنْصَرَفِ الرُّوحَاءِ . وَذَلِكَ
 الْعِرْقُ انْتِهَاءُ طَرَفِهِ عَلَى حَافَةِ الطَّرِيقِ
 دُونَ الْمَسْجِدِ الَّذِي بَيْنَهُ وَبَيْنَ
 الْمُنْصَرَفِ وَأَنْتَ ذَاهِبٌ إِلَى مَكَّةَ .
 وَقَدْ ابْتَنَيْتَنِي ثُمَّ مَسْجِدٌ فَلَمْ يَكُنْ
 عَبْدُ اللَّهِ يُصَلِّي فِي ذَلِكَ الْمَسْجِدِ . كَانَ
 يَتْرُكُهُ عَنْ يَسَارِهِ وَوَرَاءَهُ وَيُصَلِّي
 أَمَامَهُ إِلَى الْعِرْقِ نَفْسِهِ . وَكَانَ عَبْدُ اللَّهِ
 يَرُوحُ مِنَ الرُّوحَاءِ فَلَا يُصَلِّي الظُّهْرَ
 حَتَّى يَأْتِيَ ذَلِكَ الْمَكَانَ فَيُصَلِّي فِيهِ الظُّهْرَ .
 وَإِذَا أَقْبَلَ مِنْ مَكَّةَ فَإِنْ مَرَّ بِهِ
 قَبْلَ الصُّبْحِ بِسَاعَةٍ أَوْ مِنْ آخِرِ
 السَّحَرِ عَرَّسَ حَتَّى يُصَلِّيَ بِهَا الصُّبْحَ .
 وَأَنَّ عَبْدَ اللَّهِ حَدَّثَهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ
 عَلَيْهِ وَسَلَّمَ كَانَ يَنْزِلُ تَحْتَ سَرْحَةٍ
 ضَخْمَةٍ دُونَ الرُّوَيْثَةِ عَنْ يَمِينِ الطَّرِيقِ
 وَوَجَاءَ الطَّرِيقُ فِي مَكَانٍ يَسْطَحُ سَهْلٍ
 حَتَّى يُفْضِيَ مِنْ أَكْثَمَةِ دُوَيْنَ بَرِيدِ
 الرُّوَيْثَةِ بِمِيلَيْنِ . وَقَدْ انْكَسَرَ أَغْلَاهَا

فَانْشَأَ فِي جَوْفِهَا وَهِيَ قَائِمَةٌ عَلَى سَاقٍ
وَفِي سَاقِهَا كُتُبٌ كَثِيرَةٌ ، وَأَنَّ عَبْدَ اللَّهِ
ابْنَ عُمَرَ حَدَّثَهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ صَلَّى فِي طَرَفِ تَلْعَةٍ مِنْ وَرَاءِ
الْعَرَجِ ، وَأَنْتَ ذَاهِبٌ إِلَى مَضْجَعِهِ عِنْدَ
ذَلِكَ الْمَسْجِدِ قَبْرَانِ أَوْ ثَلَاثَةٍ ، عَلَى
الْقُبُورِ رَضَمٌ مِنْ حِجَارَةٍ عَنْ يَمِينِ
الطَّرِيقِ عِنْدَ سَلَامَاتِ الطَّرِيقِ ، بَيْنَ
أُولَئِكَ السَّلَامَاتِ كَانَ عَبْدُ اللَّهِ بِرُوحٍ
مِنَ الْعَرَجِ بَعْدَ أَنْ تَمِيلَ الشَّمْسُ
بِالْهَاجِرَةِ فَتُصَلِّي الظُّهْرَ فِي ذَلِكَ
الْمَسْجِدِ ، وَأَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ حَدَّثَهُ
أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَزَلَ
عِنْدَ سَرَاحَاتٍ عَنْ بَسَارِ الطَّرِيقِ فِي مَسِيلٍ
دُونَ هَرَشَشَى ، ذَلِكَ الْمَسِيلُ لَاصِقٌ بِكُرَاعِ
هَرَشَشَى بَيْتُهُ ، وَبَيْنَ الطَّرِيقِ قَرِيبٌ مِنْ
عُلُوَّةٍ ، وَكَانَ عَبْدُ اللَّهِ يُصَلِّي إِلَى سَرَاحَةٍ
هِيَ أَقْرَبُ السَّرَحَاتِ إِلَى الطَّرِيقِ ، وَهِيَ
أَطْوَلُهُنَّ ، وَأَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ حَدَّثَهُ
أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَنْزِلُ
فِي الْمَسِيلِ الَّذِي فِي أَدْنَى مَرَّةِ الظُّهْرِ أَنْ
قَبِلَ الْمَدِينَةَ حِينَ يَهْبِطُ مِنَ الصَّفَرِ أَوْ أَنْ
يَنْزِلُ فِي بَطْنِ ذَلِكَ الْمَسِيلِ عَنْ بَسَارِ
الطَّرِيقِ ، وَأَنْتَ ذَاهِبٌ إِلَى مَكَّةَ لَيْسَ
بَيْنَ مَنَزِلِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
وَبَيْنَ الطَّرِيقِ إِلَّا رَمِيَّةٌ بِعَجَجَرٍ ، وَأَنَّ
عَبْدَ اللَّهِ بْنَ عُمَرَ حَدَّثَهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ

عليه وسلم كان ينزل يدي طوي ويسبت
 حتى يضيح يصلي الصبح حين يقدم
 مكة، ومصلي رسول الله صلى الله عليه
 وسلم ذلك على أكمة غليظة ليس
 في المسجد الذي ببنى ثم، ولكن أسفل
 من ذلك على أكمة غليظة، وأن
 عبد الله حدثه أن النبي صلى الله عليه
 وسلم استقبل فرضتي الجبل الذي
 بينه وبين الجبل الطويل نحو الكعبة
 فجعل المسجد الذي ببنى ثم يسار
 المسجد بطرف الأكمة، ومصلي
 النبي صلى الله عليه وسلم أسفل منه
 على الأكمة السوداء تدع من الأكمة
 عشرة أذرع أو نحوها، ثم تصلي
 مستقبل الفرقتين من الجبل الذي
 بينك وبين الكعبة.

IX. (THE BOOK OF) CHAPTERS
ABOUT THE SUTRA OF MUSALLA :

(1) **CHAPTER.** The Sutra(1) of the Imām is also a Sutra for those who are behind him.

472. Narrated Ibn 'Abbās رضي الله عنه : Once I came riding a she-ass when I had just attained the age of puberty. Allāh's Apostle ﷺ was offering the prayer at Minā with no wall in front of him and I passed in front of one of the row. There I dismounted and let my she-ass loose to graze and entered the row and nobody prevented me from doing so.

473. Narrated Ibn 'Umar رضي الله عنه : Whenever Allāh's Apostle ﷺ came out on 'Id day, he used to order the Harba (a spear) to be put in front of him (as a Sutra for his prayer) and pray facing it with the people behind him and used to do the same on travelling. After the Prophet ﷺ, this practice was adopted by the Muslim rulers (who followed his traditions).

ابواب سترّة المصلى

باب "سترّة الإمام سترّة من خلفه" -

٤٧٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ : أَخْبَرَنَا مَالِكٌ ، عَنْ ابْنِ شِهَابٍ ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُثْمَةَ ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ أَنَّهُ قَالَ : أَقْبَلْتُ رَاكِبًا عَلَى حِمَارٍ أَنَا وَأَنَا يَوْمَئِذٍ قَدْ نَاهَزْتُ الْإِحْتِلَامَ وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي بِالنَّاسِ بِيَمِينِي إِلَى غَيْرِ جِدَارٍ ، فَمَرَرْتُ بَيْنَ يَدَيْ بَعْضِ الصَّفِّ فَتَرَلْتُ فَأَرْسَلْتُ الْإِتَانِ تَرْتَعُ وَدَخَلْتُ فِي الصَّفِّ فَلَمْ يُنْكِرْ ذَلِكَ عَلَيَّ أَحَدٌ -

٤٧٣ - حَدَّثَنَا إِسْحَاقُ قَالَ : حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ قَالَ : حَدَّثَنَا عُبَيْدُ اللَّهِ ، عَنْ نَافِعٍ ، عَنْ ابْنِ عُمَرَ : أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا خَرَجَ يَوْمَ الْعِيدِ أَمَرَ بِالْحَرْبَةِ فَتَوْضَعُ بَيْنَ يَدَيْهِ ، فَيُصَلِّي إِلَيْهَا وَالنَّاسُ وَرَاءَهُ . وَكَانَ يَفْعَلُ ذَلِكَ فِي السَّهْمِ ، فَمِنْ ثَمَّ اتَّخَذَهَا الْأُمَرَاءُ .

(1) Sutra : See the glossary.

474. Narrated 'Aun bin Abi Juhaifa : I heard my father saying, "The Prophet ﷺ led us, and prayed a two-Rak'at Zuhr prayer and a two-Rak'at 'Asr prayer at Al-Bathā' with an 'Anza in front of him (as Sutra) while women and donkeys were passing in front of him."

(2) CHAPTER. How far should the distance between the praying person and the Sutra be ?

475. Narrated Sahl (bin Sa'd) : The distance between the Muṣalla of Allāh's Apostle ﷺ and the wall was just sufficient for a sheep to pass through.

476. Narrated Salama : The distance between the wall of the mosque and the pulpit was hardly enough for a sheep to pass through.

(3) CHAPTER. To pray using a Harba (a spear) (as a Sutra).

477. Narrated Abdullāh : The Prophet ﷺ used to get a Harba planted in front of him (as a Sutra) and pray behind it.

(4) CHAPTER. To pray using an 'Anza (a spear headed stick) (as a Sutra).

478. Narrated 'Aun bin Abi Juhaifa that he had heard his father saying, "Allāh's Apostle ﷺ came to us at mid-day and

٤٧٤ - حَدَّثَنَا أَبُو الْوَلِيدِ قَالَ : حَدَّثَنَا شُعْبَةُ ، عَنْ عَوْنِ بْنِ أَبِي جُحَيْفَةَ قَالَ : سَمِعْتُ أَبِي أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى بِهِمْ بِالْبَطْحَاءِ ، وَبَيْنَ يَدَيْهِ عِزَّةٌ ، الظُّهْرَ رَكَعَتَيْنِ ، وَالْمَصْرُ رَكَعَتَيْنِ ، تَمُرُ بَيْنَ يَدَيْهِ الْمَرْأَةُ وَالْحِمَارُ .

بابُ قَدْرِ كَمْ يَتَّبَعِي أَنْ يَكُونَ بَيْنَ الْمُصَلِّيِ وَالسُّتْرَةِ ٠٢

٤٧٥ - حَدَّثَنَا عَمْرُو بْنُ زُرَّارَةَ قَالَ : أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ ، عَنْ أَبِيهِ ، عَنْ سَهْلِ قَالَ : كَانَ بَيْنَ مُصَلِّي رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَبَيْنَ الْجِدَارِ مَمَرٌ الشَّاةِ .

٤٧٦ - حَدَّثَنَا الْمَكِّيُّ قَالَ : حَدَّثَنَا يَزِيدُ بْنُ أَبِي عُبَيْدٍ ، عَنْ سَلَمَةَ قَالَ : كَانَ جِدَارُ الْمَسْجِدِ عِنْدَ الْمَنْبَرِ مَا كَادَتْ الشَّاةُ تَجُوزُهَا .

بابُ الصَّلَاةِ إِلَى الْحَرَبَةِ -

٤٧٧ - حَدَّثَنَا مُسَدَّدٌ قَالَ : حَدَّثَنَا يَحْيَى ، عَنْ عُبَيْدِ اللَّهِ : أَخْبَرَنِي نَافِعٌ ، عَنْ عَبْدِ اللَّهِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُرْكِزُ لَهُ الْحَرَبَةَ فَيُصَلِّي إِلَيْهَا .

بابُ الصَّلَاةِ إِلَى الْعِزَّةِ

٤٧٨ - حَدَّثَنَا آدَمُ قَالَ : حَدَّثَنَا شُعْبَةُ قَالَ : حَدَّثَنَا عَوْنُ بْنُ أَبِي جُحَيْفَةَ

water was brought for his ablution. He performed ablution and led us and offered Zuh'r and 'Asr prayers with an 'Anza in front of him (as a Sutra), while women and donkeys were passing beyond it."

479. Narrated Anas Ibn Mālīk رضي الله عنه : Whenever the Prophet ﷺ went for answering the call of nature, I and another boy used to go after him with a staff, a stick or an 'Anza and a tumbler of water and when he finished we would hand the tumbler to him.

(5) **CHAPTER.** Sutra for the prayer in Mecca and elsewhere.

480. Narrated Abū Juhaifa رضي الله عنه : Allāh's Apostle ﷺ came out at mid-day and offered a two-Rak'at Zuh'r and 'Asr prayers at Al-Batha and an 'Anza was fixed in front of him (as a Sutra). He performed ablution and the people took the remaining water and rubbed their bodies with it.

(6) **CHAPTER.** To pray facing the pillars. 'Umar said, "The praying people have got more right to pray behind the pillars of the mosque than those who are talking." When 'Umar saw a person praying between two pillars he brought him close to a pillar and told him to pray behind it.

قال : سَمِعْتُ أَبِي قَالَ : (خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْمُهَاجِرَةِ فَأُتِيَ بِوَضُوءٍ فَتَوَضَّأَ فَصَلَّى بَيْنَ الظُّهْرِ وَالْعَصْرِ ، وَبَيْنَ يَدَيْهِ عِزَّةٌ ، وَالْمَرْأَةُ وَالْحِمَارُ يَمُرُّونَ مِنْ وَرَائِهَا) -

٤٧٩ - حَدَّثَنَا مُحَمَّدُ بْنُ حَاتِمٍ بْنُ بَزْزِيعٍ قَالَ : حَدَّثَنَا شَاذَانُ ، عَنْ شُعْبَةَ ، عَنْ عِطَاءِ بْنِ أَبِي مَيْمُونَةَ قَالَ : سَمِعْتُ أَنَسَ بْنَ مَالِكٍ قَالَ : (كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا خَرَجَ لِحَاجَتِهِ تَبِعَتْهُ أَنَا وَغُلَامٌ ، وَمَعَنَا عُكَّازَةٌ أَوْ عَصَا أَوْ عِزَّةٌ وَمَعَنَا إِدَاوَةٌ ، فَإِذَا فَرَّغَ مِنْ حَاجَتِهِ نَاولْنَاهُ الْإِدَاوَةَ) -

بَابُ السُّتْرَةِ بِمَكَّةَ وَغَيْرِهَا

٤٨٠ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ قَالَ : حَدَّثَنَا شُعْبَةُ ، عَنْ الْحَكَمِ ، عَنْ أَبِي جُحَيْفَةَ قَالَ : (خَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْمُهَاجِرَةِ فَصَلَّى بِالْبَطْحَاءِ الظُّهْرَ وَالْعَصْرَ رَكَعَتَيْنِ وَتَنَصَّبَ بَيْنَ يَدَيْهِ عِزَّةٌ وَتَوَضَّأَ ، فَجَعَلَ النَّاسُ يَتَمَسَّحُونَ بِوَضُوءِهِ) -

بَابُ الصَّلَاةِ إِلَى الْأُسْطُوَانَةِ . وَقَالَ عُمَرُ : الْمُصَلُّونَ أَحَقُّ بِالسُّوَارِي مِنَ الْمُتَحَدِّثِينَ إِلَيْهَا . وَرَأَى عُمَرُ رَجُلًا يُصَلِّي بَيْنَ أُسْطُوَانَتَيْنِ فَادْنَاهُ إِلَى سَارِيَةٍ ، فَقَالَ : صَلِّ إِلَيْهَا -

481. Narrated Yazīd bin Abī Ubaid : I used to accompany Salama bin Al-Akwā' and he used to pray at the pillar which was near the place where the Qur'āns were kept. I said, "O, Abū Muslim! I see you always seeking to pray at this pillar." He replied, "I saw Allāh's Apostle ﷺ always seeking to pray there."

٤٨١ - حَدَّثَنَا الْمَسْكِيُّ بْنُ إِبْرَاهِيمَ قَالَ : حَدَّثَنَا يَزِيدُ بْنُ أَبِي عُبَيْدٍ قَالَ : كُنْتُ أَتَى مَعَ سَلَمَةَ بْنِ الْإِلاَءِ كُوعَ فَيُصَلِّي عِنْدَ الْأُسْطُوَانَةِ الَّتِي عِنْدَ الْمُصْحَفِ ، فَقُلْتُ : يَا أَبَا مُسْلِمٍ ، أَرَأَيْكَ تَتَحَرَّى الصَّلَاةَ عِنْدَ هَذِهِ الْأُسْطُوَانَةِ . قَالَ : فَإِنِّي رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَحَرَّى الصَّلَاةَ عِنْدَهَا -

482. Narrated Anas - ﷺ : I saw the most famous people amongst the companions of the Prophet ﷺ hurrying towards the pillars at the Maghrib prayer before the Prophet ﷺ came for the prayer.

٤٨٢ - حَدَّثَنَا قَبِيصَةُ قَالَ : حَدَّثَنَا سُفْيَانُ ، عَنْ عَمْرِو بْنِ عَامِرٍ ، عَنْ أَنَسٍ . قَالَ : لَقَدْ رَأَيْتُ كِبَارَ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَبْتَذِرُونَ السَّوَارِيَ عِنْدَ الْمَغْرِبِ - وَزَادَ شُعْبَةُ ، عَنْ عَمْرِو ، عَنْ أَنَسٍ حَتَّى يُخْرِجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -

(7) CHAPTER. To offer non-congregational prayers between the pillars.

بَابُ الصَّلَاةِ بَيْنَ السَّوَارِي فِي غَيْرِ جَمَاعَةٍ -

483. Narrated Ibn 'Umar - ﷺ : The Prophet ﷺ entered the Ka'ba along with Usāma bin Zaid, 'Uthmān bin Talha and Bilāl and remained there for a long time. When they came out, I was the first man to enter the Ka'ba. I asked Bilāl, "Where did the Prophet ﷺ pray?" Bilāl replied, "Between the two front Pillars."

٤٨٣ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ : حَدَّثَنَا جُوَيْرِيَةُ ، عَنْ نَافِعٍ ، عَنْ ابْنِ عُمَرَ قَالَ : (دَخَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْبَيْتَ وَ أُسَامَةُ بْنُ زَيْدٍ ، وَعُثْمَانُ بْنُ طَلْحَةَ ، وَبِلَالٌ فَأَطَالَ ثُمَّ خَرَجَ ، كُنْتُ أَوَّلَ النَّاسِ دَخَلَ عَلَى أَثَرِهِ ، فَسَأَلْتُ بِلَالَ : أَيْنَ صَلَّى ؟ قَالَ : بَيْنَ الْعَمُودَيْنِ الْمُقَدَّمَيْنِ) -

484. Narrated Nāfi': 'Abdullāh bin 'Umar said, "Allāh's Apostle entered the Ka'ba along with Usāma bin Zaid, Bilāl and 'Uthmān bin Ṭalḥa Al-Hajabī and closed the door and stayed there for some time. I asked Bilāl when he came out, 'What did the Prophet ﷺ do?' He replied, 'He offered the prayer with one pillar to his left and one to his right and three behind.' In those days the Ka'ba was supported by six pillars."

Mālik said: "There were two pillars on his (the Prophet's) right side."

(8) CHAPTER. Narrated Nāfi': Whenever 'Abdullāh entered the Ka'ba, he used to go ahead leaving the door of the Ka'ba behind him. He would proceed on till the remaining distance between him and the opposite wall was about three cubits. Then he would pray there where the Prophet ﷺ had prayed, as Bilāl informed me. Ibn 'Umar said, "It does not matter for any of us to pray at any place inside the Ka'ba."

(9) CHAPTER. To pray facing a Rāhila (1) a camel, a tree or a camel-saddle.

(1) See the glossary.

٤٨٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَخَلَ الْكَعْبَةَ وَأُسَامَةُ بْنُ زَيْدٍ وَبِلَالٌ وَعُثْمَانُ بْنُ طَلْحَةَ الْحَجَبِيُّ فَأَغْلَقَهَا عَلَيْهِ، وَمَكَثَ فِيهَا. فَسَأَلْتُ بِلَالًا حِينَ خَرَجَ، مَا صَنَعَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ قَالَ: جَعَلَ عَمُودًا عَنْ يَسَارِهِ، وَعَمُودًا عَنْ يَمِينِهِ، وَثَلَاثَةَ أَعْمِدَةٍ وَرَاءَهُ. وَكَانَ الْبَيْتُ يُؤْمَتُ عَلَى سِتَّةِ أَعْمِدَةٍ ثُمَّ صَلَّى. وَقَالَ لَنَا إِسْمَاعِيلُ حَدَّثَنِي مَالِكٌ. وَقَالَ: عَمُودَيْنِ عَنْ يَمِينِهِ -

بَابُ حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُثَنِّيرِ قَالَ: حَدَّثَنَا أَبُو ضَمْرَةَ قَالَ: حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ، عَنْ نَافِعٍ أَنَّ عَبْدَ اللَّهِ كَانَ إِذَا دَخَلَ الْكَعْبَةَ مَشَى قِبَلَ وَجْهِهِ وَحِينَ يَدْخُلُ، وَجَعَلَ الْبَابَ قِبَلَ ظَهْرِهِ، فَمَشَى حَتَّى يَكُونَ بَيْنَهُ وَبَيْنَ الْجِدَارِ الَّذِي قِبَلَ وَجْهِهِ قَرِيبًا مِنْ ثَلَاثِ أَذْرُعٍ صَلَّى، يَتَوَخَّى الْمَكَانَ الَّذِي أَخْبَرَهُ بِهِ بِلَالٌ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى فِيهِ. قَالَ: وَلَيْسَ عَلَى أَحَدٍ نَابَسٌ إِنْ صَلَّى فِي أَيِّ نَوَاحِي الْبَيْتِ شَاءَ -

بَابُ الصَّلَاةِ إِلَى الرَّاحِلَةِ وَالْبَعِيرِ وَالشَّجَرِ وَالرَّحْلِ -

485. Narrated Nāfi: Ibn 'Umar said, "The Prophet ﷺ used to make his she-camel sit across and he would pray facing it (as a Sutra)." I asked, "What would the Prophet ﷺ do if the she-camel was provoked and moved?" He said, "He would take its camel-saddle and put it in front of him and pray facing its back part (as a Sutra). And Ibn 'Umar used to do the same."

٤٨٥ - حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ قَالَ: حَدَّثَنَا مُعْتَمِرٌ، عَنْ عَبْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ كَانَ يُعْرِضُ رَاحِلَتَهُ فَيُصَلِّي إِلَيْهَا. قُلْتُ: أَفَرَأَيْتَ إِذَا أَهْبَتِ الرَّكَابُ؟ قَالَ: كَانَ يَأْخُذُ هَذَا الرَّحْلَ فَيَعْمِدُ لَهُ فَيُصَلِّي إِلَى آخِرَتِهِ، أَوْ قَالَ مُؤَخَّرِهِ. وَكَانَ ابْنُ عُمَرَ ضَيَّ اللَّهُ عَنْهُ يَفْعَلُهُ.

(10) CHAPTER. To pray facing a bed.

بابُ الصَّلَاةِ إِلَى السَّرِيرِ

486. Narrated 'Aisha رَضِيَ اللَّهُ عَنْهَا: Do you make us (women) equal to dogs and donkeys? While I was lying on my bed, the Prophet ﷺ used to come and pray facing the middle of the bed. I thought it bad to stand in front of him in his prayers. So I used to slip away slowly and quietly from the foot of the bed till I got out of my quilt.

٤٨٦ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: أَعَدَلْتُمُونَا بِالْكَلْبِ وَالْحِمَارِ؟ لَقَدْ رَأَيْتُنِي مُضْطَجِعَةً عَلَى السَّرِيرِ فَيَجِيءُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَيَتَوَسَّطُ السَّرِيرَ فَيُصَلِّي فَأَكْرَهُ أَنْ أُسْتَحْجَهَ فَأَنْسَلُ مِنْ قِبَلِ رِجْلِي السَّرِيرِ حَتَّى أَنْسَلُ مِنْ لَحَافِي.

(11) CHAPTER. The praying person should repulse that person who tries to pass in front of him. While sitting in Tashahhud (a special sitting position adopted by a praying person during the prayer) in the Ka'ba Ibn 'Umar repulsed a man. He used to say, "Use force if that person refuses to retreat."

بابُ يَرُدُّ الْمُصَلِّي مِنْ مَرَبِّينَ يَدَيْهِ. وَرَدَّ ابْنُ عُمَرَ فِي التَّشَهُّدِ وَفِي الْكُعْبَةِ. وَقَالَ: إِنْ أَبَى إِلَّا أَنْ يُقَاتِلَهُ قَاتِلُهُ.

487. Narrated Abū Sa'īd that the Prophet ﷺ had said, (what is ascribed to him in the following Hadīth. 490) :

488. Narrated Abū Ṣāliḥ As-Sammān : I saw Abū Sa'īd Al-Khudrī ﷺ praying on a Friday, facing something which acted as a Sutra. A young man from Banī Abī Mu'ait wanted to pass in front of him, but Abū Sa'īd repulsed him with a push on his chest. Finding no alternative he again tried to pass but Abū Sa'īd pushed him with a greater force. The young man abused Abū Sa'īd and went to Marwān and lodged a complaint against Abū Sa'īd and Abū Sa'īd followed the young man to Marwān who asked him, "O Abū Sa'īd! What has happened between you and the son of your brother?" Abū Sa'īd said to him, "I heard the Prophet ﷺ saying, 'If anybody amongst you is praying behind something as a Sutra and somebody tries to pass in front of him, then he should repulse him and if he refuses, he should use force against him for he is a satan.'"

(12) CHAPTER The sin of a person who passes in front of a praying person.

489. Narrated Busr bin Sa'īd that Zaid bin Khālid ﷺ had sent him to Abī

٤٨٧ - حَدَّثَنَا أَبُو مَعْمَرٍ قَالَ : حَدَّثَنَا عُبَيْدُ الْوَارِثِ قَالَ : حَدَّثَنَا يُونُسُ ، عَنْ حُمَيْدِ بْنِ هِلَالٍ ، عَنْ أَبِي صَالِحٍ أَنَّ أَبَا سَعِيدٍ قَالَ : قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -

٤٨٨ - حَدَّثَنَا آدَمُ قَالَ : حَدَّثَنَا سَلَيْمَانُ بْنُ الْمُغِيرَةِ قَالَ : حَدَّثَنَا حُمَيْدُ بْنُ هِلَالٍ الْعَدَوِيُّ قَالَ : حَدَّثَنَا أَبُو صَالِحٍ السَّمَّانُ قَالَ : رَأَيْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ فِي يَوْمٍ جُمُعَةٍ يُصَلِّي إِلَى شَيْءٍ يَسْتُرُهُ مِنَ النَّاسِ . فَأَرَادَ شَابٌّ مِنْ بَنِي أَبِي مُعَيْطٍ أَنْ يَجْتَازَ بَيْنَ يَدَيْهِ ، فَدَفَعَ أَبُو سَعِيدٍ فِي صَدْرِهِ فَتَنَظَّرَ الشَّابُّ فَلَمْ يَجِدْ مَسَاعَا إِلَّا بَيْنَ يَدَيْهِ ، فَعَادَ لِيَجْتَازَ فَدَفَعَهُ أَبُو سَعِيدٍ أَشَدَّ مِنَ الْأُولَى فَقَالَ مِنْ أَبِي سَعِيدٍ ، ثُمَّ دَخَلَ عَلَى مَرْوَانَ فَشَكَا إِلَيْهِ مَا لَقِيَ مِنْ أَبِي سَعِيدٍ . وَدَخَلَ أَبُو سَعِيدٍ خَلْفَهُ عَلَى مَرْوَانَ ، فَقَالَ : مَا لَكَ وَلَا بَيْنَ أَخِيكَ يَا أَبَا سَعِيدٍ ؟ قَالَ : سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ (إِذَا صَلَّى أَحَدُكُمْ إِلَى شَيْءٍ يَسْتُرُهُ مِنَ النَّاسِ فَأَرَادَ أَحَدٌ أَنْ يَجْتَازَ بَيْنَ يَدَيْهِ . فَلْيُدْفَعْهُ فَإِنْ أَبِي فَلْيُقَاتِلْهُ فَإِنْ سَاهَوْ شَيْطَانٌ) -

بابُ إِثْمِ الْمَارِّ بَيْنَ يَدَيِ الْمُصَلِّي -

٤٨٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ : أَخْبَرَنَا مَالِكٌ عَنْ أَبِي النَّضْرِ مَوْلَى

Juhaim to ask him what he had heard from Allāh's Apostle ﷺ about a person passing in front of another person who was praying. Abū Juhaim replied, "Allāh's Apostle ﷺ said, 'If the person who passes in front of another person in prayer knew the magnitude of his sin, he would prefer to wait for 40 (days, months or years) rather than to pass in front of him.'" Abū An-Nadr said, "I do not remember exactly whether he said 40 days, months or years."

(13) CHAPTER. The facing of a person a praying person —. "Uthmān disliked to face a praying person if it diverted his attention. "But if it does not have such an effect", Zaid bin Thābit said, "a man does not cancel the prayers of another man."

490. Narrated 'Aisha رضي الله عنها : The things which annul the prayers were mentioned before me. They said, "Prayer is annulled by a dog, a donkey and a woman (if they pass in front of the praying people)." I said, "You have made us (i.e. women) dogs. I saw the Prophet ﷺ praying while I was lying in my bed between him and the Qibla. Whenever I was in need of something, I would slip away, for I disliked to face him."

عُمَرَ بْنِ عَبْدِ اللَّهِ ، عَنْ بُسْرِ بْنِ سَعِيدٍ أَن زَيْدَ بْنَ خَالِدٍ أَرْسَلَهُ إِلَى أَبِي جُهِيمٍ يَسْأَلُهُ : مَاذَا سَمِعَ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْمَسَارِ بَيْنَ يَدَيِ الْمُصَلِّي ، فَقَالَ أَبُو جُهِيمٍ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : (لَوْ يَعْلَمُ الْمَسَارُ بَيْنَ يَدَيِ الْمُصَلِّي مَاذَا عَلَيْهِ لَكَانَ أَنْ يَقِفَ أَرْبَعِينَ خَيْرًا لَهُ مِنْ أَنْ يَمُرَّ بَيْنَ يَدَيْهِ) . قَالَ أَبُو النَّضْرِ : لَا أَدْرِي أَقَالَ أَرْبَعِينَ يَوْمًا أَوْ شَهْرًا أَوْ سَنَةً -

بابُ اسْتِقْبَالِ الرَّجُلِ الرَّجُلَ فِي صَلَاتِهِ وَهُوَ يُصَلِّي ، وَكَرِهَ عُثْمَانُ أَنْ يَسْتَقْبِلَ الرَّجُلَ وَهُوَ يُصَلِّي ، وَإِنَّمَا هَذَا إِذَا اشْتَغَلَ بِهِ ، فَأَمَّا إِذَا لَمْ يَشْتَغَلْ بِهِ فَقَدْ قَالَ زَيْدُ بْنُ ثَابِتٍ : مَا بَالَيْتُ إِنْ الرَّجُلَ لَا يَقْطَعُ صَلَاةَ الرَّجُلِ -

٤٩٠ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ خَلِيلٍ : حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ ، عَنْ الْأَعْمَشِ ، عَنْ مُسْلِمٍ ، عَنْ مَسْرُوقٍ ، عَنْ عَائِشَةَ أَنَّهَا ذُكِرَ عِنْدَهَا مَا يَقْطَعُ الصَّلَاةَ فَقَالُوا : يَقْطَعُهَا الْكَلْبُ وَالْحِمَارُ وَالْمَرْأَةُ ، قَالَتْ : لَقَدْ جَعَلْتُمُونَا كِلَابًا . لَقَدْ رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي وَإِنِّي لَبَيْتُهُ وَبَيْنَ الْقِبْلَةِ وَأَنَا مُضْطَجِعَةٌ عَلَى السَّرِيرِ ، فَتَكُونُ لِي الْحَاجَّةُ وَأَكْرَهُ أَنْ أَسْتَقْبِلَهُ فَأَنْسَلُ

انسِلَالًا. وَعَنْ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ،
عَنِ الْأَسْوَدِ عَنْ عَائِشَةَ نَحْوَهُ -

بابُ الصَّلَاةِ خَلْفَ النَّائِمِ -

(14) CHAPTER. To pray behind a sleeping person.

491. Narrated 'Aisha رضي الله عنها : The Prophet ﷺ used to pray while I was sleeping across in his bed in front of him. Whenever he wanted to pray Witr, he would wake me up and I would pray Witr.

٤٩١ - حَدَّثَنَا مُسَدَّدٌ قَالَ : حَدَّثَنَا يَحْيَى قَالَ : حَدَّثَنَا هِشَامٌ قَالَ : حَدَّثَنَا أَبِي عَنْ عَائِشَةَ قَالَتْ : كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي وَأَنَا رَاقِدَةٌ مُعْتَرِضَةٌ عَلَى فِرَاشِهِ . فَإِذَا أَرَادَ أَنْ يُوتِرَ أَيْقَظَنِي فَأَوْتِرْتُ -

(15) CHAPTER. To pray Nawāfil behind a sleeping woman.

492. Narrated 'Aisha رضي الله عنها , the wife of the Prophet ﷺ , "I used to sleep in front of Allāh's Apostle ﷺ with my legs opposite his Qibla (facing him); and whenever he prostrated, he pushed my feet and I withdrew them and whenever he stood, I stretched them." 'Aisha رضي الله عنها added, "In those days there were no lamps in the houses."

بابُ النَّطْوُعِ خَلْفَ الْمَرْأَةِ -

٤٩٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُسُفَ قَالَ : أَخْبَرَنَا مَالِكٌ عَنْ أَبِي النَّضْرِ مَوْلَى عُمَرَ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي سَلَمَةَ ابْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهَا قَالَتْ : كُنْتُ أَنَامُ بَيْنَ يَدَيْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرَجُلَايَ فِي قِبْلَتِهِ . فَإِذَا سَجَدَ غَمَزَنِي فَتَقَبَّضْتُ رِجْلِي فَإِذَا قَامَ بَسَطْتُهُمَا . قَالَتْ وَالْبُيُوتُ يَوْمَئِذٍ لَيْسَ فِيهَا مَصَابِيحُ -

(16) CHAPTER. Whoever said : "Nothing annuls the prayer (i.e. nothing of what other persons do, not the praying person himself)."

493. Narrated 'Aisha رضي الله عنها : The things which annul prayer were mentioned before me (and those were) : a dog,

بابُ مَنْ قَالَ لَا يَقْطَعُ الصَّلَاةَ شَيْءٌ -

٤٩٣ - حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ قَالَ : حَدَّثَنَا أَبِي قَالَ : حَدَّثَنَا الْأَعْمَشُ قَالَ :

a donkey and a woman. I said, "You have compared us (women) to donkeys and dogs. By Allāh! I saw the Prophet ﷺ praying while I was lying on bed between him and the Qibla. Whenever I was in need of something, I disliked to sit and trouble the Prophet ﷺ, so I would slip away by the side of his feet."

494. Narrated 'Aisha رضي الله عنها the wife of the Prophet ﷺ : Allāh's Apostle used to get up at night and pray while I was lying across between him and the Qibla on his family's bed.

(17) CHAPTER. If a small girl is carried on one's neck during the prayer.

495. Narrated Abū Qatāda Al-Anṣārī رضي الله عنه : Allāh's Apostle ﷺ was praying and he was carrying Umāma bint Zainab bint Allāh's Apostle ﷺ and she was the daughter of 'Āṣ bin Rabi'ā bin Abdi-Shams. When he prostrated, he put her

حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْأَسْوَدِ عَنْ عَائِشَةَ . قَالَ الْأَعْمَشُ : وَحَدَّثَنِي مُسْلِمٌ عَنْ مَسْرُوقٍ . عَنْ عَائِشَةَ ، ذُكِرَ عِنْدَهَا مَا يَنْقُطِعُ الصَّلَاةُ : الْكَلْبُ وَالْحُمَارُ وَالْمَرْأَةُ . فَقَالَتْ عَائِشَةُ : شَبَّهْتُمُونَا بِالْحُمُرِ وَالْكَلابِ . وَاللَّهِ لَقَدْ رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي وَإِنِّي عَلَى السَّرِيرِ بَيْنَهُ وَبَيْنَ الْقِبْلَةِ مُنْضَطَجِعَةٌ فَتَبَدُّوْا لِيَ الْحَاجَةِ فَاكْرَهْتُ أَنْ أَجْلِسَ فَأَوْذَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَنْسَلُ مِنْ عِنْدِ رِجْلَيْهِ .

٤٩٤ - حَدَّثَنَا إِسْحَاقُ قَالَ : أَخْبَرَنَا بِغُفُوبُ بْنُ إِبْرَاهِيمَ قَالَ : حَدَّثَنِي ابْنُ أَحْيَى ابْنُ شِهَابٍ أَنَّهُ سَمِعَ عَمَةً عَنْ الصَّلَاةِ يَنْقُطِعُهَا شَيْءٌ ؟ فَقَالَ لَا يَنْقُطِعُهَا شَيْءٌ . أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَتْ : لَقَدْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُومُ فَيُصَلِّي مِنَ اللَّيْلِ وَإِنِّي لَمُعْتَرِضَةٌ بَيْنَهُ وَبَيْنَ الْقِبْلَةِ عَلَى فِرَاشِ أَهْلِهِ .

باب "أذا حمل جارية صغيرة" على عنقه في الصلاة.

٤٩٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُونُسَ قَالَ : أَخْبَرَنَا مَالِكٌ . عَنْ عَامِرِ بْنِ عَبْدِ اللَّهِ ابْنِ الزُّبَيْرِ . عَنْ عَمْرِو بْنِ سَلِيمٍ الزُّرْقِيِّ عَنْ أَبِي قَتَادَةَ الْأَنْصَارِيِّ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُصَلِّي وَهُوَ

down and when he stood, he carried her (on his neck).

(18) CHAPTER. To pray facing a bed occupied by a menstruating woman.

496. Narrated Maimūna bint Al-Hārith

ﷺ : My bed was beside the Muṣalla of the Prophet ﷺ and sometimes his garment fell on me while I was in my bed.

497. Narrated Maimūna ﷺ : The

Prophet ﷺ used to pray while I was sleeping beside him and in prostrations his garment touched me and I was having menses.

(19) CHAPTER. Is it permissible to touch or push one's wife in prostration in order to prostrate properly?

498. Narrated Aisha ﷺ : It is

not good that you people have made us (women) equal to dogs and donkeys. No doubt I saw Allāh's Apostle ﷺ praying while I was lying between him and

حاميل" أُمَامَةَ بِنْتُ زَيْنَبَ بِنْتِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَ لَأَنِّي الْمَعَاذُ بِنِ رُبَيْعَةَ بِنِ عَمِيدٍ شَمْسٍ . فَإِذَا سَجَدَ وَ ضَمَّهَا وَ إِذَا قَامَ حَمَلَهَا .

باب إِذَا صَلَّى إِلَى فِرَاشٍ فِيهِ حَائِضٌ

٤٩٦ - حَدَّثَنَا عَمْرُو بْنُ زُرَّارَةَ قَالَ : أَخْبَرَنَا هُشَيْمٌ ، عَنْ الشَّيْبَانِيِّ ، عَنْ عَبْدِ اللَّهِ بْنِ شَدَّادٍ بْنِ الْهَادِ قَالَ : أَخْبَرَتْنِي خَالَتِي مَيْمُونَةُ بِنْتُ الْحَارِثِ قَالَتْ : كَانَ فِرَاشِي حَيْثُ مَصَّيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِرْشًا وَقَعَ ثَوْبُهُ عَلَيَّ وَأَنَا عَلَى فِرَاشِي -

٤٩٧ - حَدَّثَنَا أَبُو النُّعْمَانِ قَالَ : حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ قَالَ : حَدَّثَنَا الشَّيْبَانِيُّ سُلَيْمَانُ : حَدَّثَنَا عَبْدُ اللَّهِ بْنُ شَدَّادٍ قَالَ : سَمِعْتُ مَيْمُونَةَ تَقُولُ : كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي وَأَنَا إِلَى جَنْبِهِ نَائِمَةٌ فَإِذَا سَجَدَ أَصَابَنِي ثَوْبُهُ وَأَنَا حَائِضٌ .

باب هَلْ يَقْعِزُ الرَّجُلُ امْرَأَتَهُ عِنْدَ السُّجُودِ لِيَكُنِيَ بِسَجْدَةٍ ؟

٤٩٨ - حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ : حَدَّثَنَا يَحْيَى قَالَ : حَدَّثَنَا عَبْدُ اللَّهِ قَالَ : حَدَّثَنَا الْقَاسِمُ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ : بَيْنَمَا عَمَلْتُ لِنَبِيِّنَا بِالْكَأْبِ وَالْحِمَارِ .

the Qibla and when he wanted to prostrate, he pushed my legs and I withdrew them.

(20) **CHAPTER.** Women can remove troublesome or offensive things from a person in prayer.

499. Narrated 'Amr bin Maimūn : 'Abdullāh (bin Mas'ūd) said, "While Allāh's Apostle ﷺ was praying beside the Ka'ba, there was a gathering of Quraish. One of them said, 'Don't you see this hypocrite (who does deeds just to show off)? Who amongst you can go and bring the dung, blood and placenta of the slaughtered camel of the family of so and so and then wait till he prostrates and put them in between his shoulders?' The most unfortunate amongst them (Uqba bin Abī Mu'ait) went (and brought them) and when Allāh's Apostle ﷺ prostrated, he put them between his shoulders. The Prophet ﷺ remained in prostration and they laughed so much so that they fell on each other. A passer-by went to Fātima, who was a young girl in those days. She came running and the Prophet ﷺ was still in prostration till she removed them and cursed the Quraish to their faces. When Allāh's Apostle ﷺ completed his prayer, he said, 'O Allāh! Take revenge on Quraish.' He said so thrice and added, 'O Allāh! take revenge on 'Amr bin Hishām, 'Utba bin Rabi'a, Shaiba bin Rabi'a, Al-Walid bin 'Utba, Umaiya bin Khalaf, Uqba bin Abi Mu'ait and Umara bin Al-Walid.'"

لَقَدْ رَأَيْتُنِي وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي وَأَنَا مُضْطَجِعَةٌ بَيْنَهُ وَبَيْنَ الْقِبْلَةِ فَإِذَا أَرَادَ أَنْ يَسْجُدَ غَمَزَ رِجْلِي فَتَبَضُّعْتُهُمَا -

بابُ الْمَرْأَةِ تَطْرَحُ عَنِ الْمُصَلِّي
شَيْئًا مِنَ الْأَذَى -

٤٩٩ - حَدَّثَنَا أَحْمَدُ بْنُ إِسْحَاقَ السُّورِمَارِيُّ قَالَ : حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُوسَى قَالَ : حَدَّثَنَا إِسْرَاطِيلُ عَنْ أَبِي إِسْحَاقَ عَنْ عَمْرِو بْنِ مَيْمُونٍ ، عَنْ عَبْدِ اللَّهِ قَالَ : بَيْنَمَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَائِمٌ يُصَلِّي عِنْدَ الْكَعْبَةِ وَجَمْعٌ مِنْ قُرَيْشٍ فِي مَجَالِسِهِمْ . إِذْ قَالَ قَائِلٌ مِنْهُمْ : أَلَا تَنْتَظِرُونَ إِلَى هَذَا الْمُرَأَى؟ أَيُّكُمْ يَقُومُ إِلَى جِزْوَرٍ آلِ فُلَانٍ فَيَعْمِدُ إِلَى قُرْنِهَا وَدَمِهَا وَسَلَاهَا فَيَجْعَلُ بَيْنَهُمْ يُمْنَهُ حَتَّى إِذَا سَجَدَ وَضَعَهُ بَيْنَ كَتِفَيْهِ؟ فَانْبَعَثَ أَشْقَاهُمْ ، فَلَمَّا سَجَدَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَضَعَهُ بَيْنَ كَتِفَيْهِ وَثَبَّتَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَاجِدًا فَضَحِكُوا حَتَّى مَالَ بَعْضُهُمْ إِلَى بَعْضٍ مِنَ الضَّحِكِ . فَاذْطَلَقَ مُنْطَلِقًا إِلَى فَاطِمَةَ وَهِيَ جَوَّيْرِيَّةٌ فَسَاقَلَتْ تَسْعَى وَثَبَّتَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَاجِدًا حَتَّى أَلْقَتْهُ عَنْهُ ، وَأَقْبَلَتْ عَلَيْهِمْ تَسْبِيَهُمْ . فَلَمَّا قَضَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الصَّلَاةَ قَالَ : اللَّهُمَّ عَلَيْكَ

‘Abdullāh added, “By Allāh! I saw all of them dead in the battle field on the day of Badr and they were dragged and thrown in the Qalib of Badr. Allāh’s Apostle ﷺ then said, ‘Allāh’s curse has descended on the people of Qalib.’”

بِقُرَيْشٍ اللَّهُمَّ عَلَيْكَ بِقُرَيْشٍ ، ثُمَّ سَمَى
اللَّهُمَّ عَلَيْكَ بِعَمْرٍو بْنِ هِشَامٍ ، وَعُتْبَةَ
ابْنِ رَبِيعَةَ ، وَشَيْبَةَ بْنَ رَبِيعَةَ ، وَالْوَلِيدَ
ابْنَ عُتْبَةَ ، وَأُمَيَّةَ بْنَ خَلْفٍ ، وَعُقَيْبَةَ
ابْنَ أَبِي مُعَيْطٍ وَ عُمَارَةَ بْنَ الْوَلِيدِ ، قَالَ
عَبْدُ اللَّهِ : فَوَ اللَّهُ لَقَدْ رَأَيْتُهُمْ صَرَغَى
يَوْمَ بَدْرٍ ، ثُمَّ سَحَبُوا إِلَى الْقَلِيبِ قَلِيبِ
بَدْرٍ ، ثُمَّ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ : وَأَتَّبِعْ أَصْحَابُ الْقَلِيبِ لَعْنَةً .

In the name of Allah,
the most Beneficent, the most Merciful.

X. THE BOOK OF THE TIMES OF THE PRAYERS :

(1) CHAPTER. The times of the prayers
and the superiority of praying in time.

And the Statement of Allāh : "Prayers
at fixed hours have been prescribed to the
faithful believers."

500. Narrated Ibn Shihāb : Once
'Umar bin 'Abdul 'Azīz delayed the prayer
and 'Urwa bin Az-Zubair went to him and
said, "Once in Iraq, Al-Mughīra bin Shu'ba
delayed his prayers and Abū Mas'ūd Al-
Anṣārī went to him and said, O Mughīra !
What is this? Don't you know that
once Gabriel عليه السلام came and offered the
prayer (Fajr prayer) and Allāh's Apostle
عليه السلام prayed too, then he prayed again
(Zuhr prayer) and so did Allāh's Apostle
عليه السلام and again he prayed ('Asr prayer)
and Allāh's Apostle عليه السلام did the same ;
again he prayed (Maghrib-prayer) and so
did Allāh's Apostle عليه السلام and again prayed
('Ishā prayer) and so did Allāh's Apostle
عليه السلام and (Gabriel) said, 'I was ordered
to do so (to demonstrate the prayers pres-
cribed to you)?" " 'Umar (bin 'Abdul
'Azīz) said to 'Urwa, "Be sure of what
you say. Did Gabriel lead Allāh's
Apostle عليه السلام at the stated times of the
prayers?" 'Urwa replied, "Bashīr bin Abī
Mas'ūd narrated like this on the authority
of his father."

'Urwa added. " 'Āisha عليها السلام told me

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

باب مَوَاقِيتِ الصَّلَاةِ وَفَضْلِهَا
وَقَوْلِهِ - إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ
كِتَابًا مَوْقُوتًا - وَقَتُّهُ عَلَيْهِمْ -

٥٠٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ
قَالَ : قَرَأْتُ عَلَى مَالِكٍ ، عَنْ ابْنِ شِهَابٍ
أَنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ أَخَّرَ الصَّلَاةَ
يَوْمًا فَدَخَلَ عَلَيْهِ عُرْوَةُ بْنُ الزُّبَيْرِ
فَأَخْبَرَهُ أَنَّ الْمَغِيرَةَ بْنَ شُعْبَةَ
أَخَّرَ الصَّلَاةَ يَوْمًا وَهُوَ بِالْعِرَاقِ فَدَخَلَ
عَلَيْهِ أَبُو مَسْعُودٍ الْأَنْصَارِيُّ فَقَالَ : مَا
هَذَا يَا مَغِيرَةَ ؟ أَلَيْسَ قَدْ عَلِمْتَ أَنَّ
جِبْرِيلَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَزَلَ فَصَلَّى
فَصَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، ثُمَّ صَلَّى
فَصَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، ثُمَّ صَلَّى
فَصَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، ثُمَّ صَلَّى
فَصَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، ثُمَّ صَلَّى
فَصَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، ثُمَّ قَالَ :
يَهَذَا أُمِرْتُ . فَقَالَ عُمَرُ
لِعُرْوَةَ : اعْلَمْ مَا تَحَدَّثُ بِهِ ، أَوْ إِنْ
جِبْرِيلَ هُوَ أَقَامَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ وَقَتَ الصَّلَاةِ ؟ قَالَ عُرْوَةُ :
كَذَلِكَ كَانَ بَشِيرُ بْنُ أَبِي مَسْعُودٍ يُحَدِّثُ

that Allāh's Apostle ﷺ used to pray 'Asr prayer when the sun-shine was still inside her residence (during the early time of 'Asr)."

(2) **CHAPTER.** (The Statement of Allāh)

Turning unto Him (only)

And be dutiful unto Him :

Offer prayers, perfectly

And be not among those

Who worship others along with

Allāh (i.e. Mushrakeen(1) (30 : 31)

501. Narrated Ibn 'Abbās رضي الله عنه : A delegation of 'Abdul Qais came and said to Allāh's Apostle ﷺ, "We belong to such and such branch of the triḡ of Rabi'a and can only come to you in the sacred months. Order us something so that we may convey it to our people at home." The Prophet ﷺ said, "I order you to do four things and not to do four (other) things. (The first four are as follows) :

(1) To believe in Allāh. (And then he explained it to them thus:) to affirm solemnly that none has the right to be worshipped but Allāh and I (Muḥammad ﷺ) am Allāh's Apostle....

(2) To offer prayers perfectly (at the stated times) :

(3) To pay Zakāt (obligatory charity) :

(4) To give me Khumus(2).

عَنْ أَبِيهِ قَالَ عُرْوَةُ وَلَقَدْ حَدَّثَنِي عَائِشَةُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُصَلِّي الْعَصْرَ وَالشَّمْسُ فِي حُجْرَتِهَا قَبْلَ أَنْ تَظْهَرَ .

باب - مُنِيبِينَ إِلَيْهِ وَاتَّقُوهُ وَأَقِيمُوا الصَّلَاةَ وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ -

٥٠١ - حَدَّثَنَا قُسَيْبَةُ بْنُ سَعِيدٍ قَالَ : حَدَّثَنَا عُبَادُ (هُوَ ابْنُ عُبَادٍ) عَنْ أَبِي جَمْرَةَ ، عَنْ ابْنِ عَبَّاسٍ قَالَ : قَدِمَ وَفَدُ عَبْدُ الْقَيْسِ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالُوا : إِنَّا مِنْ هَذَا الْحَيِّ مِنْ رَبِيعَةَ وَلَسْنَا نَصِلُ إِلَيْكَ إِلَّا فِي الشَّهْرِ الْحَرَامِ فَمَرْنَا بِشَيْءٍ نَأْخُذُهُ عَنْكَ وَنَدْعُوا إِلَيْهِ مِنْ وَرَاءِنَا . فَقَالَ : أَمُرْكُمْ بِأَرْبَعٍ وَأَنْهَاكُمْ عَنْ أَرْبَعٍ : الْإِيمَانُ بِاللَّهِ ثُمَّ فَسَّرَهَا لَهُمْ شَهَادَةً أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنِّي رَسُولُ اللَّهِ وَإِقَامُ الصَّلَاةِ وَإِيتَاءُ الزَّكَاةِ وَأَنْ تُؤَدُّوا إِلَى خُمْسَ مَا غَنِمْتُمْ ، وَأَنْتَهَى عَنِ الدُّبَاءِ وَالْحَنْتَمِ وَالْمَقْبَرِ وَالنَّقِيرِ .

(1) Mushrakeen : This is the plurel of Mushrik i.e. the person who practices Shirk which is opposite of Tuḡeed. Please see the glossary for Shirk & Tuḡeed.

(2) See the glossary.

(The other four things which are forbidden are as follows) :

- (1) Dubba
- (2) Hantam
- (3) Muqaiyar
- (4) Naqir (all these are utensils for alcoholic drinks)."

(3) **CHAPTER.** Solemn pledge for offering the prayers perfectly.

502. Narrated Jarir bin 'Abdullāh : I gave the solemn pledge to Allāh's Apostle ﷺ to offer prayers perfectly to pay Zakāt regularly and to give good advice to every Muslim.

(4) **CHAPTER.** Prayer is expiation (of sins).

503. Narrated Shāqīq that he had heard Hudhaifa saying, "Once I was sitting with 'Umar رضي الله عنه and he said, 'Who amongst you remembers the statement of Allāh's Apostle ﷺ about the afflictions?' I said, 'I know it as the Prophet ﷺ had said it.' 'Umar said, 'No doubt you are bold.' I said, 'The afflictions caused for a man by his wife, money, children and neighbour are expiated by his prayers, fasting, charity and by preaching virtues and forbidding vices.' 'Umar said, 'I did not mean that but I asked about that affliction which will spread like the waves of the sea.' I (Hudhaifa) said, 'O leader of the faithful believers! You need not be afraid of it

باب البيعة على إقام الصلاة

٥٠٢ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ : حَدَّثَنَا يَحْيَى قَالَ : حَدَّثَنَا إِسْمَاعِيلُ قَالَ : حَدَّثَنَا قَيْسٌ عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ قَالَ : بَايَعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى إِقَامِ الصَّلَاةِ . وَإِيتَاءِ الزَّكَاةِ ، وَالنَّصِيحِ لِكُلِّ مُسْلِمٍ .

باب الصلاة كفارة

٥٠٣ - حَدَّثَنَا مُسَدَّدٌ قَالَ : حَدَّثَنَا يَحْيَى . عَنْ الْأَعْمَشِ قَالَ : حَدَّثَنِي شَقِيقٌ قَالَ : سَمِعْتُ حُذَيْفَةَ قَالَ : كُنَّا جُلُوسًا عِنْدَ عُمَرَ رَضِيَ اللَّهُ عَنْهُ فَقَالَ : أَيُّكُمْ يَحْفَظُ قَوْلَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْفِتْنَةِ ؟ قُلْتُ : أَنَا كَمَا قَالَهُ . قَالَ : إِنَّكَ عَلَيْهِ أَوْ عَلَيْهَا لَجَرِيٌّ . قُلْتُ : فِتْنَةُ الرَّجُلِ فِي أَهْلِهِ وَمَالِهِ وَوَلَدِهِ وَجَارِهِ . تَكْفَرُهَا الصَّلَاةُ وَالصَّوْمُ وَالصَّدَقَةُ وَالْإِمْرُ وَالنَّهْيُ . قَالَ : لَيْسَ هَذَا أَزِيدُ ، وَلَكِنَّ الْفِتْنَةَ الَّتِي تَمُوجُ كَمَا يَمُوجُ الْبَحْرُ ، قَالَ : لَيْسَ

as there is a closed door between you and it.' Umar asked, 'Will the door be broken or opened?' I replied, 'It will be broken.' Umar said, 'It will not be closed again at all.' I was asked whether Umar knew that door. I replied that he knew it as one knows that there will be night before tomorrow. I narrated a Hadith that was free from any mis-statement." The sub-narrator added that they deputed Masrūq to ask Hudhaifa (about the door). Hudhaifa said, "The door was Umar himself."

504. Narrated Ibn Mas'ūd رضي الله عنه : A man kissed a woman (unlawfully) and went to the Prophet ﷺ and informed him. Allāh revealed :

And offer prayers perfectly
At the two ends of the day
And in some watches of the night
Verily! good deeds annul ill
deeds (small sins) (11 : 114)

The man asked Allāh's Apostle ﷺ ,
"Is it for me?" He said, "It is for all
my followers."

(5) CHAPTER. Superiority of praying
at the stated times.

505. Narrated 'Abdullāh رضي الله عنه : I
asked the Prophet ﷺ "Which deed is
the dearest to Allāh?" He replied, "To
pray in time." I asked, "What is next?"
He replied, "To be good to your parents."
I again asked, "What is next?" He
replied, "To participate in Jihād (religious
fighting) in Allāh's cause."

عَلَيْكَ مِنْهَا بَأْسٌ يَا أَمِيرَ الْمُؤْمِنِينَ . إِنْ
بَيْتُكَ وَبَيْتُهَا بَابًا مُغْلَقًا . قَالَ أَيْكُسِّرُ
أَمْ يُفْتَحُ ؟ قَالَ : يُكْسَرُ . قَالَ إِذَا لَا
يُغْلَقُ أَبَدًا . قُلْنَا : أَكَانَ عُمَرُ يَعْلَمُ
الْبَابَ ؟ قَالَ : نَعَمْ كَمَا أَنَّ دُونَ الْغَدِ
الْلَّيْلَةُ ، إِنْ حَدَّثْتُهُ بِحَدِيثٍ لَيْسَ
بِالْغَالِطِ فَهَبْنَا أَنْ نَسْأَلَ حَدِيثَهُ
فَأَمَرْنَا مَسْرُوقًا فَسَأَلَهُ فَقَالَ : الْبَابُ
عُمَرُ .

٥٠٤ - حَدَّثَنَا قُتَيْبَةُ قَالَ : حَدَّثَنَا
يَزِيدُ بْنُ زُرَيْعٍ ، عَنْ سُلَيْمَانَ التَّيْمِيِّ ،
عَنْ أَبِي عُمَرَ النَّهْدِيِّ ، عَنْ ابْنِ مَسْعُودٍ
أَنَّ رَجُلًا أَصَابَ مِنْ امْرَأَةٍ قُبْلَةً
فَأَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخْبَرَهُ .
فَأَنْزَلَ اللَّهُ - أَقِمِ الصَّلَاةَ طَرَفِي النَّهَارِ
وَزَلْفًا مِنَ اللَّيْلِ إِنْ الْحَسَنَاتِ
يُذْهِبْنَ السَّيِّئَاتِ - فَقَالَ الرَّجُلُ : يَا
رَسُولَ اللَّهِ ، أَلَيْ هَذَا ؟ قَالَ : لِجَمِيعِ
أُمَّتِي كُلِّهِمْ .

بَابُ فَضْلِ الصَّلَاةِ لَوْقَتِهَا .

٥٠٥ - حَدَّثَنَا أَبُو الْوَلِيدِ هِشَامُ بْنُ
عَبْدِ الْمَلِكِ قَالَ : حَدَّثَنَا شُعْبَةُ قَالَ الْوَلِيدُ
ابْنُ الْعِزَّارِ أَخْبَرَنِي قَالَ : سَمِعْتُ أَبَا عُمَرَ
وَالشَّيْبَانِي يَقُولُ : حَدَّثَنَا صَاحِبُ هَذِهِ
الدَّارِ ، وَأَشَارَ إِلَى دَارِ عَبْدِ اللَّهِ ، قَالَ :
سَأَلْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيُّ الْعَمَلِ

‘Abdullāh added, “I asked only that much and if I had asked more, the Prophet ﷺ would have told me more.”

(6) **CHAPTER.** The five prayers are expiations (of sins).

506. Narrated Abū Huraira رضي الله عنه : I heard Allāh’s Apostle ﷺ saying, “If there were a river at the door of anyone of you and he took a bath in it five times a day would you notice any dirt on him?” They said, “Not a trace of dirt would be left.” The Prophet ﷺ added, “That is the example of the five prayers by which Allāh annuls evil deeds.”

(7) **CHAPTER.** Not offering the prayer at its stated time.

507. Narrated Ghailān: Anas رضي الله عنه said, “I do not find (now-a-days) anything of what was practised at the time of the Prophet ﷺ.” Somebody said protestingly, “The prayer (is as it was).” Anas said, “Have you not done in the prayer what you have done.”

Narrated Az-Zuhri that he had visited

أَحَبُّ إِلَى اللَّهِ؟ قَالَ: الصَّلَاةُ عَلَى وَقْتِهَا.
قَالَ: ثُمَّ أَيُّ؟ قَالَ: ثُمَّ بِرُّ الْوَالِدَيْنِ.
قَالَ: ثُمَّ أَيُّ؟ قَالَ: الْجِهَادُ فِي سَبِيلِ اللَّهِ.
قَالَ حَدَّثَنِي بِيهِنٌ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَوْ اسْتَرَدَّ اللَّهُ لَزَادَنِي.

بابُ الصَّلَوَاتِ الْخَمْسِ كَفَّارَةٌ.

٥٠٦ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ حَمْرَةَ
قَالَ: حَدَّثَنِي ابْنُ أَبِي حَازِمٍ
وَالدَّرَّاورْدِيُّ، عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ،
عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ بْنِ
عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ أَنَّهُ سَمِعَ
رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ:
أَرَأَيْتُمْ لَوْ أَنَّ نَهْرًا بَابِ أَحَدِكُمْ يَغْتَسِلُ
فِيهِ كُلَّ يَوْمٍ خَمْسًا، مَا تَقُولُ ذَلِكَ
يُسَبِّحُ مِنْ دَرَنِهِ؟ قَالُوا لَا يُبْقَى
مِنْ دَرَنِهِ شَيْئًا، قَالَ: فَذَلِكَ
مِثْلُ الصَّلَوَاتِ الْخَمْسِ يَمْحُو اللَّهُ بِهِ
الْخَطَايَا.

بابُ تَضْيِيعِ الصَّلَاةِ عَنْ

وَقْتِهَا.

٥٠٧ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ
قَالَ: حَدَّثَنَا مَهْدِيُّ عَنْ غَيْلَانَ، عَنْ
أَنَسٍ قَالَ: مَا أَعْرِفُ شَيْئًا مِمَّا كَانَ عَلَى
عَهْدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قِيلَ:
الصَّلَاةُ قَالَ: أَلَيْسَ صَنَعْتُمْ مَا صَنَعْتُمْ
فِيهَا، حَدَّثَنَا عَمْرُو بْنُ زُرَّارَةَ قَالَ: أَخْبَرَنَا

Anas bin Mālik at Damascus and found him weeping and asked him why he was weeping. He replied, "I do not know anything which I used to know during the life-time of Allāh's Apostle ﷺ except this prayer which is being lost (not offered as it should be)."

عَبْدُ الْوَاحِدِ بْنِ وَاصِلٍ أَبُو عَبِيدَةَ الْحَدَّادُ، عَنْ عُثْمَانَ بْنِ أَبِي رَؤَادٍ أَخُو عَبْدِ الْعَزِيزِ قَالَ: سَمِعْتُ الزُّهْرِيَّ يَقُولُ: دَخَلْتُ عَلَى أَنَسِ بْنِ مَالِكٍ يَدْمِشْقَ وَهُوَ يَبْكِي فَقُلْتُ: مَا يُبْكِيكَ؟ فَقَالَ: لَا أَعْرِفُ شَيْئًا مِمَّا أَدْرَكْتُ إِلَّا هَذِهِ الصَّلَاةَ وَهَذِهِ الصَّلَاةُ قَدْ ضَيَّعْتُ، وَقَالَ بَكْرُ بْنُ خُلَيْفٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ الْبُرْسَانِيُّ أَخْبَرَنَا عُثْمَانُ ابْنُ أَبِي رَؤَادٍ تَحْوَةً.

(8) **CHAPTER.** A person in prayer is speaking in private to his Lord عز وجل.

بَابُ الْمُصَلِّي يُنَاجِي رَبَّهُ
عَزَّ وَجَلَّ

508. Narrated Anas رضي الله عنه : The Prophet ﷺ said, "Whenever anyone of you offers his prayer he is speaking in private to his Lord. So he should not spit to the right but under his left foot." Qatāda said, "He should not spit in front but to the left or under his feet." And Shu'ba said, "He should not spit in front or to the right but to the left or under his foot." Anas said: The Prophet ﷺ said, "He should neither spit in the direction of the Qibla nor to the right but to the left or under his foot."

٥٠٨ - حَدَّثَنَا مُسْلِمُ بْنُ أَبِرَاهِيمَ قَالَ: حَدَّثَنَا هِشَامٌ، عَنْ أَنَسٍ قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (إِنْ أَحَدَكُمْ إِذَا صَلَّى يُنَاجِي رَبَّهُ فَلَا يَتَفَلَّنَ عَنْ يَمِينِهِ وَلَكِنْ تَحْتَ قَدَمِهِ الْيُسْرَى). وَقَالَ سَعِيدٌ عَنْ قَتَادَةَ: لَا يَتَفَلَّنُ قُدَّامَهُ أَوْ بَيْنَ يَدَيْهِ وَلَكِنْ عَنْ يَسَارِهِ أَوْ تَحْتَ قَدَمَيْهِ. وَقَالَ شُعْبَةُ: لَا يَتَبَرَّقُ بَيْنَ يَدَيْهِ وَلَا عَنْ يَمِينِهِ وَلَكِنْ عَنْ يَسَارِهِ أَوْ تَحْتَ قَدَمَيْهِ. وَقَالَ حُمَيْدٌ عَنْ أَنَسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: (لَا يَتَبَرَّقُ فِي الْقِبْلَةِ وَلَا عَنْ يَمِينِهِ، وَلَكِنْ عَنْ يَسَارِهِ أَوْ تَحْتَ قَدَمَيْهِ).

509. Narrated Anas رضي الله عنه : The Prophet ﷺ said, "Do the prostration properly

٥٠٩ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ أَبِرَاهِيمَ قَالَ: حَدَّثَنَا

and do not put your fore-arms flat with elbows touching the ground like a dog. And if you want to spit, do not spit in front, nor to the right for the person in prayer is speaking in private to his Lord."

(9) **CHAPTER.** In severe heat pray Zuhr (Noon prayer), when it becomes cooler.

510. Narrated Abū Huraira and 'Abdullāh bin 'Umar رضي الله عنهما: Allāh's Apostle ﷺ said, "If it is very hot, then pray the Zuhr prayer when it becomes cooler for the severity of heat is from the raging of the Hell fire."

511. Narrated Abū Dhar رضي الله عنه: The Mu'adhhdhin (call-maker) of the Prophet ﷺ pronounced the Ādhān (call) for the Zuhr prayer but the Prophet ﷺ said, "Let it be cooler, let it be cooler." Or said, "Wait, wait, for the severity of heat is from the raging of the (Hell) fire. In severe hot weather, pray when it becomes cooler and the shadows of hillocks appear."

512. Narrated Abū Huraira رضي الله عنه: The Prophet ﷺ said, "In very hot

قتادة، عَنْ أَنَسٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: (اعْتَدِلُوا فِي السُّجُودِ، وَلَا يَبْسُطُوا ذِرَاعَيْهِ كَالْكَلْبِ، وَإِذَا بَسَزَ فَلَا يَسْبِزُقَنَّ بَيْنَ يَدَيْهِ وَلَا عَنْ يَمِينِهِ فَإِنَّمَا يُنَاجِي رَبَّهُ).

باب الإبراد بالظُّهر في شدة الحر.

٥١٠ - حَدَّثَنَا أَيُّوبُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا أَبُو بَكْرِ، عَنْ سُلَيْمَانَ، قَالَ صَالِحُ ابْنُ كَيْسَانَ: حَدَّثَنَا الْأَعْرَجُ عَبْدُ الرَّحْمَنِ وَغَيْرُهُ، عَنْ أَبِي هُرَيْرَةَ، وَتَافِعُ مَوْلَى عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّهُمَا حَدَّثَاهُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: (إِذَا اشْتَدَّ الْحَرُّ فَأَبْرِدُوا بِالصَّلَاةِ، فَإِنَّ شِدَّةَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ).

٥١١ - حَدَّثَنَا ابْنُ بُشَّارٍ قَالَ: حَدَّثَنَا غُنْدَرٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ الْمُهَاجِرِ أَبِي الْحَسَنِ: سَمِعَ زَيْدَ بْنَ وَهْبٍ عَنْ أَبِي ذَرٍّ قَالَ: (أَذَّنَ مُؤَذِّنُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الظُّهْرَ فَقَالَ: أَبْرِدْ أَبْرِدْ، أَوْ قَالَ: انْتَظِرْ انْتَظِرْ، وَقَالَ: شِدَّةُ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ، فَإِذَا اشْتَدَّ الْحَرُّ فَأَبْرِدُوا عَنِ الصَّلَاةِ حَتَّى رَأَيْنَا فِيءَ التُّؤَلِ).

٥١٢ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا سُفْيَانٌ قَالَ: حَقِظْنَاهُ مِنْ الزُّهْرِيِّ

weather delay the Zuhr prayer till it becomes cooler for the severity of heat is from the raging of the (Hell) fire. The (Hell) fire of Hell complained to its Lord that its parts were eating one another. So Allāh allowed it to take two breaths, one in the winter and the other in the summer. The breath in the summer is at the time of the severest heat and the breath in the winter is at the time of severest cold. "

513. Narrated Abū Sa'īd رضي الله عنه that Allāh's Apostle ﷺ said, "Pray Zuhr prayer when it becomes cooler for the severity of heat is from the raging of the (Hell) fire."

(10) CHAPTER. When going on a journey, pray Zuhr prayer when it becomes cooler.

514. Narrated Abū Dhar Al-Ghifārī رضي الله عنه : We were with the Prophet ﷺ on a journey and the Mu'adhhdhin (call maker for the prayer) wanted to make the Adhān (call) for the Zuhr prayer. The Prophet ﷺ said, "Let it become cooler." He again (after a while) wanted to make the Adhān but the Prophet ﷺ said to him, "Let it become cooler till we see the shadows of hillocks." The Prophet ﷺ added, "The severity of heat is from the raging of the Hell-fire, and in very hot weather pray when it becomes cooler."

عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ
عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: (إِذَا
اشْتَدَّ الْحَرُّ فَأَبْرِدُوا بِالصَّلَاةِ فَإِنَّ
شِدَّةَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ، وَاشْتَكَّتِ
النَّارُ إِلَى رَبِّهَا فَقَالَتْ: يَا رَبِّ أَكُلَ بَعْضِي
بَعْضًا. فَأَذِنَ لَهَا بِنَفْسَيْنِ، نَفْسٍ
فِي الشَّتَاءِ وَنَفْسٍ فِي الصَّيْفِ أَشَدُّ مَا
تَجِيدُونَ مِنَ الْحَرِّ وَأَشَدُّ مَا تَجِيدُونَ
مِنَ الزَّمْنِ مُهْرِيرٍ).

٥١٣ - حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ قَالَ:
حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا الْأَعْمَشُ: حَدَّثَنَا
أَبُو صَالِحٍ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (أَبْرِدُوا بِالظُّهْرِ
فَإِنَّ شِدَّةَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ) تَابِعَهُ
سُفْيَانُ: وَ يَحْيَى، وَأَبُو عَوَانَةَ عَنْ
الْأَعْمَشِ.

بابُ الْأَبْرَادِ بِالظُّهْرِ
فِي السَّفَرِ.

٥١٤ - حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ قَالَ:
حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنَا مُهَاجِرُ
أَبُو الْحَسَنِ مَوْلى لِبَيْتِي تَمِيمُ اللَّهِ قَالَ:
سَمِعْتُ زَيْدَ بْنَ وَهْبٍ عَنْ أَبِي ذَرٍّ
الْغِفَارِيِّ قَالَ: (كُنَّا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ فِي سَفَرٍ فَأَبْرَادَ الْمُؤَذِّنُ لِلظُّهْرِ
فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَبْرِدْ، ثُمَّ
أَرَادَ أَنْ يُؤَذِّنَ فَقَالَ لَهُ: أَبْرِدْ حَتَّى رَأَيْنَا
فِي الْعَتَلُولِ. فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

وَسَلَّمَ: إِنَّ شِدَّةَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ،
فَإِذَا اشْتَدَّ الْحَرُّ فَتَأَبَّرُوا بِالصَّلَاةِ).
وَقَالَ ابْنُ عَبَّاسٍ: تَتَفَيَّأُ، تَتَمَيَّلُ.

(11) **CHAPTER.** The time of Zuhr prayer is when the sun declines (just after mid-day). Jābir said: "The Prophet ﷺ used to offer the Zuhr prayer just after mid-day (as the sun declines at noon)."

باب وَقْتُ الظُّهْرِ عِنْدَ الزَّوَالِ.
وَقَالَ جَابِرٌ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي بِالْهَاجِرَةِ.

515. Narrated Anas bin Mālīk : Allāh's Apostle ﷺ came out as the sun declined at mid-day and offered the Zuhr prayer. He then stood on the pulpit and spoke about the Hour (Day of Judgment) and said that in it there would be tremendous things. He then said, "Whoever likes to ask me something he can do so and I shall reply as long as I am at this place. Most of the people wept and the Prophet ﷺ said repeatedly, "Ask me." 'Abdullāh bin Hudhafa As-Sahmī stood up and said, "Who is my father?" The Prophet ﷺ said, "Your father is Hudhafa." The Prophet ﷺ repeatedly said, "Ask me." At this 'Umar knelt before him and said, "We are happy to accept Allāh as our Lord, Islam as our religion, and Muḥammad ﷺ as our Prophet." The Prophet ﷺ became quiet and said, "Paradise and Hell-Fire were displayed in front of me on this wall and I have never seen a better thing than the former and a worse thing than the latter."

٥١٥ - حَدَّثَنَا أَبُو الْيَمَانِ قَالَ: أَخْبَرَنَا شُعَيْبٌ عَنْ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَرَجَ حِينَ زَاغَتِ الشَّمْسُ فَصَلَّى الظُّهْرَ فَقَامَ عَلَى الْمِنْبَرِ فَقَدَّرَ السَّاعَةَ فَقَدَّرَ أَنْ فِيهَا أُمُورٌ عَظِيمَا. ثُمَّ قَالَ: مَنْ أَحَبَّ أَنْ يَسْأَلَ عَن شَيْءٍ فَلْيَسْأَلْ فَلَا تَسْأَلُونِي عَن شَيْءٍ إِلَّا أَخْبَرْتُكُمْ مَا دُمْتُ فِي مَقَامِي هَذَا. فَكَثُرَ النَّاسُ فِي الْبُكَاءِ وَكَثُرَ أَنْ يَقُولَ سَلُونِي. فَقَامَ عَبْدُ اللَّهِ بْنُ حُذَافَةَ السَّهْمِيُّ فَقَالَ: مَنْ أَبِي؟ قَالَ: أَبُوكَ حُذَافَةُ. ثُمَّ أَكْثَرَ أَنْ يَقُولَ سَلُونِي، فَبَرَكَ عُمَرُ عَلَى رُكْبَتَيْهِ فَقَالَ: رَضِينَا بِاللَّهِ رَبًّا، وَبِالْإِسْلَامِ دِينًا، وَبِمُحَمَّدٍ نَبِيًّا، فَسَكَتَ ثُمَّ قَالَ: عُرِضَتْ عَلَيَّ الْجَنَّةُ وَالنَّارُ أَنْفَاقِي عُرِضَ هَذَا الْحَائِطُ فَلَمْ أَرَ كَأَخْيَرٍ وَالْشَّرِّ.

516. Narrated Abū Al-Minhāl: Abū Barza said, "The Prophet ﷺ

٥١٦ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ قَالَ: حَدَّثَنَا شُعَيْبٌ عَنْ أَبِي الْمِنْهَالِ، عَنْ أَبِي

used to offer the Fajr (prayer) when one could recognise the person sitting by him (after the prayer) and he used to recite between 60 to 100 Āyāt (verses) of the Qur'ān. He used to offer the Zuhr prayer as the sun declined and the 'Asr at a time when a man might go and return from the farthest place in Medīna and find the sun still hot. (The sub-narrator forgot what was said about the Maghrib). He did not mind delaying the 'Isha prayer to one third of the night or the middle of the night."

517. Narrated Anas bin Mālīk رضي الله عنه : When we offered the Zuhr prayers behind Allāh's Apostle ﷺ we used to prostrate on our clothes to protect ourselves from the heat.

(12) CHAPTER. To delay the Zuhr prayer to the 'Asr time (immediately before the stated time of the 'Asr prayer is due).

518. Narrated Ibn 'Abbās رضي الله عنه , "The Prophet ﷺ prayed eight Rak'āt for the Zuhr and 'Asr, and seven for the Maghrib and 'Isha prayers in Medīna." Aiyub said, "Perhaps those were rainy nights." Anas said, "May be."

بَرَزَةَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي الصُّبْحَ وَاحِدُنَا يَعْرِفُ جَلِيْسَهُ وَيَقْرَأُ فِيهَا مَا بَيْنَ السِّتِينَ إِلَى الْيَمَائَةِ ، وَيُصَلِّي الظُّهْرَ إِذَا زَالَتِ الشَّمْسُ وَالْعَصْرَ وَاحِدُنَا يَسْدُ هَبُّ إِلَى أَقْصَى الْمَدِينَةِ رَجَعَ وَالشَّمْسُ حَيَّةٌ ، وَنَسِيتُ مَا قَالَ فِي الْمَغْرِبِ ، وَلَا يَبْطَأُ بِتَأْخِيرِ الْعِشَاءِ إِلَى ثُلُثِ اللَّيْلِ . ثُمَّ قَالَ إِلَى شَطْرِ اللَّيْلِ . وَقَالَ مُعَاذٌ : قَالَ شُعْبَةُ : لَقِيتُهُ مَرَّةً فَقَالَ : أَوْ ثُلُثِ اللَّيْلِ .

٥١٧ - حَدَّثَنَا مُحَمَّدٌ يَعْنِي ابْنَ مُقَاتِلٍ ، قَالَ : أَخْبَرَنَا عَبْدُ اللَّهِ قَالَ : أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ الرَّحْمَنِ . قَالَ : حَدَّثَنِي غَالِبُ الْقَطَّانُ عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ الْمُزَنِيِّ ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ : كُنَّا إِذَا صَلَّيْنَا خَلْفَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالظُّهْرِ سَجَدْنَا عَلَى ثِيَابِنَا اتِّقَاءَ الْحَرِّ .

بَابُ تَأْخِيرِ الظُّهْرِ إِلَى الْعَصْرِ .

٥١٨ - حَدَّثَنَا أَبُو الذُّعْمَانُ قَالَ : حَدَّثَنَا حَمَّادٌ هُوَ ابْنُ زَيْدٍ ، عَنْ عَمْرِو بْنِ دِينَارٍ ، عَنْ جَابِرِ بْنِ زَيْدٍ ، عَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّي بِالْمَدِينَةِ سَبْعًا وَثَمَانِيَا الظُّهْرَ وَالْعَصْرَ وَالْمَغْرِبَ وَالْعِشَاءَ ، فَقَالَ أَيُّوبُ : لَعَلَّهُ فِي ثَلَاثَةِ مَطِيرَةٍ ، قَالَ : عَسَى .

(13.A) CHAPTER. The time of the 'Āṣr prayer : Narrated Hishām (that 'Aisha said) "Sunshine used to be still inside my courtyard."

519. Narrated 'Aisha رضي الله عنها : Allāh's Apostle ﷺ used to offer the 'Āṣr prayer when the sunshine had not disappeared from my courtyard.

520. Narrated 'Aisha رضي الله عنها : Allāh's Apostle ﷺ used to offer the 'Āṣr prayers at a time when the sunshine was still inside my courtyard and there was no shade in it.

521. Narrated 'Aisha رضي الله عنها : The Prophet ﷺ used to pray the 'Āṣr prayers at a time when the sunshine was still inside my courtyard and there was no shade in it.

522. Narrated Saiyār bin Salama : I along with my father went to Abū Barza Al-Aslamī and my father asked him, "How Allāh's Apostle ﷺ used to offer the five compulsory prayers?" Abū Barza said, "The Prophet ﷺ used to pray the Zuhr prayer which you call the

بابُ وَقْتِ الْعَصْرِ ، وَ قَالَ أَبُو أُسَامَةَ عَنْ هِشَامٍ : مِنْ قَعْرِ حُجْرَتِهَا .

٥١٩ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ قَالَ : حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ ، عَنْ هِشَامٍ ، عَنْ أَبِيهِ ، أَنَّ عَائِشَةَ قَالَتْ : كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي الْعَصْرَ وَالشَّمْسُ لَمْ تَخْرُجْ مِنْ حُجْرَتِهَا .

٥٢٠ - حَدَّثَنَا قُتَيْبَةُ قَالَ : حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ شِهَابٍ ، عَنْ عُرْوَةَ ، عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى الْعَصْرَ وَالشَّمْسُ فِي حُجْرَتِهَا لَمْ يَظْهَرِ الْفَيْءُ مِنْ حُجْرَتِهَا .

٥٢١ - حَدَّثَنَا أَبُو نُعَيْمٍ قَالَ : أَخْبَرَنَا ابْنُ عُيَيْنَةَ عَنْ الزُّهْرِيِّ ، عَنْ عُرْوَةَ ، عَنْ عَائِشَةَ قَالَتْ : كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي صَلَاةَ الْعَصْرِ وَالشَّمْسُ طَالِعَةً فِي حُجْرَتِي ، لَمْ يَظْهَرِ الْفَيْءُ بَعْدُ . وَقَالَ مَالِكٌ وَيَحْيَى بْنُ سَعِيدٍ وَشُعَيْبٌ وَابْنُ أَبِي حَفْصَةَ : وَالشَّمْسُ قَبْلَ أَنْ تَظْهَرَ .

٥٢٢ - حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ قَالَ : أَخْبَرَنَا عَبْدُ اللَّهِ قَالَ أَخْبَرَنَا عَوْفٌ عَنْ سَيَّارِ بْنِ سَلَامَةَ قَالَ : دَخَلْتُ أَنَا وَابْنُ أَبِي عَمْرِو بْنِ بَرَزَةَ الْإِسْلَامِي فَقَالَ لَهُ أَبِي : كَيْفَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي

first at mid-day when the sun declined. The 'Asr prayer at a time when after the prayer, a man could go to the house at the farthest place in Medina (and arrive) while the sun was still hot. (I forgot about the Maghrib prayer). The Prophet ﷺ loved to delay the Isha which you call Al-Atama and he disliked sleeping before it and speaking after it. After the Fajr prayer he used to depart when a man could recognise the one sitting beside him and he used to recite between 60 to 100 Āyāt."

523. Narrated Anas bin Mālīk رضي الله عنه :

We used to pray the Asr prayer and after that if someone happened to go to the tribe of Banī 'Amr bin 'Aūf, he would find them praying the 'Asr.

524. Narrated Abū Bakr bin 'Uthmān

bin Sahl bin Hunaif that he had heard Abū Umāma saying: We prayed the Zuhr prayer with 'Umar bin 'Abdul 'Azīz and then went to Anas bin Mālīk and found him offering the 'Asr prayer. I asked him, "O uncle! Which prayer have you offered?" He said, "The 'Asr and this is (the time of) the prayer of Allāh's Apostle ﷺ which we used to pray with him."

المَكْتُوبَةِ؟ فَقَالَ: كَانَ يُصَلِّي الْهَجِيرَ
الَّتِي تَدْعُوْنَهَا الْاُولَى حِينَ تَدْحَضُ الشَّمْسُ
وَيُصَلِّي الْعَصْرَ، ثُمَّ يَرْجِعُ أَحَدُنَا إِلَى
رَحْلِهِ فِي أَقْصَى الْمَدِينَةِ وَالشَّمْسُ حَيَّةٌ،
وَنَسِيتُ مَا قَالَ فِي الْمَغْرِبِ، وَكَانَ
يَسْتَحِبُّ أَنْ يُؤَخِّرَ الْعِشَاءَ الَّتِي تَدْعُوْنَهَا
الْعَتَمَةَ. وَكَانَ يَكْرَهُ النَّوْمَ قَبْلَهَا
وَالْحَدِيثَ بَعْدَهَا. وَكَانَ يَنْفَتِلُ مِنْ
صَلَاةِ الْغَدَاةِ حِينَ يَعْرِفُ الرَّجُلُ جَلِيسَهُ
وَيَقْرَأُ بِالسِّتِينَ إِلَى الْمِائَةِ.

٥٢٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ

عَنْ مَالِكٍ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ
أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كُنَّا
نُصَلِّي الْعَصْرَ ثُمَّ يَخْرُجُ الْإِنْسَانُ إِلَى
بَنِي عَمْرِو بْنِ عَوْفٍ فَتَجِدُهُمْ يُصَلُّونَ
الْعَصْرَ.

٥٢٤ - حَدَّثَنَا ابْنُ مُقَاتِلٍ قَالَ: أَخْبَرَنَا

عَبْدُ اللَّهِ قَالَ: أَخْبَرَنَا أَبُو بَكْرِ بْنُ عُثْمَانَ
ابْنُ سَهْلٍ بْنُ حَنْبَلٍ قَالَ: سَمِعْتُ
أَبَا أُمَامَةَ يَقُولُ: صَلَّيْنَا مَعَ عُمَرَ بْنِ
عَبْدِ الْعَزِيزِ الظُّهْرَ ثُمَّ خَرَجْنَا حَتَّى دَخَلْنَا
عَلَى أَنَسِ بْنِ مَالِكٍ فَوَجَدْنَاهُ يُصَلِّي
الْعَصْرَ. فَقُلْتُ: يَا عَمُّ مَا هَذِهِ الصَّلَاةُ
الَّتِي صَلَّيْتَ؟ قَالَ: الْعَصْرُ، وَهَذِهِ صَلَاةُ
رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الَّتِي كُنَّا نُصَلِّي
مَعَهُ.

(13) **CHAPTER.** The time of the 'Asr prayer.

525. Narrated Anas bin Mālik رضي الله عنه : Allāh's Apostle ﷺ used to offer the 'Asr prayer at a time when the sun was still hot and high and if a person went to Al-'Awālī (high places) of Medīna, he would reach there when the sun was still high. Some of Al-'Awālī of Medīna were about four miles or so from the town.

526. Narrated Anas bin Mālik رضي الله عنه : We used to pray the 'Asr and after that if one of us went to Quba he would arrive there while the sun was still high.

(14) **CHAPTER.** The sin of one who misses the 'Asr prayer (intentionally).

527. Narrated Ibn 'Umar رضي الله عنه : Allāh's Apostle ﷺ said, "Whoever misses the 'Asr prayer (intentionally) then it is as if he lost his family and property."

(15) **CHAPTER.** (What is the Hukm of) one who does not offer the 'Asr prayers (intentionally). (1)

528. Narrated Abū Al-Māliḥ : We were with Buraida in a battle on a cloudy

باب وقت العصر.

٥٢٥ - حَدَّثَنَا أَبُو الْيَمَانِ قَالَ : أَخْبَرَنَا شُعَيْبٌ عَنْ الزُّهْرِيِّ قَالَ : حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ قَالَ : كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّيُ الْعَصْرَ وَالشَّمْسُ مُرْتَفِعَةٌ حَيَّةٌ فَيَذْهَبُ الذَّاهِبُ إِلَى الْعَوَالِي فَيَسْأَلُهُمْ وَالشَّمْسُ مُرْتَفِعَةٌ. وَبَعْضُ الْعَوَالِي مِنَ الْمَدِينَةِ عَلَى أَرْبَعَةِ أَمْيَالٍ أَوْ تَخَوُّهُ.

٥٢٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ : أَخْبَرَنَا مَالِكٌ ، عَنْ ابْنِ شِهَابٍ ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ : كُنَّا نُصَلِّيُ الْعَصْرَ ثُمَّ يَذْهَبُ الذَّاهِبُ مِنَّا إِلَى قُبَاءٍ فَيَسْأَلُهُمْ وَالشَّمْسُ مُرْتَفِعَةٌ.

باب إثم من فاتته العصر.

٥٢٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ : أَخْبَرَنَا مَالِكٌ عَنْ تَافِعٍ ، عَنْ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : الَّذِي تَفَوُّتُهُ صَلَاةُ الْعَصْرِ كَأَنَّمَا وَتَرَ أَهْلَهُ وَمَالَهُ.

باب من ترك العصر.

٥٢٨ - حَدَّثَنَا مُسْلِمُ بْنُ أَبِرَاهِيمَ قَالَ :

(1) i. e. The one who does not offer the 'Asr prayer until its stated time is over & if he prays after that time, then it is useless.

day and he said, "Offer the 'Asr prayer early as the Prophet ﷺ said, "Whoever leaves the 'Asr prayer, his deeds will be annulled."

(16) **CHAPTER.** Superiority of the 'Asr prayer.

529. Narrated Isma'il from Qais : Jarir said, "We were with the Prophet ﷺ and he looked at the moon—full-moon—and said, 'Certainly you will see your Lord as you see this moon and there will be nothing concealing Him from you. If you could avoid getting overwhelmed (by sleep or business etc.) which might cause you to miss the prayers before the rising of the sun (Fajr) and before its setting ('Asr), do so.' He then recited Allāh's Statement :

And celebrate the praises
Of your Lord before
The rising of the sun

And before (its) setting." (50 : 39)

Isma'il said, "Do that and do not miss it (the prayer)."

530. Narrated Abū Huraira : Allāh's Apostle ﷺ said, "Angels come to you in succession by night and day and all of them get together at the time of the Fajr and 'Asr prayers. Those who have passed the night with you (or stayed with you) ascend (to the Heaven) and Allāh asked them, though He knows the answer

حَدَّثَنَا هِشَامٌ قَالَ : حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ عَنْ أَبِي قِلَابَةَ عَنْ أَبِي الْمَسْلُوحِ قَالَ : كُنَّا مَعَ بُرَيْدَةَ فِي غَزْوَةٍ فِي يَوْمٍ ذِي غَيْمٍ فَقَالَ : بَسَّكْرُوا بِصَلَاةِ الْعَصْرِ فَإِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : مَنْ تَرَكَ صَلَاةَ الْعَصْرِ فَقَدْ حَسِطَ عَمَلُهُ .

بابُ فَضْلِ صَلَاةِ الْعَصْرِ .

٥٢٩ - حَدَّثَنَا الْحُمَيْدِيُّ قَالَ : حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ قَالَ : حَدَّثَنَا إِسْمَاعِيلُ ، عَنْ قَيْسٍ ، عَنْ جَرِيرٍ قَالَ : كُنَّا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَنَظَرْنَا إِلَى الْقَمَرِ لَيْلَةً - يَعْنِي الْبَدْرَ - فَقَالَ : إِنَّكُمْ سَتَرُونَ رَبَّكُمْ كَمَا تَرُونَ هَذَا الْقَمَرَ لَا تَضَامُونَ فِي رُؤْيَيْهِ فَإِنْ اسْتَطَعْتُمْ أَنْ لَا تَغْلِبُوا عَلَى صَلَاةٍ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا فافْعَلُوا . ثُمَّ قَرَأَ - وَسَبَّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ - قَالَ : إِسْمَاعِيلُ : افْعَلُوا لَا تَقْوَتْكُمْ .

٥٣٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ : حَدَّثَنَا مَالِكٌ عَنْ أَبِي الزِّنَادِ عَنْ الْأَعْرَجِ ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : يَتَعَاقَبُونَ فِيكُمْ مَلَائِكَةٌ بِاللَّيْلِ وَمَلَائِكَةٌ بِالنَّهَارِ وَيَجْمَعُونَ فِي صَلَاةِ الْفَجْرِ وَصَلَاةِ

well, "In what condition did you leave My worshippers?" They say, "We left them praying as they were doing on our visiting them."

(17) **CHAPTER.** Whoever could offer only one Rak'a of the 'Aṣr prayer before sunset.

531. Narrated Abū Huraira رضي الله عنه : Allāh's Apostle ﷺ said, "If anyone of you can offer one Rak'a of the 'Aṣr prayer before sunset, he should complete his prayer. If any of you can offer one Rak'a of the Fajr prayer before sunrise, he should complete his prayer."

532. Narrated Sālim bin 'Abdullāh : My father said, "I heard Allāh's Apostle ﷺ saying, 'The period of your survival as compared to the previous nations is equal to the time between the 'Aṣr prayer and sunset. The people of the Torah (Old Testament) were given the Torah and they acted (upon it) till mid-day when they were exhausted and were given one Qirāt(1) (of gold) each. And then the people of the Gospel were given the Gospel and they acted (upon it) till the 'Aṣr prayer when they were exhausted and were given one Qirāt (of gold) each. And then we were given the Qur'an and we acted (upon it)

العصر. ثُمَّ يَعْرِجُ الَّذِينَ بَاتُوا فِيكُمْ فَيَسْأَلُهُمْ وَهُوَ أَعْلَمُ بِهِمْ: كَيْفَ تَرَكْتُمْ عِبَادِي؟ فَيَقُولُونَ: تَرَكْنَاهُمْ وَهُمْ يُصَلُّونَ وَأَتَيْنَاهُمْ وَهُمْ يُصَلُّونَ.

بابُ مَنْ أَدْرَكَ رَكْعَةً مِنْ

العصر قبل الغروب.

٥٣١ - حَدَّثَنَا أَبُو نَعِيمٍ قَالَ: حَدَّثَنَا شَيْبَانُ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (إِذَا أَدْرَكَ أَحَدُكُمْ سَجْدَةً مِنْ صَلَاةِ الْعَصْرِ قَبْلَ أَنْ تَغْرُبَ الشَّمْسُ فَلْيُتِمِّمْ صَلَاتَهُ، وَإِذَا أَدْرَكَ سَجْدَةً مِنْ صَلَاةِ الصُّبْحِ قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ فَلْيُتِمِّمْ صَلَاتَهُ).

٥٣٢ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ سَعْدٍ عَنْ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ أَنَّهُ أَخْبَرَهُ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: إِنَّمَا بَقَاؤُكُمْ فِيمَا سَلَفَ قَبْلَكُمْ مِنَ الْأُمَمِ كَمَا بَيْنَ صَلَاةِ الْعَصْرِ إِلَى غُرُوبِ الشَّمْسِ. أَوْ قِيَّ أَهْلُ التَّوْرَةِ التَّوْرَةَ فَعَمِلُوا بِهَا حَتَّى إِذَا انْتَصَفَ النَّهَارُ عَجِزُوا فَأَعْطُوا قِيرَاطًا قِيرَاطًا. ثُمَّ أَوْقَى أَهْلُ الْإِنْجِيلِ الْإِنْجِيلَ فَعَمِلُوا إِلَى صَلَاةِ الْعَصْرِ ثُمَّ

(1) Qirāt here symbolizes their reward.

till sunset and we were given two Qirāts (of gold) each. On that the people of both the scriptures said, 'O our Lord! You have given them two Qirāts and given us one Qirāt, though we have worked more than they.' Allāh said, 'Have I done injustice in rewarding you?' They said, 'No.' Allāh said, 'It is my favour and I bestow it on whomsoever I like.' "

عَجَزُوا فَأَعْطُوا قِيرَاطًا قِيرَاطًا. ثُمَّ أُوتِينَا الْقُرْآنَ فَعَمِلْنَا إِلَى غُرُوبِ الشَّمْسِ فَأَعْطَيْنَا قِيرَاطَيْنِ قِيرَاطَيْنِ. فَقَالَ أَهْلُ الْكِتَابَيْنِ: أَيُّ رَبَّنَا، أَعْطَيْتَ هَؤُلَاءِ قِيرَاطَيْنِ قِيرَاطَيْنِ وَأَعْطَيْتَنَا قِيرَاطًا قِيرَاطًا وَنَحْنُ كُنَّا أَكْثَرَ عَمَلًا. قَالَ: قَالَ اللَّهُ عَزَّ وَجَلَّ: هَلْ ظَلَمْتُكُمْ مِنْ أَجْرِكُمْ مِنْ شَيْءٍ؟ قَالُوا: لَا، قَالَ: فَهُوَ فَضْلِي أُوتِيهِ مَنْ أَشَاءُ.

533. Narrated Abū Mūsā رضي الله عنه: The Prophet ﷺ said, "The example of Muslims, Jews and Christians (with their Prophets) was just like some people hired by a man to work till sunset. They worked till mid-day and said, 'We are not in need of your reward.' The man hired some others and said, 'Complete the rest of the day and I will pay what I have promised.' They worked up to the time of the 'Aṣr prayer and said, 'It is for you whatever we have done.' He hired another batch. They completed the rest of the day till sunset, and got the reward of the two previous batches." (1)

٥٣٣ - حَدَّثَنَا أَبُو كُرَيْبٍ قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (مِثْلُ الْمُسْلِمِينَ وَالْيَهُودِ وَالنَّصَارَى كَمِثْلِ رَجُلٍ اسْتَأْجَرَ قَوْمًا يَعْمَلُونَ لَهُ عَمَلًا إِلَى اللَّيْلِ فَعَمِلُوا إِلَى نِصْفِ النَّهَارِ فَقَالُوا لَا حَاجَةَ لَنَا إِلَى أَجْرِكَ، فَاسْتَأْجَرَ آخَرِينَ فَقَالَ: أَكْمِلُوا بَقِيَّةَ يَوْمِكُمْ وَلَكُمْ الَّذِي شَرَطْتُ، فَعَمِلُوا حَتَّى إِذَا كَانَ حِينَ صَلَاةِ الْعَصْرِ قَالُوا: لَكَ مَا عَمِلْنَا،

(1) So this is the similitude of Muslims who accepted Allāh's guidance and the teachings of His Apostle ﷺ and the similitude of the Jews and Christians who distorted and corrupted their Book and disbelieved in the Prophet who came after Christ. We notice that the Jews and Christians referred to in this Ḥadīth are different from those referred to in Ḥadīth 531 for the latter were believers and died before the Advent of Muḥammad ﷺ and this is why they are rewarded, while the rewards of the former were given to the Muslims.

فَاسْتَأْجَرَ قَوْماً فَعَمِلُوا بِقِيَّةِ يَوْمِهِمْ
حَتَّى عَابَتْ الشَّمْسُ وَاسْتَكْمَلُوا أَجَرَ
الْفَرِيقَيْنِ .

(18) **CHAPTER.** The time of the Maghrib prayer (Evening prayer). 'Atā said: "A patient could pray Maghrib and 'Ishā' prayers together."

باب وَقْتُ الْمَغْرِبِ . وَقَالَ
عَطَاءٌ : يَجْمَعُ الْمَرِيضُ بَيْنَ الْمَغْرِبِ
وَالْعِشَاءِ .

534. Narrated Rāfi bin Khadij :
We used to pray the Maghrib prayer with
the Prophet ﷺ and on departure one
could see as far as the spots where one's
arrow might reach if shot.

٥٣٤ - حَدَّثَنَا مُحَمَّدُ بْنُ مِهْرَانَ قَالَ :
حَدَّثَنَا الْوَلِيدُ قَالَ : حَدَّثَنَا الْأَوْزَاعِيُّ
قَالَ : حَدَّثَنَا أَبُو النَّجَّاشِيِّ مَوْلَى رَافِعِ بْنِ
خَدِيجٍ ، هُوَ عَطَاءُ بْنُ صُهَيْبٍ ، قَالَ :
سَمِعْتُ رَافِعَ بْنَ خَدِيجٍ يَقُولُ : (كُنَّا
نُصَلِّي الْمَغْرِبَ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ فَيَنْصَرِفُ أَحَدُنَا وَإِنَّهُ لَيُبْصِرُ
مَوَاقِعَ نَبْلِهِ) .

535. Narrated Jābir bin 'Abdullāh
: The Prophet ﷺ used to pray
the Zuhr at mid-day, and the 'Āṣr at a
time when the sun was still bright, the
Maghrib after sunset (at its stated time)
and the 'Ishā at a variable time. Whenever
he saw the people assembled (for 'Ishā
prayer) he would pray earlier and if the
people delayed, he would delay the prayer.
And they or the Prophet ﷺ used to
offer the Fajr prayer when it was still dark.

٥٣٥ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ :
حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ : حَدَّثَنَا
شُعْبَةُ ، عَنْ سَعْدٍ ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو
ابْنِ الْحَسَنِ بْنِ عَلِيٍّ قَالَ : قَدِمَ الْحِجَّاجُ
فَسَأَلْنَا جَابِرَ بْنَ عَبْدِ اللَّهِ فَقَالَ : (كَانَ
النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي الظُّهْرَ
بِالْهَاجِرَةِ ، وَالْعَصْرَ وَالشَّمْسُ نَقِيَّةٌ ،
وَالْمَغْرِبَ إِذَا وَجِبَتْ ، وَالْعِشَاءَ أحياناً
وَأحياناً إِذَا رَأَوْهُمْ اجْتَمَعُوا عَجَلًا .
وَإِذَا رَأَوْهُمْ أَبْطَأُوا أَخَّرَ . وَالصُّبْحَ
كَانُوا أَوْ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّيهِمَا
بِغُلَسٍ) .

536. Narrated Salama رضي الله عنه : We used to pray the Maghrib prayer with the Prophet ﷺ when the sun disappeared from the horizon.

537. Narrated Ibn 'Abbās رضي الله عنه : The Prophet ﷺ prayed seven Rak'at together and eight Rak'at together.

(19) CHAPTER. Whoever disliked to call the Maghrib prayer as the 'Ishā' prayer.

538. Narrated 'Abdullāh Al-Muzani رضي الله عنه : The Prophet ﷺ said, "Do not be influenced by bedouins regarding the name of your Maghrib prayer which is called 'Ishā' by them."

(20) CHAPTER. The mention of 'Ishā' and 'Atma and whoever took the two names as one and the same.

Narrated Abū Huraira رضي الله عنه : The Prophet ﷺ said, "The most difficult and the hardest prayers for the hypocrites are the 'Ishā' (prayer) and the Fajr (prayer)." He added, "I wish they had known what is in (the reward of) the 'Atma and the Fajr."

٥٣٦ - حَدَّثَنَا الْمَكِّيُّ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا بَزِيدُ بْنُ أَبِي عُبَيْدٍ، عَنْ سَلَمَةَ قَالَ: كُنَّا نَصَلِّي مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَغْرِبَ إِذَا تَوَارَتْ بِالْحِجَابِ.

٥٣٧ - حَدَّثَنَا آدَمُ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ قَالَ: سَمِعْتُ جَابِرَ بْنَ زَيْدٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: (صَلَّى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَبْعًا جَمِيعًا وَثَمَانِيًا جَمِيعًا).

بَابُ مَنْ كَرِهَ أَنْ يُقَالَ لِلْمَغْرِبِ الْعِشَاءُ.

٥٣٨ - حَدَّثَنَا أَبُو مَعْمَرٍ هُوَ عَبْدُ اللَّهِ بْنُ عَمْرٍو. قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ الْحُسَيْنِ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ الْمُرِّي أَنَّهُ قَالَ: (لَا تَغْلِبْنَكُمْ الْأَعْرَابُ عَلَى اسْمِ صَلَاتِكُمُ الْمَغْرِبِ. قَالَ: وَتَقُولُ الْأَعْرَابُ هِيَ الْعِشَاءُ).

بَابُ ذِكْرِ الْعِشَاءِ وَالْعَتَمَةِ وَمَنْ رَأَاهُ وَأَسَمَاهُ. وَقَالَ أَبُو هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَثْقَلُ الصَّلَاةِ عَلَى الْمُنَافِقِينَ الْعِشَاءُ وَالْفَجْرُ. وَقَالَ: لَوْ يَعْلَمُونَ مَا فِي الْعَتَمَةِ وَالْفَجْرِ، قَالَ أَبُو عَبْدِ اللَّهِ: وَالْإِخْتِيَارُ أَنْ يَقُولَ الْعِشَاءُ، لِقَوْلِهِ تَعَالَى: وَمِنْ بَعْدِ صَلَاةِ

Abū 'Abdullāh said: "It is better to call it 'Ishā' as it is called in the Statement of Allāh ﷻ, "And after the prayer of 'Ishā'."

Abū Mūsā said, "We used to go to the Prophet ﷺ at 'Ishā' prayer in turn and once he delayed it till 'Atma (late in the night)."

Few discussions about Maghrib, 'Atma and 'Ishā', which are merely repetition of the topic of this chapter, are mentioned here.

539. Narrated 'Abdullāh ﷺ, "One night Allāh's Apostle ﷺ led us in the 'Ishā' prayer which is called Al-Atma by the people. After the completion of the prayer, he faced us and said, "Do you know the importance of this night? No persons present on the surface of the earth to-night will be living after one hundred years from this night."

(21) CHAPTER. The time of the 'Ishā' prayer. If the people get together (pray earlier), and if they come late (delay it).

540. Narrated Muḥammad bin 'Amr: We asked Jābir bin 'Abdullāh ﷺ about

العشاء - وَيُذَكِّرُ عَنْ أَبِي مُوسَى قَالَ: كُنَّا نَتَنَاقَشُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عِنْدَ صَلَاةِ الْعِشَاءِ فَأَعْتَمَ بِهَا. وَقَالَ ابْنُ عَبَّاسٍ وَعَائِشَةُ: أَعْتَمَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْعِشَاءِ. وَقَالَ بَعْضُهُمْ عَنْ عَائِشَةَ: أَعْتَمَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْعَتَمَةِ. وَقَالَ جَابِرٌ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي الْعِشَاءَ. وَقَالَ أَبُو بَرَزَةَ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُؤَخِّرُ الْعِشَاءَ. وَقَالَ أَنَسٌ: أَخَّرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْعِشَاءَ الْآخِرَةَ. وَقَالَ ابْنُ عِمْرٍ وَأَبُو أَيُوبَ وَابْنُ عَبَّاسٍ: صَلَّى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَغْرِبَ وَالْعِشَاءَ.

٥٣٩ - حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ، قَالَ: أَخْبَرَنَا يُونُسُ عَنْ الزُّهْرِيِّ قَالَ سَالِمٌ: أَخْبَرَنِي عَبْدُ اللَّهِ قَالَ: صَلَّى لَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْلَةً صَلَاةَ الْعِشَاءِ وَهِيَ الَّتِي يَدْعُو النَّاسُ الْعَتَمَةَ ثُمَّ انْصَرَفَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ فَأَقْبَلَ عَلَيْنَا فَقَالَ: أَرَأَيْتُمْ لَيْلَتَكُمْ هَذِهِ، فَإِنْ رَأَسَ مِائَةَ سَنَةٍ مِنْهَا لَا يَبْقَى مِمَّنْ هُوَ عَلَى ظَهْرِ الْأَرْضِ أَحَدٌ.

بَاب وَقْتُ الْعِشَاءِ إِذَا اجْتَمَعَ النَّاسُ أَوْ تَأَخَّرُوا -

٥٤٠ - حَدَّثَنَا مُسْلِمُ بْنُ أَبِرَاهِيمَ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ سَعْدِ بْنِ أَبِرَاهِيمَ، عَنْ

the prayers of the Prophet ﷺ. He said, "He used to pray Zuhr prayer at mid-day, the 'Asr when the sun was still hot, and the Maghrib after sunset (at its stated time). The 'Ishā' was offered early if the people gathered, and was delayed if their number was less; and the morning prayer was offered when it was still dark."

(22) **CHAPTER.** Superiority of the 'Ishā' prayer.

541. Narrated 'Aisha رضي الله عنها : Allāh's Apostle ﷺ once delayed the 'Ishā' prayer and that happened before Islam spreaded. The Prophet ﷺ did not come out till 'Umar informed him that the women and children had slept. When he came to the mosque he said to the people there, "Nobody on earth is waiting for it ('Ishā' prayer) except you."

542. Narrated Abu Musa رضي الله عنه : My companions, who came with me in the boat and I landed at a place called Baqi Buthān. The Prophet ﷺ was in Medina at that time. Some of us used to go to the Prophet ﷺ by turns every night at the time of the Ishā prayer. Once I along with my companions went to the Prophet ﷺ who was busy, so the 'Ishā' prayer was delayed to the middle of the night. He then came out and led the people (in prayer). After the prayer, he addressed the people present there saying,

مُحَمَّدُ بْنُ عَمْرٍو ، هُوَ ابْنُ الْحَسَنِ بْنِ عَلِيٍّ ، قَالَ سَأَلْنَا جَابِرَ بْنَ عَبْدِ اللَّهِ عَنْ صَلَاةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ : كَانَ يُصَلِّي الظُّهْرَ بِالْهَاجِرَةِ ، وَالْعَصْرَ وَالشَّمْسُ حَيَّةٌ ، وَالْمَغْرِبَ إِذَا وَجَبَتْ ، وَالْعِشَاءَ إِذَا كَثُرَ النَّاسُ عَجَلًا وَإِذَا قَلَوْا أَخَّرَ ، وَالصُّبْحَ يَغْلَسُ .

باب فضل العشاء .

٥٤١ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ قَالَ : حَدَّثَنَا اللَّيْثُ ، عَنْ عَقِيلٍ ، عَنْ ابْنِ شِهَابٍ ، عَنْ عُرْوَةَ أَنَّ عَائِشَةَ أَخْبَرَتْهُ قَالَتْ : (أَعَمَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْلَةً بِالْعِشَاءِ . وَذَلِكَ قَبْلَ أَنْ يَنْقَسُوَ الْإِسْلَامُ فَلَمْ يَخْرُجْ حَتَّى قَالَ عُمَرُ : نَامَ النِّسَاءُ وَالصَّبِيَّانُ ، فَخَرَجَ فَقَالَ لَا هَلْ الْمَسْجِدِ مَا يَنْتَظِرُهَا أَحَدٌ مِنْ أَهْلِ الْأَرْضِ غَيْرُكُمْ) .

٥٤٢ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ قَالَ : أَخْبَرَنَا أَبُو أُسَامَةَ ، عَنْ بُرَيْدٍ ، عَنْ أَبِي بُرْدَةَ ، عَنْ أَبِي مُوسَى قَالَ : كُنْتُ أَنَا وَأَصْحَابِي الَّذِينَ قَدْ مُوَامَعِيَ فِي السَّفِينَةِ نَزُولًا فِي بَقِيعِ بَطْنِ حَانَ وَالنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْمَدِينَةِ فَكَانَ يَتَنَاقَبُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عِنْدَ صَلَاةِ الْعِشَاءِ كُلِّ لَيْلَةٍ تَقَرُّ مِنْهُمْ ، فَوَافَقْنَا النَّبِيَّ عَلَيْهِ السَّلَامُ أَنَا وَأَصْحَابِي وَلَهُ بَعْضُ الشُّغْلِ

“Stop! Be happy as it is the blessing of Allāh on you that nobody other than you has prayed at this time.” Or said, “Nobody except you prayed at this time.” Abū Mūsā added, “We returned happily after hearing that from Allāh’s Apostle ﷺ.”

فِي بَعْضِ أَمْرِهِ فَأَعْتَمَ بِالصَّلَاةِ حَتَّى ابْهَارَ اللَّيْلُ. ثُمَّ خَرَجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَصَلَّى بِهِمْ، فَلَمَّا قَضَى صَلَاتَهُ قَالَ لِمَنْ حَضَرَهُ: عَلَى رِسْلِكُمْ، أَبْشِرُوا إِنْ مِنْ نِعْمَةِ اللَّهِ عَلَيْكُمْ أَنَّهُ لَيْسَ أَحَدٌ مِنَ النَّاسِ بِصَلَّى هَذِهِ السَّاعَةَ غَيْرُكُمْ أَوْ قَالَ: مَا صَلَّى هَذِهِ السَّاعَةَ أَحَدٌ غَيْرَكُمْ، لَا يَدْرِي أَيَّ الْكَلِمَتَيْنِ قَالَ. قَالَ أَبُو مُوسَى: فَرَجَعْنَا فَرَحًا بِمَا سَمِعْنَا مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

(23) CHAPTER. Sleeping before the ‘Ishā’ prayer is Makrūh (disapproved).

بَابُ مَا يُكْرَهُ مِنَ النَّوْمِ قَبْلَ الْعِشَاءِ.

543. Narrated Abū Barza رضي الله عنه : Allāh’s Apostle ﷺ disliked to sleep before the ‘Ishā’ prayer and to talk after it.

٥٤٣ - حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامٍ قَالَ: أَخْبَرَنَا عُبَيْدُ بْنُ الْوَهَّابِ الشَّافِعِيُّ قَالَ: حَدَّثَنَا خَالِدُ الْحَذَّاءُ، عَنْ أَبِي الْمِنْهَالِ، عَنْ أَبِي بَرزَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَكْرَهُ النَّوْمَ قَبْلَ الْعِشَاءِ وَالْحَدِيثَ بَعْدَهَا.

(24) CHAPTER. Sleeping before the ‘Ishā’ prayer if (one is) overwhelmed by it (sleep).

بَابُ النَّوْمِ قَبْلَ الْعِشَاءِ لِمَنْ غَلِبَ.

544. Narrated Ibn Shihāb from ‘Urwa : ‘Aisha رضي الله عنها said, “Once Allāh’s Apostle ﷺ delayed the ‘Ishā’ prayer till ‘Umar reminded him saying, ‘The prayer! The women and children have slept.’ The Prophet ﷺ came out and said, ‘Nobody on the earth other than you is waiting for the prayer.’” ‘Urwa said, “Nowhere

٥٤٤ - حَدَّثَنَا أَبُو بَرزَةَ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنِي أَبُو بَكْرٍ، عَنْ سُلَيْمَانَ: قَالَ صَالِحُ بْنُ كَبْشَانَ: أَخْبَرَنِي ابْنُ شِهَابٍ، عَنْ عُرْوَةَ أَنَّ عَائِشَةَ قَالَتْ: أَعَمَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْعِشَاءِ حَتَّى نَادَاهُ عُمَرُ: الصَّلَاةُ، نَامَ النِّسَاءُ وَالصَّبَبَانُ، فَخَرَجَ

except in Medīna the prayer used to be offered (in those days).” He further said, “The Prophet ﷺ used to offer the ‘Ishā’ prayer in the period between the disappearance of the twilight and the end of the first third of the night.”

545. Narrated Ibn Juraij from Nāfi' : ‘Abdullāh bin ‘Umar رضي الله عنه said, “Once Allāh’s Apostle ﷺ was busy (at the time of the ‘Ishā’), so the prayer was delayed so much that we slept and woke up and slept and woke up again. The Prophet ﷺ came out and said, ‘Nobody on earth other than you is waiting for the prayer.’ ” Ibn ‘Umar did not find any harm in praying it earlier or in delaying it unless he was afraid that sleep might overwhelm him and he might miss the prayer, and sometimes he used to sleep before the ‘Ishā’ prayer. Ibn Juraij said, “I said to ‘Atā, ‘I heard Ibn ‘Abbās saying: Once Allāh’s Apostle ﷺ delayed the ‘Ishā’ prayer to such an extent that the people slept and got up and slept again and got up again. Then ‘Umar bin Al-Khattāb رضي الله عنه stood up and reminded the Prophet ﷺ of the prayer.’ ‘Atā’ said, ‘Ibn ‘Abbās said: The Prophet ﷺ came out as if I were looking at him at this time, and water was trickling from his head and he was putting his hand on his head and then said, ‘Hadn’t I thought it hard for my followers, I would have ordered them to pray at this time.’ I asked ‘Atā’ for further information how the Prophet

فَقَالَ: مَا يَنْتَظِرُهَا أَحَدٌ مِنْ أَهْلِ الْأَرْضِ غَيْرُكُمْ. قَالَ: وَلَا تُصَلِّي يَوْمَئِذٍ إِلَّا بِالْمَدِينَةِ. قَالَ: وَكَانُوا يُصَلُّونَ الْعِشَاءَ فِيمَا بَيْنَ أَنْ يَغِيبَ الشَّمْسُ إِلَى ثُلُثِ اللَّيْلِ الْأَوَّلِ.

٥٤٥ - حَدَّثَنَا مُحَمَّدٌ قَالَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنِي ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي نَافِعٌ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَغِلَ عَنْهَا لَيْلَةً فَأَخَّرَهَا حَتَّى رَقَدْنَا فِي الْمَسْجِدِ ثُمَّ اسْتَيْقَظْنَا، ثُمَّ رَقَدْنَا ثُمَّ اسْتَيْقَظْنَا ثُمَّ خَرَجَ عَلَيْنَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ قَالَ: لَيْسَ أَحَدٌ مِنْ أَهْلِ الْأَرْضِ يَنْتَظِرُ الصَّلَاةَ غَيْرُكُمْ. وَكَانَ ابْنُ عُمَرَ لَا يُبَالِي أَقْدَمَهَا أَمْ أَخَّرَهَا إِذَا كَانَ لَا يَخْشَى أَنْ يَغْلِبَهُ النَّوْمُ عَنْ وَقْتِهَا. وَكَانَ يَرَقُدُ قَبْلَهَا. قَالَ ابْنُ جُرَيْجٍ: قُلْتُ لِعَطَاءٍ فَقَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: أَعَمَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْلَةً بِالْعِشَاءِ حَتَّى رَقَدَ النَّاسُ وَاسْتَيْقَظُوا، وَرَقَدُوا وَاسْتَيْقَظُوا، فَقَامَ عُمَرُ بْنُ الْخَطَّابِ فَقَالَ: الصَّلَاةُ. قَالَ عَطَاءٌ: قَالَ ابْنُ عَبَّاسٍ: فَخَرَجَ نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَأَنِّي أَنْظُرُ إِلَيْهِ الْآنَ يَقْطُرُ رَأْسُهُ مَاءً وَاضِعًا يَدَهُ عَلَى رَأْسِهِ، فَقَالَ: لَوْ لَا أَنْ أَشُقَّ عَلَى أُمَّتِي لَأَمَرْتُهُمْ أَنْ يُصَلُّوها هَكَذَا. فَاسْتَشْبَهْتُ عَطَاءً:

ﷺ had kept his hand on his head as he was told by Ibn 'Abbās. 'Atā' separated his fingers slightly and put their tips on the side of the head, brought the fingers downwards approximating them till the thumb touched the lobe of the ear at the side of the temple and the beard on the face. He neither slowed nor hurried in this action but he acted like that. The Prophet ﷺ said: "Hadn't I thought it hard for my followers I would have ordered them to pray at this time."

(25) CHAPTER. Time of the 'Ishā prayer is up to the middle of the night and Abū Barza said that the Prophet ﷺ had preferred to pray 'Ishā late.

546. Narrated Anas رضي الله عنه : The Prophet ﷺ delayed the 'Ishā prayer till midnight and then he offered the prayer and said, "The people prayed and slept but you have been in prayer as long as you have been waiting for it (the prayer)."

Anas added: As if I was looking now at the glitter of the ring of the Prophet ﷺ on that night.

(26) CHAPTER. Superiority of the Fajr (morning) prayer.

547. Narrated Jarir bin 'Abdullāh رضي الله عنه : We were with the Prophet ﷺ on a full-moon night. He looked at the moon and said, "You will see your Lord

كَيْفَ وَضَعَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى رَأْسِهِ يَدَهُ كَمَا أَنْبَأَهُ ابْنُ عَبَّاسٍ فَبَدَّدَ لِي عِطَاءَ بَيْنَ أَصَابِعِهِ شَيْئًا مِنْ تَبَدُّدِ يَدٍ ، ثُمَّ وَضَعَ أَطْرَافَ أَصَابِعِهِ عَلَى قَرْنِ الرَّأْسِ ، ثُمَّ ضَمَّهَا يُمِرُّهَا كَذَلِكَ عَلَى الرَّأْسِ حَتَّى مَسَّتْ إِبْهَامُهُ طَرَفَ الْأُذُنِ مِمَّا يَلِي الْوَجْهَ عَلَى الصَّدُغِ وَنَاحِيَةِ اللَّحْيَةِ ، لَا يَقْصُرُ وَلَا يَبْطِشُ إِلَّا كَذَلِكَ . وَقَالَ : لَوْ لَا أَنْ أَشُقَّ عَلَى أُمَّتِي لَأَمَرْتُهُمْ أَنْ يُصَلُّوا هَكَذَا .

بابُ وَقْتِ الْعِشَاءِ إِلَى نِصْفِ اللَّيْلِ .
وَقَالَ أَبُو بَرَزَةَ : كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْتَحِبُّ تَأْخِيرَهَا .
٥٤٦ - حَدَّثَنَا عَبْدُ الرَّحِيمِ الْمُحَارِبِيُّ قَالَ : حَدَّثَنَا زَائِدَةُ ، عَنْ حُمَيْدِ الطَّوِيلِ ، عَنْ أَنَسٍ قَالَ : أَخَّرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَاةَ الْعِشَاءِ إِلَى نِصْفِ اللَّيْلِ ثُمَّ صَلَّى ، ثُمَّ قَالَ : قَدْ صَلَّى النَّاسُ وَنَامُوا . أَمَا إِنَّكُمْ فِي صَلَاةٍ مَا أَنْتُمْ بِتُمْوهَا . وَزَادَ ابْنُ أَبِي مَرْثَمٍ : أَخْبَرَنَا يَحْيَى بْنُ أَبِي ثَوْبٍ ، حَدَّثَنِي حُمَيْدٌ ، سَمِعَ أَنَسًا كَاتِيًا أَنْظَرُ إِلَى وَبَيْصِ خَاتَمِهِ لَيْلَتَيْدٍ .

بابُ فَضْلِ صَلَاةِ الْفَجْرِ .

٥٤٧ - حَدَّثَنَا مُسَدَّدٌ قَالَ : حَدَّثَنَا يَحْيَى عَنْ إِسْمَاعِيلَ : حَدَّثَنَا قَيْسٌ عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ : كُنَّا عِنْدَ النَّبِيِّ

as you see this moon, and there will be nothing concealing Him from you. If you have the power not to be over-taken (by sleep, business etc.) then you should not miss the prayer before the rising of the sun and before its setting."

He (the Prophet ﷺ) then recited the following verse):

And celebrate the praises
Of Your Lord before
The rising of the sun
And before (its) setting." (50 : 39)

548. Narrated Abū Bakr bin Abī Mūsā : My father said, "Allāh's Apostle ﷺ said, 'Whoever prays the two cool prayers (ʿAṣr and Fajr) will go to Paradise.' "

صلى الله عليه وسلم إذْ نَظَرَ إِلَى الْقَمَرِ لَيْلَةَ الْبَدْرِ فَقَالَ : أَمَا إِنَّكُمْ سَتَرُونَ رَبَّكُمْ كَمَا تَرُونَ هَذَا لَا تُضَامُونَ أَوْ لَا تُضَاهُونَ فِي رُؤْيَيْهِ ، فَإِنْ اسْتَطَعْتُمْ أَنْ لَا تُغْلِبُوا عَلَى صَلَاةٍ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا فَافْعَلُوا . ثُمَّ قَالَ - فَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا - .

٥٤٨ - حَدَّثَنَا هُدْبَةُ بْنُ خَالِدٍ قَالَ : حَدَّثَنَا هَمَّامٌ قَالَ : حَدَّثَنِي أَبُو جَمْرَةَ عَنْ أَبِي بَكْرٍ بْنِ أَبِي مُوسَى عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : (مَنْ صَلَّى الْبَرْدَيْنِ دَخَلَ الْجَنَّةَ) . وَقَالَ ابْنُ رَجَاء : حَدَّثَنَا هَمَّامٌ عَنْ أَبِي جَمْرَةَ أَنَّ أَبَا بَكْرٍ بْنَ عَبْدِ اللَّهِ بْنِ قَيْسٍ أَخْبَرَهُ بِهَذَا . حَدَّثَنَا إِسْحَاقُ عَنْ حَبَّانَ قَالَ : حَدَّثَنَا هَمَّامٌ قَالَ : حَدَّثَنَا أَبُو جَمْرَةَ عَنْ أَبِي بَكْرٍ بْنَ عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِثْلَهُ .

(27) CHAPTER. Time of the Fajr (morning) prayer.

549. Narrated Anas رضي الله عنه : Zaid bin Thābit said, "We took the "Suhūr" (the meal taken before dawn while fasting is observed) with the Prophet ﷺ and then stood up for the (morning) prayer." I asked him how long the interval between the two (Suhūr and prayer) was. He replied, "The interval between the two

بَابُ وَقْتِ الْفَجْرِ .

٥٤٩ - حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ قَالَ : حَدَّثَنَا هَمَّامٌ ، عَنْ قَتَادَةَ ، عَنْ أَنَسٍ أَنَّ زَيْدَ بْنَ ثَابِتٍ حَدَّثَهُ أَنَّهُمْ تَسَحَّرُوا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ قَامُوا إِلَى الصَّلَاةِ ، قُلْتُ : كَسَمَ بَيْنَهُمَا ؟ قَالَ : قَدَرُ خَمْسِينَ أَوْ سِتِينَ ، يَعْنِي آيَةً .

was just sufficient to recite fifty to sixty Āyat."

550. Narrated Qatāda : Anas bin Mālik رضي الله عنه said, "The Prophet ﷺ and Zaid bin Thābit took the "Suhūr" together and after finishing the meal, the Prophet ﷺ stood up and prayed (Fajr prayer)." I asked Anas, "How long was the interval between finishing their "Suhūr" and starting the prayer?" He replied, "The interval between the two was just sufficient to recite fifty Āyat."

٥٥٠ - حَدَّثَنَا حَسَنُ بْنُ صَبَّاحٍ : سَمِعَ رَوْحًا قَالَ : حَدَّثَنَا سَعِيدٌ ، عَنْ قَتَادَةَ ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَزَيْدَ بْنَ ثَابِتٍ تَسَحَّرَا فَلَمَّا فَرَغَا مِنْ سُحُورِهِمَا قَامَ نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى الصَّلَاةِ فَصَلَّيَا . قُلْتُ لَا تَسْ : كَمْ كَانَ بَيْنَ فَرَغِهِمَا مِنْ سُحُورِهِمَا وَدُخُولِهِمَا فِي الصَّلَاةِ ؟ قَالَ : قَدَرُ مَا يَقْرَأُ الرَّجُلُ خَمْسِينَ آيَةً .

551. Narrated Sahl bin Sa'd رضي الله عنه : I used to take the "Suhūr" meal with my family and hasten so as to catch the Fajr (morning prayer) with Allāh's Apostle ﷺ .

٥٥١ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ ، عَنْ أَخِيهِ ، عَنْ سُلَيْمَانَ ، عَنْ أَبِي حَازِمٍ أَنَّهُ سَمِعَ سَهْلَ بْنَ سَعْدٍ يَقُولُ : كُنْتُ أَتَسَحَّرُ فِي أَهْلِي ثُمَّ يَكُونُ سُرْعَةً بِي أَنْ أَدْرِكَ صَلَاةَ الْفَجْرِ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ .

552. Narrated 'Aisha رضي الله عنها : The Muslim women wrapped in their sheets used to pray Fajr with Allāh's Apostle ﷺ , and after the prayer they used to go to their houses and nobody could recognise them because of darkness.

٥٥٢ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ قَالَ : أَخْبَرَنَا اللَّيْثُ ، عَنْ عَقِيلٍ ، عَنْ ابْنِ شِهَابٍ قَالَ : أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ أَنَّ عَائِشَةَ أَخْبَرَتْهُ قَالَتْ : كُنَّ نِسَاءُ الْمُؤْمِنَاتِ يَشْهَدْنَ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَاةَ الْفَجْرِ مُتَلَفَّاتٍ بِمِرْطَاهِنَ ثُمَّ يَنْقَلِبْنَ إِلَى بُيُوتِهِنَّ حِينَ يَقْضِينَ الصَّلَاةَ لَا يَعْرِفُهُنَّ أَحَدٌ مِنَ الْغُلَّامِ .

(28) **CHAPTER.** Whoever does one Rak'a of the Fajr prayer (in the proper time).

553. Narrated Abū Huraira رضي الله عنه : Allāh's Apostle ﷺ said, "Whoever could do one Rak'a (of the Fajr prayer) before sunrise, he has done the (morning) prayer and whoever could do one Rak'a of the 'Asr prayer before sunset, he has done the ('Asr) prayer."

(29) **CHAPTER.** Whoever could do one Rak'a of a prayer (in time).

554. Narrated Abū Huraira رضي الله عنه : Allāh's Apostle ﷺ said, "Whoever could get one Rak'a of a prayer, (in its proper time) he fulfils the prayer."

(30) **CHAPTER.** What is said regarding the offering of prayers between the Fajr prayer and sunrise.

555. Narrated Ibn 'Abbās رضي الله عنه : Some reliable men, and the best of them being 'Umar, narrated, "The Prophet ﷺ forbade praying after the Fajr prayer till the sun rises and after the 'Asr prayer till the sun sets."

باب مَنْ أَدْرَكَ مِنَ الْفَجْرِ رَكْعَةً

۵۵۳ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ

عَنْ مَالِكٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عِطَاءِ بْنِ يَسَارٍ، وَعَنْ بُسْرِ بْنِ سَعِيدٍ، وَعَنْ الْأَعْرَجِ يُحَدِّثُونَهُ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ (مَنْ أَدْرَكَ مِنَ الصُّبْحِ رَكْعَةً قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ فَقَدْ أَدْرَكَ الصُّبْحَ، وَمَنْ أَدْرَكَ رَكْعَةً مِنَ الْعَصْرِ قَبْلَ أَنْ تَغْرُبَ الشَّمْسُ فَقَدْ أَدْرَكَ الْعَصْرَ).

باب مَنْ أَدْرَكَ مِنَ الصَّلَاةِ رَكْعَةً

۵۵۴ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُونُسَ

قَالَ: أَخْبَرَنَا مَالِكٌ عَنْ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: (مَنْ أَدْرَكَ رَكْعَةً مِنَ الصَّلَاةِ فَقَدْ أَدْرَكَ الصَّلَاةَ).

باب الصَّلَاةِ بَعْدَ الْفَجْرِ حَتَّى

تَرْتَفِعَ الشَّمْسُ -

۵۵۵ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ قَالَ:

حَدَّثَنَا هِشَامٌ، عَنْ قَتَادَةَ، عَنْ أَبِي الْعَالِيَةِ، عَنْ ابْنِ عَبَّاسٍ قَالَ (شَهِدَ عِنْدِي رِجَالٌ مَرَضِيُّونَ وَارْضَاهُمْ عِنْدِي عُمَرُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنِ الصَّلَاةِ بَعْدَ الصُّبْحِ حَتَّى تَشْرُقَ الشَّمْسُ، وَبَعْدَ الْعَصْرِ حَتَّى تَغْرُبَ).

556. Narrated Ibn 'Abbās رضي الله عنه :
Some people told me the same narration
(as above).

557. Narrated Hishām's father : Ibn
'Umar رضي الله عنه said, "Allāh's Apostle ﷺ
said, 'Do not pray at the time of sunrise
and at the time of sunset.' "

Ibn 'Umar said, "Allāh's Apostle ﷺ
said, 'If the edge of the sun appears
(above the horizon) delay the prayer till it
becomes high, and if the edge of the sun
disappears, delay the prayer till it sets
(disappears completely).' "

558. Narrated Abū Huraira رضي الله عنه :
Allāh's Apostle ﷺ forbade two kinds
of sales, two kinds of dressing and two
prayers. He forbade offering prayers after
the Fajr prayer till the rising of the sun
and after the 'Aṣr prayer till its setting.
He also forbade "Ishtimāl-Assāmā" and
"al-Ihtibā" in one garment in such a
way that one's private parts are exposed
towards the sky. He also forbade the
sales called "Munabadha" and "Mulā-
masa."

٥٥٦ - حَدَّثَنَا مُسَدَّدٌ قَالَ : حَدَّثَنَا
يَحْيَى ، عَنْ شُعْبَةَ ، عَنْ قَتَادَةَ قَالَ :
سَمِعْتُ أَبَا الْعَالِيَةِ عَنْ ابْنِ عَبَّاسٍ قَالَ :
حَدَّثَنِي نَاسٌ بِهَذَا .

٥٥٧ - حَدَّثَنَا مُسَدَّدٌ قَالَ : حَدَّثَنَا
يَحْيَى بْنُ سَعِيدٍ عَنْ هِشَامٍ قَالَ : أَخْبَرَنِي
أَبِي قَالَ : أَخْبَرَنِي ابْنُ عُمَرَ قَالَ : قَالَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (لَا تَحَرَّوْا
بِصَلَاتِكُمْ طُلُوعَ الشَّمْسِ وَلَا غُرُوبَهَا)
وَقَالَ : حَدَّثَنِي ابْنُ عُمَرَ قَالَ : قَالَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : (إِذَا طَلَعَ
حَاجِبُ الشَّمْسِ فَأَخْرُوا الصَّلَاةَ حَتَّى
تَرْتَفِعَ . وَإِذَا غَابَ حَاجِبُ الشَّمْسِ
فَأَخْرُوا الصَّلَاةَ حَتَّى تَغِيبَ) تَابِعَهُ
عَبْدَةُ .

٥٥٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِسْمَاعِيلَ ،
عَنْ أَبِي أُسَامَةَ عَنْ عَبْدِ اللَّهِ ، عَنْ
خُبَيْبِ بْنِ عَبْدِ الرَّحْمَنِ ، عَنْ حَقِصِ
بْنِ عَاصِمٍ ، عَنْ أَبِي هُرَيْرَةَ (أَنَّ
رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ
بَيْعَتَيْنِ وَعَنْ لَيْسَتَيْنِ وَعَنْ صَلَاتَيْنِ ؛
نَهَى عَنْ الصَّلَاةِ بَعْدَ الْفَجْرِ حَتَّى تَطْلُعَ
الشَّمْسُ وَبَعْدَ الْعَصْرِ حَتَّى تَغْرُبَ
الشَّمْسُ . وَعَنْ اشْتِمَالِ الصَّمَاءِ ، وَعَنْ
الِإِحْتِبَاءِ فِي ثَوْبٍ وَاحِدٍ يُفْضِي بِفَرْجِهِ
إِلَى السَّمَاءِ ، وَعَنْ الْمُنَابَذَةِ وَالْمُلَامَسَةِ) .

(31) CHAPTER. One should not try to pray just before sunset,

559. Narrated Ibn 'Umar رضي الله عنهما : Allāh's Apostle ﷺ said, "None of you should try to pray at sunrise or sunset."

560. Narrated Abū Sa'īd Al-Khudrī رضي الله عنه : I heard Allāh's Apostle ﷺ saying, "There is no prayer after the morning prayer till the sun rises, and there is no prayer after the 'Aṣr prayer till the sun sets."

561. Narrated Mu'āwiya رضي الله عنه : You offer a prayer which I did not see being offered by Allāh's Apostle ﷺ when we were in his company and he certainly had forbidden it (i.e. two Rak'at after the 'Aṣr prayer).

562. Narrated Abū Huraira رضي الله عنه : Allāh's Apostle ﷺ forbade the offering of two prayers :

(1) after the morning prayer till the sun rises.

باب لا تُتَحَرَّى الصَّلَاةُ قَبْلَ غُرُوبِ الشَّمْسِ .

٥٥٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ : أَخْبَرَنَا مَالِكٌ ، عَنْ نَافِعٍ ، عَنْ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : (لَا يَتَحَرَّى أَحَدُكُمْ فَيُصَلِّيَ عِنْدَ طُلُوعِ الشَّمْسِ وَلَا عِنْدَ غُرُوبِهَا) .

٥٦٠ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ قَالَ : حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنْ صَالِحٍ ، عَنْ ابْنِ شِهَابٍ قَالَ : أَخْبَرَنِي عَطَاءُ بْنُ يَزِيدَ الْجَنْدِيُّ أَنَّهُ سَمِعَ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُ : سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ : لَا صَلَاةَ بَعْدَ الصُّبْحِ حَتَّى تَرْتَفِعَ الشَّمْسُ ، وَلَا صَلَاةَ بَعْدَ الْعَصْرِ حَتَّى تَغِيبَ الشَّمْسُ .

٥٦١ - حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي نَضْرَةَ قَالَ : حَدَّثَنَا شُعْبَةُ عَنْ أَبِي التَّيَّاحِ قَالَ : سَمِعْتُ حُمْرَانَ بْنَ أَبِيانَ يُحَدِّثُ عَنْ مُعَاوِيَةَ قَالَ : إِنَّكُمْ لَتُصَلُّونَ صَلَاةً لَقَدْ صَحَّبْنَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَمَارَأَيْنَاهُ يُصَلِّيَهَا وَلَقَدْ نَهَى عَنْهَا ، يَعْنِي الرَّكَعَتَيْنِ بَعْدَ الْعَصْرِ .

٥٦٢ - حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامٍ قَالَ : حَدَّثَنَا عَبْدُ اللَّهِ ، عَنْ عُبَيْدِ اللَّهِ ، عَنْ خُبَيْبٍ ، عَنْ حَقِصِ بْنِ عَاصِمٍ ، عَنْ أَبِي هُرَيْرَةَ قَالَ : نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ

(2) after the 'Asr prayer till the sun sets.

عليه وسلم عَنْ صَلَاتَيْنِ بَعْدَ الْفَجْرِ :
حَتَّى تَطْلُعَ الشَّمْسُ وَبَعْدَ الْعَصْرِ حَتَّى
تَغْرُبَ الشَّمْسُ .

(32) **CHAPTER.** Whoever did not dislike to offer optional prayers except after the compulsory prayers of 'Asr and Fajr only. This has been narrated by 'Umar, Ibn 'Umar, Abū Sa'īd and Abū Huraira.

بَاب مَنْ لَمْ يَكْرَهُ الصَّلَاةَ إِلَّا
بَعْدَ الْعَصْرِ وَالْفَجْرِ . رَوَاهُ عُمَرُ، وَابْنُ
عُمَرَ، وَابْنُ سَعِيدٍ، وَابْنُ هُرَيْرَةَ .

563. Narrated Ibn 'Umar رضي الله عنه : I pray as I saw my companions praying. I do not forbid praying at any time during the day or night except at sunset and sunrise.

٥٦٣ - حَدَّثَنَا أَبُو النُّعْمَانِ : حَدَّثَنَا
حَمَّادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ عَنْ نَافِعٍ
عَنْ ابْنِ عُمَرَ قَالَ : أَصَلَّى كَمَا رَأَيْتُ
أَصْحَابِي يُصَلُّونَ . لَا أَنْهَى أَحَدًا يُصَلِّي
بِلَيْلٍ وَلَا نَهَارٍ مَا شَاءَ غَيْرَ أَنْ لَا تَحْرُقُوا
طُلُوعَ الشَّمْسِ وَلَا غُرُوبَهَا .

(33) **CHAPTER.** To pray the missed prayers and the like after the 'Asr prayer. And narrated Um Salama رضي الله عنها : The Prophet ﷺ prayed two Rak'at after the 'Asr prayer and said, "Some people of the tribe of 'Abdūl-Qais made me busy and did not let me pray the two Rak'at after the Zuhr prayer." (1)

بَاب مَا يُصَلِّي بَعْدَ الْعَصْرِ مِنَ
الْفَوَائِتِ وَنَحْوِهَا . وَقَالَ كُرَيْبٌ عَنْ
أُمِّ سَلَمَةَ : صَلَّى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
بَعْدَ الْعَصْرِ رَكْعَتَيْنِ . وَقَالَ : شَغَلَتْنِي
نَاسٌ مِنْ عِبْدِ الْقَيْسِ عَنْ الرِّكَعَتَيْنِ
بَعْدَ الظُّهْرِ .

564. Narrated 'Aisha رضي الله عنها : By Allāh ﷻ Who took away the Prophet. The Prophet ﷺ never missed them (two Rak'at) after the 'Asr prayer till he met Allāh and he did not meet Allāh until he got exhausted and used to offer most of the prayers while sitting. (She meant the two Rak'at after 'Asr.) He

٥٦٤ - حَدَّثَنَا أَبُو نُعَيْمٍ قَالَ : حَدَّثَنَا
عَبْدُ الْوَاحِدِ بْنُ أَيُّمَنَ قَالَ : حَدَّثَنِي أَبِي
أَنَّهُ سَمِعَ عَائِشَةَ قَالَتْ : وَالَّذِي ذَهَبَ
بِهِ مَا تَرَكَهُمَا حَتَّى لَقِيَ اللَّهَ وَمَا لَقِيَ اللَّهَ
تَعَالَى حَتَّى ثَقُلَ عَنْ الصَّلَاةِ . وَكَانَ
يُصَلِّي كَثِيرًا مِنْ صَلَاتِهِ قَاعِدًا، تَعْنِي

used to pray them in the house and never prayed them in the mosque lest it might be hard for his followers and he loved what was easy for them.

565. Narrated Hishām's father : 'Āisha رضي الله عنها (addressing me) said, "O son of my sister! The Prophet ﷺ never missed two prostrations (i.e. Rak'āt) after the 'Aṣr prayer in my house."

566. Narrated 'Āisha رضي الله عنها : Allāh's Apostle ﷺ never missed two Rak'āt before the Fajr prayer and after the 'Aṣr prayer openly and secretly.

567. Narrated 'Āisha رضي الله عنها : When-ever the Prophet ﷺ come to me after the 'Aṣr prayer, he always prayed two Rak'āt.

(34) CHAPTER. To pray (the 'Aṣr) earlier on a cloudy day.

568. Narrated Ibn Abū Mālīh : I was with Buraida on a cloudy day and he said, "Pray earlier as the Prophe^t ﷺ

الرَّكَعَتَيْنِ بَعْدَ الْعَصْرِ . وَكَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّيهِمَا وَلَا يُصَلِّيهِمَا فِي الْمَسْجِدِ مَخَافَةَ أَنْ يُثْقَلَ عَلَى أُمَّتِهِ . وَكَانَ يُحِبُّ مَا يُخَفِّفُ عَنْهُمْ .

٥٦٥ - حَدَّثَنَا مُسَدَّدٌ قَالَ حَدَّثَنَا يَحْيَى قَالَ : حَدَّثَنَا هِشَامٌ قَالَ : أَخْبَرَنِي أَبِي قَالَ : قَالَتْ عَائِشَةُ : ابْنُ أُخْتِي مَا تَرَكَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ السَّجْدَتَيْنِ بَعْدَ الْعَصْرِ عِنْدِي قَطُّ .

٥٦٦ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ : حَدَّثَنَا عَبْدُ الْوَاحِدِ قَالَ : حَدَّثَنَا الشَّيْبَانِيُّ قَالَ : حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ الْأَسْوَدِ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ : رَكَعَتَانِ لَمْ يَسْكُنْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدَهُمَا سِرًّا وَلَا عِلَانِيَةً : رَكَعَتَانِ قَبْلَ الصُّبْحِ وَرَكَعَتَانِ بَعْدَ الْعَصْرِ .

٥٦٧ - حَدَّثَنَا مُحَمَّدُ بْنُ عَرَفَةَ قَالَ : حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ قَالَ : رَأَيْتُ الْأَسْوَدَ وَمَسْرُوقًا شَهِدَا عَلَى عَائِشَةَ قَالَتْ : مَا كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْتَأْنِينِي فِي يَوْمٍ بَعْدَ الْعَصْرِ إِلَّا صَلَّى رَكَعَتَيْنِ .

باب التَّسْبِيحِ بِالصَّلَاةِ فِي يَوْمٍ غَمِيمٍ .

٥٦٨ - حَدَّثَنَا مُعَاذُ بْنُ فَضَالَةَ قَالَ : حَدَّثَنَا هِشَامٌ عَنْ يَحْيَى هُوَ ابْنُ أَبِي كَثِيرٍ ،

said, 'Whoever leaves the 'Aṣr prayer will have all his deeds annulled.' "

(35) **CHAPTER.** The Ādhān for the prayer after the stated time (of the prayer) is over.

369. Narrated 'Abdullāh bin Abī Qatāda : My father said, "One night we were travelling with the Prophet ﷺ and some people said, 'We wish that Allāh's Apostle ﷺ would take a rest along with us during the last hours of the night.' He said, 'I am afraid that you will sleep and miss the (Fajr) prayer.' Bilāl said, 'I will awake you.' So all slept and Bilāl rested his back against his Rāḥila and he too was overwhelmed (by sleep) and slept. The Prophet ﷺ got up when the edge of the sun had risen and said, 'O Bilāl! What about your statement?' He replied, 'I have never slept such a sleep.' The Prophet ﷺ said, 'Allāh ﷻ captured your souls when He wished and released them when He wished. O Bilāl! Get up and pronounce the Ādhān for the prayer.' The Prophet ﷺ performed ablution and when the sun came up and became bright, he stood up and prayed."

(36) **CHAPTER.** Whoever led the people in prayer after its time was over.

570. Narrated Jābir bin 'Abdullāh



: On the day of Al-Khandaq (the

عَنْ أَبِي قِلَابَةَ أَنَّ أَبَا الْمَلِيحِ حَدَّثَهُ قَالَ : كُنَّا مَعَ بُرَيْدَةَ فِي يَوْمٍ ذِي غَنَمٍ فَقَالَ : بَكَرُوا بِالصَّلَاةِ فَإِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : مَنْ تَرَكَ صَلَاةَ الْعَصْرِ حَبِطَ عَمَلُهُ .

بابُ الْإِذَانِ بَعْدَ ذَهَابِ الْوَقْتِ

٥٦٩ - حَدَّثَنَا عِمْرَانُ بْنُ مَيْسَرَةَ قَالَ : حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ قَالَ : حَدَّثَنَا حُصَيْنٌ ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ ، عَنْ أَبِيهِ قَالَ : سِرْنَا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْلَةً فَقَالَ بَعْضُ الْقَوْمِ : لَوْ عَرَّسَتْ بَيْنَا يَا رَسُولَ اللَّهِ ، قَالَ : أَخَافُ أَنْ تَنَامُوا عَنِ الصَّلَاةِ . قَالَ بِلَالٌ : أَنَا أُوقِظُكُمْ . فَاضْطَجَعُوا وَأَسْنَدَ بِلَالٌ ظَهْرَهُ إِلَى رَاحِلَتِهِ فَغَلَبَتْهُ عَيْنَاهُ فَتَنَامَ فَاسْتَيْقَظَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَدْ طَلَعَ حَاجِبُ الشَّمْسِ . فَقَالَ : يَا بِلَالُ ، أَيْنَ مَا قُلْتَ ؟ قَالَ : مَا أُلْقَيْتُ عَلَى نَوْمَةٍ مِثْلُهَا قَطُّ . قَالَ : إِنْ اللَّهُ قَبِضَ أَرْوَاحَكُمْ حِينَ شَاءَ وَرَدَّهَا عَلَيْكُمْ حِينَ شَاءَ ، يَا بِلَالُ قُمْ فَادِّنْ بِالنَّاسِ بِالصَّلَاةِ فَيَتَوَضَّأُوا ، فَلَمَّا ارْتَفَعَتِ الشَّمْسُ وَابْيَاضَتْ قَامَ فَصَلَّى .

بابُ مَنْ صَلَّى بِالنَّاسِ جَمَاعَةً بَعْدَ ذَهَابِ الْوَقْتِ .

٥٧٠ - حَدَّثَنَا مُعَاذُ بْنُ فَضَالَةَ قَالَ : حَدَّثَنَا هِشَامٌ ، عَنْ يَحْيَى ، عَنْ أَبِي سَلَمَةَ ،

trench), Umar bin Al-Khattāb رضي الله عنه came after sunset and cursed the non-believers of Quraish and said, "O Allāh's Apostle ﷺ I was about to pray the 'Asr prayer when the sun set." The Prophet ﷺ said. "By Allāh! I, too, have not prayed."

So we turned towards Buthan, and the Prophet ﷺ performed ablution and we too performed ablution and offered the 'Asr prayer after the sun had set, and then he offered the Maghrib prayer.

(37) **CHAPTER.** One who forgets a prayer should offer it when one remembers and should not repeat anything except that particular prayer. Ibrahim said: If one missed unintentionally one prayer 20 years ago one should pray only that prayer.

571. Narrated Anas رضي الله عنه: The Prophet ﷺ said, "If anyone forgets a prayer he should pray that prayer when he remembers it. There is no expiation except to pray the same." Then he recited: "Establish prayer for My (i.e. Allāh's) remembrance."

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّ عُمَرَ بْنَ الْخَطَّابِ جَاءَ يَوْمَ الْخَنْدَقِ بَعْدَ مَا غَرَبَتِ الشَّمْسُ فَجَعَلَ يَسُبُّ كُفَّارَ قُرَيْشٍ، قَالَ: يَا رَسُولَ اللَّهِ مَا كِدْتُ أُصَلِّيَ الْعَصْرَ حَتَّى كَادَتِ الشَّمْسُ تَغْرُبُ. قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: وَاللَّهِ مَا صَلَّيْتُهَا، فَقُمْنَا إِلَى بَطْحَانَ فَتَوَضَّأْنَا لِلصَّلَاةِ وَتَوَضَّأْنَا لَهَا، فَصَلَّى الْعَصْرَ بَعْدَ مَا غَرَبَتِ الشَّمْسُ ثُمَّ صَلَّى بَعْدَهَا الْمَغْرِبَ.

بابُ مَنْ نَسِيَ صَلَاةً فَلْيُصَلِّ
إِذَا ذَكَرَهَا وَلَا يُعِيدُ إِلَّا تِلْكَ الصَّلَاةَ.
وَقَالَ إِبْرَاهِيمُ: مَنْ تَرَكَ صَلَاةً وَاحِدَةً عِشْرِينَ سَنَةً لَمْ يُعِدْ إِلَّا تِلْكَ الصَّلَاةَ الْوَاحِدَةَ.

٥٧١ - حَدَّثَنَا أَبُو نُعَيْمٍ وَمُوسَى بْنُ إِسْمَاعِيلَ قَالَا: حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَنْ نَسِيَ صَلَاةً فَلْيُصَلِّ إِذَا ذَكَرَهَا، لَا كَفَّارَةَ لَهَا إِلَّا ذَلِكَ - وَاقِمِ الصَّلَاةَ لِدِكْرِي - قَالَ مُوسَى قَالَ هَمَّامٌ سَمِعْتُهُ يَقُولُ بَعْدُ - وَاقِمِ الصَّلَاةَ لِدِكْرِي - وَقَالَ حَبَانُ: حَدَّثَنَا هَمَّامٌ، حَدَّثَنَا قَتَادَةُ، حَدَّثَنَا أَنَسٌ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ.

(38) **CHAPTER.** The Qada of prayers (Qada means to perform or offer or do a religious obligation at a time other than its stated time) . .

572. Narrated Jābir رضي الله عنه : 'Umar came cursing the non-believers (of Quraish) on the day of Al-Khandaq (the Trench) and said, "I was about to offer the 'Aṣr prayer when the sun set. Then we went to Buthan and he offered the ('Aṣr) prayer after sunset and then he offered the Maghrib prayer.

(38) **CHAPTER.** Talking after the 'Ishā' prayer is Makrūh. Explanation of the meaning of the word "Samar" which is concerned with Arabic only.

573. Narrated Abū-I-Minhāl: My father and I went to Abī Barzā Al-Aslami رضي الله عنه and my father said to him, "Tell us how Allāh's Apostle ﷺ used to offer the compulsory prayer." He said, "He used to pray the Zuhr prayer, which you call the first prayer, as the sun declined at noon, the 'Aṣr at a time when one of us could go to his family at the farthest place in Medīna while the sun was still hot. (The narrator forgot what Abū Barzā had said about the Maghrib prayer), and the Prophet ﷺ preferred to pray the 'Ishā' late and disliked to sleep before it or talk

باب قَضَاءِ الصَّلَاةِ .

٥٧٢ - حَدَّثَنَا مُسَدَّدٌ قَالَ : حَدَّثَنَا بَحْبُي عَنْ هِشَامٍ قَالَ : حَدَّثَنَا بَحْبُي هُوَ ابْنُ أَبِي كَثِيرٍ عَنْ أَبِي سَلَمَةَ ، عَنْ جَابِرٍ قَالَ : جَعَلَ عُمَرُ يَوْمَ الْخَنْدَقِ يَسْتَسْبِ كُفَّارَهُمْ : وَقَالَ مَا كِدْتُ أُصَلِّي الْعَصْرَ حَتَّى غَرَبَتِ الشَّمْسُ قَالَ : فَتَزَلْنَا بِطُحَانَ فَصَلَّى بَعْدَ مَا غَرَبَتِ الشَّمْسُ ثُمَّ صَلَّى الْمَغْرِبَ .

باب ما يُكْرَهُ مِنَ السَّمَرِ بَعْدَ الْعِشَاءِ . السَّامِرُ مِنَ السَّمَرِ وَالْجَمْعُ السَّمَارُ ، وَالسَّامِرُ هَهُنَا فِي مَوْضِعِ الْجَمْعِ ، وَاصِلُ السَّمَرِ : ضَوْءٌ لَوْ أَنَّ الْقَمَرَ وَكَانُوا يَتَحَدَّثُونَ فِيهِ .

٥٧٣ - حَدَّثَنَا مُسَدَّدٌ قَالَ : حَدَّثَنَا بَحْبُي قَالَ : حَدَّثَنَا عَوْفٌ قَالَ : حَدَّثَنَا أَبُو الْمِنْهَالِ قَالَ : انْطَلَقْتُ مَعَ أَبِي إِلَى أَبِي بَرَزَةَ الْأَسْلَمِيِّ فَقَالَ لَهُ أَبِي : حَدَّثَنَا كَيْفَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي الْمَكْتُوبَةَ . قَالَ : كَانَ يُصَلِّي الْهَجِيرَ وَهِيَ الَّتِي تَدْعُوْنَهَا الْأُولَى حِينَ تَدْعُو الشَّمْسُ ، وَيُصَلِّي الْعَصْرَ ثُمَّ يَرْجِعُ أَحَدُنَا إِلَى أَهْلِهِ فِي أَقْصَى الْمَدِينَةِ وَالشَّمْسُ حَيَّةٌ ، وَنَسِيتُ مَا قَالَ

after it. And he used to return after finishing the morning prayer at such a time when it was possible for one to recognise the person sitting by his side and he (the Prophet ﷺ) used to recite 60 to 100 Āyāt of the Qur'ān in it."

(40) **CHAPTER.** Talking about the Islāmic jurisprudence and good things after the 'Ishā' prayer.

574. Narrated Qurra bin Khālid : Once he waited for Al-Hasan and he did not show up till it was about the usual time for him to start his speech ; then he came and apologised saying, "Our neighbours invited us." Then he added, "Narrated Anas, 'Once we waited for the Prophet ﷺ till it was midnight or about midnight. He came and led the prayer, and after it, he addressed us and said, 'All the people prayed and then slept and you had been in prayer as long as you were waiting for it.' Al-Hasan said, "The people are regarded as performing good deeds as long as they are waiting for doing good deeds." Al-Hasan's statement is a portion of Anas's ḥadīth from the Prophet ﷺ .

575. Narrated 'Abdullāh bin 'Umar : The Prophet ﷺ prayed one of the 'Ishā' prayers in his last days and after finishing it with Taslīm, he stood up and said, "Do you realise (the importance of) this night? Nobody present on the surface

في المغرب . قال : وكان يستحب أن يؤخر العشاء . قال : وكان يكره النوم قبلها والحديث بعدها ، وكان ينفض من صلاة الغداة حين يعرف أحدنا جليسه ويقرأ من السنين إلى المائة .

باب السمر في الفقه والخير بعد العشاء

٥٧٤ - حدثنا عبد الله بن الصبح قال : حدثنا أبو علي الحنفى قال : حدثنا قرّة بن خالد قال : انتظرنا الحسن وراث علينا حتى قرّبنا من وقت قيامه فجاء فقال : دعانا جيراننا هؤلاء . ثم قال : قال أنس : نظرنا النبي صلى الله عليه وسلم ذات ليلة حتى كان شطر الليل يبلغه فجاء فصلى لنا ثم خطبنا فقال : ألا إن الناس قد صلّوا ثم رقدوا وإنكم لم تزالوا في صلاة ما انتظرتم ثم الصلاة . قال الحسن : وإن القوم لا يزالون يخيرون ما انتظروا الخير . قال قرّة : هو من حديث أنس عن النبي صلى الله عليه وسلم .

٥٧٥ - حدثنا أبو اليان قال : أخبرنا شعيب ، عن الزهري قال : حدثني سالم بن عبد الله بن عمر ، وأبو بكر ابن أبي حنيفة أن عبد الله بن عمر

of the earth to-night would be living after the completion of one hundred years from this night."

The people made a mistake in grasping the meaning of this statement of Allāh's Apostle ﷺ and they indulged in those things which are said about these narrations (i.e. some said that the Day of Resurrection will be established after 100 years etc.) but the Prophet ﷺ said, "Nobody present on the surface of earth to-night would be living after the completion of 100 years from this night"; he meant "When that century (people of that century) was over." (1)

(41) CHAPTER. To talk with the family and the guests after the 'Ishā' prayer.

576. Narrated Abū 'Uthmān : Abdur Rahmān bin Abī Bakr ﷺ said, "The Suffa companions were poor people and the Prophet ﷺ said, 'Whoever has food for two persons should take the third from them (Suffa companions). And if he has food for four persons he should take one or two from them.' Abū Bakr took three men and the Prophet ﷺ took ten of them."

Abdur Rahman added, my father my mother and I were there (in the house). (the sub-narrator is in doubt whether 'Abdur Rahmān also said, 'My wife and our servant who was common for our house

قال: صلى النبي ﷺ صلى الله عليه وسلم صلاة العشاء في آخر حياته. فلما سَلِمَ قام النبي ﷺ صلى الله عليه وسلم فقال: أَرَأَيْتَكُمْ لَيْسَلْتَكُمْ هَذِهِ، فَإِنْ رَأْسَ مِائَةِ لَا يَبْقَى مِمَّنْ هُوَ الْيَوْمَ عَلَى ظَهْرِ الْأَرْضِ أَحَدٌ. فَتَوَهَّلَ النَّاسُ فِي مَقَالَةِ رَسُولِ اللَّهِ عَلَيْهِ السَّلَامُ إِلَى مَا يَتَّحَدَّثُونَ فِي هَذِهِ الْأَحَادِيثِ عَنْ مِائَةِ سَنَةٍ، وَإِنَّمَا قَالَ النَّبِيُّ ﷺ صلى الله عليه وسلم: لَا يَبْقَى مِمَّنْ هُوَ الْيَوْمَ عَلَى ظَهْرِ الْأَرْضِ، يُرِيدُ بِذَلِكَ أَنَّهَا تَخْرِمُ ذَلِكَ الْقَرْنَ.

بابُ السَّمْرِ مَعَ الْأَهْلِ وَالضَّيْفِ

٥٧٦ - حَدَّثَنَا أَبُو النُّعْمَانِ قَالَ: حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا أَبُو عَثَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ أَنَّ أَصْحَابَ الصُّفَّةِ كَانُوا أَنْاسًا فَقِرَاءَةً. وَأَنَّ النَّبِيَّ ﷺ صلى الله عليه وسلم قَالَ: مَنْ كَانَ عِنْدَهُ طَعَامٌ أَثْنَيْنِ فَلْيَسِدْ هَبْ بِثَالِثٍ. وَإِنْ أَرْبَعٍ فَخَامِيسٍ أَوْ سَادِيسٍ. وَأَنَّ أَبَا بَكْرٍ جَاءَ بِثَلَاثَةٍ وَأَنْطَلَقَ النَّبِيُّ ﷺ صلى الله عليه وسلم بِعَشْرَةٍ. قَالَ: فَهُوَ أَنَا وَأَبِي وَأُمِّي، فَلَا أَدْرِي قَالَ وَأَمْرَاتِي وَخَادِمٌ بَيْنَ بَيْتِنَا وَبَيْنَ

(1) This was a sign of Prophethood, for what Allāh's Apostle ﷺ had said was proved, as the last of his companions to die was Abū At-Tufail 'Amir bin Wāthila who died 100 years after that prophecy of the Prophet ﷺ and was 110 years old then.

and Abū Bakr's). Abū Bakr took his supper with the Prophet ﷺ and remained there till the 'Ishā' prayer was offered and then Abū Bakr went back and stayed with the Prophet ﷺ till the Prophet ﷺ took his meal and then Abū Bakr returned to his house after a long portion of the night had passed. Abū Bakr's wife said, 'What detained you from your guests (or guest)?' He said, 'Have you not served them yet?' She said, 'They refused to take it unless you returned. The food was served for them but they refused.' "Abdur Raḥmān added, "I went away and hid myself (being afraid of Abū Bakr) and in the meantime he (Abū Bakr) called me, 'O Ghunthar (a harsh word)!' and also called me bad names and abused me and then said (to his family), 'Eat. No welcome for you.' Then Abū Bakr took an oath that he would not eat that food. By Allāh, whenever any one of us (myself and the guests of Ṣuffa companions) took anything from the food, it increased from underneath and it remained present till all of us ate to sufficiency. The remaining food was as it had been before we started or more than that.

Abū Bakr glanced at it and found it as it had been or more and addressed his wife, 'O the sister of Bani Firās! What is this?' She said, 'O the pleasure of my eyes! The food is now three times as much as it was before.' Abū Bakr ate from it and said, 'That was from Satan,' meaning his oath (not to eat). And he then ate a

بَيْتِ أَبِي بَكْرٍ، وَإِنَّ أَبَا بَكْرٍ تَعَشَّى عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ لَبِثَ حَيْثُ صَلَّيْتُ الْعِشَاءَ ثُمَّ رَجَعْتُ فَلَبِثْتُ حَتَّى تَعَشَّى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَجَاءَ بَعْدَ مَا مَضَى مِنَ اللَّيْلِ مَا شَاءَ اللَّهُ. قَالَتْ لَهُ أَمْرًا نُهُ: وَمَا حَبَسَكَ عَنْ أَضْيَافِكَ، أَوْ قَالَتْ ضَيْفُكَ؟ قَالَ: أَوْ مَا عَشَيْتِهِمْ؟ قَالَتْ: أَبَوْا حَتَّى تَجِءَ قَدْ عَرَضُوا فَأَبَوْا. قَالَ: فَذَهَبْتُ أَنَا فَاخْتَبَأْتُ، فَقَالَ يَا غُنْثَرُ فَجِدْ عَ وَتَسَبَّ. وَقَالَ: كُلُّوْا لَا هَمًّا، فَقَالَ وَاللَّهِ لَا أَطْعَمُهُ أَبَدًا وَأَيْمُ اللَّهِ مَا كُنَّا نَأْخُذُ مِنَ الْقُمَةِ إِلَّا رَبًّا مِنْ أَسْفَلِهَا أَكْثَرُ مِنْهَا. قَالَ: وَشَبِعُوا وَصَارَتْ أَكْثَرُ مِمَّا كَانَتْ قَبْلَ ذَلِكَ فَتَنَظَّرَ إِلَيْهَا أَبُو بَكْرٍ فَأِذَا هِيَ كَمَا هِيَ أَوْ أَكْثَرُ مِنْهَا. فَقَالَ لَا مَرَأَتِي: يَا أُخْتُ بَنِي فِرَاسٍ، مَا هَذَا؟ قَالَتْ: لَا وَقُرَّةَ عَيْنِي لَهِيَ الْآنَ أَكْثَرُ مِنْهَا قَبْلَ ذَلِكَ بِثَلَاثِ مَرَّاتٍ. فَأَكَلَ مِنْهَا أَبُو بَكْرٍ وَقَالَ: إِنَّمَا كَانَ ذَلِكَ مِنَ الشَّيْطَانِ يَعْنِي بِحَمِيَّتِهِ: ثُمَّ أَكَلَ مِنْهَا الْقُمَةُ ثُمَّ حَمَلَهَا إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَصْبَحَتْ عِنْدَهُ، وَكَانَ بَيْنَنَا وَبَيْنَ قَوْمٍ عَقْدٌ فَمَضَى الْأَجَلَ فَتَقَرَّقْنَا اثْنَا عَشَرَ رَجُلًا مَعَ كُلِّ رَجُلٍ مِنْهُمْ أُنَاسٌ اللَّهُ أَعْلَمُ كَمْ مَعَ كُلِّ رَجُلٍ، فَأَكَلُوا مِنْهَا أَجْمَعُونَ، أَوْ كَمَا قَالَ.

morsel (mouthful) of it and then took it to the Prophet ﷺ. And that meal remained with the Prophet ﷺ till morning. There had been a treaty between us and some people and it had come to an end. The Prophet ﷺ selected twelve men from amongst us (the Prophet's companions), and each one was accompanied by some men the number of whom is known to Allāh ﷻ only and all the people ate from that meal."

In the name of Allāh,

the most Beneficent, the most Merciful

XI. THE BOOK OF THE CPAPTERS OF ADHĀN :

(1) CHAPTER. How the Adhān for the prayer was started. And the Statement of Allāh عزَّ وَجَلَّ :

“And When you pronounce Adhan for the prayer, they take it as a thing of mockery and play, that is because they are people.” Without understanding (5 : 58)

And also the Statement of Allāh :

“If the Adhān for the prayer is pronounced on Friday.” (62 : 9)

577. Narrated Anas رضي الله عنه : The people mentioned the fire and the bell (they suggested those as signals to indicate the starting of prayers), and by that they mentioned the Jews and the Christians. Then Bilāl was ordered to pronounce Adhān for the prayer by saying its wordings twice, and for the Iqama (the call for the actual standing for the prayers in rows) by saying its wordings once. (Iqāma is pronounced when the people are ready for the prayer).

578. Narrated Ibn Umar رضي الله عنه : When the Muslims arrived in Medīna, they used to assemble for the prayer, and used to guess the time for it. During those days, the practice of Adhān for the prayers had not been introduced yet. Once they discussed this problem regarding the call for

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

كتاب أبواب الأذان

بابُ بَدْءِ الْأَذَانِ، وَقَوْلِهِ عَزَّ وَجَلَّ - وَإِذَا نَادَيْتُمْ إِلَى الصَّلَاةِ اتَّخَذُوهَا هُزُوءًا وَلَعِبًا ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ - وَقَوْلِهِ - إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ -

٥٧٧ - حَدَّثَنَا عِمْرَانُ بْنُ مَيْسَرَةَ قَالَ : حَدَّثَنَا عَبْدُ الْوَارِثِ قَالَ : حَدَّثَنَا خَالِدُ الْحَذَاءِ عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسٍ قَالَ : ذَكَرُوا النَّارَ وَالنَّاقُوسَ فَذَكَرُوا الْيَهُودَ وَالنَّصَارَى، فَأَمَرَ بِلَالٌ أَنْ يَشْفَعَ الْأَذَانَ وَأَنْ يُؤْتِيَ الْإِقَامَةَ.

٥٧٨ - حَدَّثَنَا مُحَمَّدُ بْنُ غِيلَانَ قَالَ : حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ : أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ : أَخْبَرَنِي نَافِعٌ أَنَّ ابْنَ عُمَرَ كَانَ يَقُولُ : كَانَ الْمُسْلِمُونَ حِينَ قَدِمُوا الْمَدِينَةَ يَجْتَمِعُونَ فَيَتَحَيَّنُونَ

the prayer. Some people suggested the use of a bell like the Christians', others proposed a trumpet like the horn used by the Jews, but Umar was the first to suggest that a man should call (the people) for the prayer: so Allāh's Apostle ﷺ ordered Bilāl to get up and pronounce the Adhān for the prayers.

(2) **CHAPTER.** To repeat the wording of Adhān for the prayers twice :

579. Narrated Anas رضي الله عنه : Bilāl was ordered to repeat the wording of the Adhān for the prayer twice, and to pronounce the wording of the Iqāma once except "Qad-qamat-iṣ-Ṣalāt."

580. Narrated Anas bin Mālik رضي الله عنه : When the number of Muslims increased they discussed the question as to how to know the time for the prayer by some familiar means. Some suggested that a fire be lit (at the time of the prayer) and others put forward the proposal to ring the bell.

Bilāl was ordered to pronounce the wording of Adhān twice and of the Iqāma once only.

(3) **CHAPTER.** To pronounce the wording of Iqāma once except "Qad-qamat-iṣ-Ṣalāt."

581. Narrated Abū Qilāba : Anas رضي الله عنه said, "Bilāl was ordered to pronounce

الصَّلَاةَ لَيْتَسَ يُنَادِي لَهَا، فَتَسْكُمُوا بِوَمَا فِي ذَلِكَ فَقَالَ بَعْضُهُمْ: اتَّخِذُوا نَاقُوسًا مِثْلَ نَاقُوسِ النَّصَارَى، وَقَالَ بَعْضُهُمْ: بَلْ بُوْقًا مِثْلَ قَرْنِ الْيَهُودِ، فَقَالَ عُمَرُ: أَوْلَا تَتَّبِعُونَ رَجُلًا يُنَادِي بِالصَّلَاةِ: فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: يَا بِلَالُ قُمْ فَتَنَادِ بِالصَّلَاةِ.

باب "الاذان" مثنى.

٥٧٩ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ سَيَّاحِ بْنِ عَطِيَّةٍ، عَنْ أَبِي يُوبَ، عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسٍ، قَالَ: أُمِرَ بِلَالٌ أَنْ يَشْفَعَ الْإِذَانَ وَأَنْ يُوتِرَ الْإِقَامَةَ إِلَّا الْإِقَامَةَ.

٥٨٠ - حَدَّثَنِي مُحَمَّدٌ وَهُوَ ابْنُ سَلَامٍ قَالَ: حَدَّثَنِي عَبْدُ الْوَهَّابِ الثَّقَفِيُّ قَالَ: حَدَّثَنَا خَالِدُ الْحَدَّاءُ، عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: لَمَّا كَثُرَ النَّاسُ قَالَ: ذَكِّرُوا أَنْ يُعْلَمُوا وَقَتَ الصَّلَاةِ بِشَيْءٍ يَغْرِفُونَهُ، فَذَكَّرُوا أَنْ يُورُوا نَارًا أَوْ يَنْصُرِيُوا نَاقُوسًا، فَأُمِرَ بِلَالٌ أَنْ يَشْفَعَ الْإِذَانَ وَأَنْ يُوتِرَ الْإِقَامَةَ.

باب "الإقامة" واحدة، إلا قوله "قَدْ قَامَتِ الصَّلَاةُ".

٥٨١ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا

the wording of Adhān twice and of Iqāma once only." The subnarrator Isma'īl said, "I mentioned that to Aiyūb and he added (to that), "Except Iqama (i.e. Qad-Qamat-is-Salat which should be said twice)."

(4) CHAPTER. Superiority of the Adhān.

582. Narrated Abū Huraira رضي الله عنه : Allāh's Apostle ﷺ said, "When the Adhān is pronounced Satan takes to his heels and passes wind with noise during his flight in order not to hear the Adhān. When the Adhān is completed he comes back and again takes to his heels when the Iqāma is pronounced and after its completion he returns again till he whispers into the heart of the person (to divert his attention from his prayer) and makes him remember things which he does not recall before the prayer and that causes him to forget how much he has prayed."

(5) CHAPTER. Raising the voice in making the Adhān.

'Umar bin 'Abdul 'Aziz said (to his Mu'adh-dhin i.e. call maker), "Pronounce the Adhān clearly and in a straight-forward manner, otherwise you must be replaced."

583. Narrated 'Abdul Rahmān : Abū Sa'īd Al-Khudrī رضي الله عنه told my father, "I see you liking sheep and the wilderness. So whenever you are with your sheep or in the wilderness and you want to pronounce Adhān for the prayer raise your voice in doing so, for whoever hears the

خالد عن أبي قلابة، عن أنس قال: أمر بلال أن يشفع الأذان وأن يؤتى الإقامة. قال إسماعيل فقد كثرت لا يؤوب فقال: إلا الإقامة.

باب فضل التّأذین

٥٨٢ - حدثنا عبد الله بن يوسف قال: أخبرنا مالك، عن أبي الزناد، عن الأعرج، عن أبي هريرة أن رسول الله صلى الله عليه وسلم قال: (إذا نودي للصلاة أدبر الشيطان له ضراط حتى لا يسمع التأذين، فإذا قضي النداء أقبل حتى إذا ثوب بالصلاة أدبر، حتى إذا قضي التشويب أقبل حتى يخطر بين المرء ونفسه، يقول: ادكرك كذا، ادكرك كذا ليمّا لم يكن يدكرك حتى يبطل الرجل لا يدري كم صلى).

باب رفع الصوت بالنداء. وقال عمر بن عبد العزيز: أذن أذنا ممتحا وإلا فاعتزلنا.

٥٨٣ - حدثنا عبد الله بن يوسف قال: أخبرنا مالك، عن عبد الرحمن بن أبي سفيان عن أنس بن مالك، عن النبي صلى الله عليه وسلم أنه أخبره أن أبا سعيد الخدري

Adhān, whether a human being, a jin or any other creature, will be a witness for you on the Day of Resurrection." Abū Sa'īd added, "I heard it (this narration) from Allāh's Apostle ﷺ."

(6) CHAPTER. To suspend fighting on hearing the Adhān.

584. Narrated Humaid: Anas bin Mālik ﷺ said, "Whenever the Prophet ﷺ went out with us to fight (in Allāh's cause) with any nation, he never allowed us to attack till morning and he would wait and see: if he heard Adhān he would postpone the attack and if he did not hear Adhān he would attack them." Anas added, "We reached Khaibar at night and in the morning when he did not hear the Adhān for the prayer, he (the Prophet ﷺ) rode and I rode behind Abi Talha and my foot was touching that of the Prophet ﷺ."

The inhabitants of Khaibar came out with their baskets and spades and when they saw the Prophet ﷺ they shouted 'Muḥammad! By Allāh, Muḥammad and his army.' When Allāh's Apostle ﷺ saw them, he said, "Allāhu-Akbar! Allāhu Akbar! Khaibar is ruined. When we approach near to a nation (to fight), the most unfortunate is that morning of those who have been warned."

قَالَ لَهُ: إِنِّي أَرَاكَ تُحِبُّ الْغَنَمَ وَالْبَادِيَةَ، فَإِذَا كُنْتُ فِي غَنَمِكَ أَوْ بَادِيَتِكَ فَأَذْنْتُ بِالصَّلَاةِ فَأَرْفَعَ صَوْتَكَ بِالنِّدَاءِ فَإِنَّهُ لَا يَسْمَعُ مَدَى صَوْتِ الْمُؤَذِّنِ جِينَ وَلَا إِنْسٍ وَلَا شَيْءٍ إِلَّا شَهِدَ لَهُ يَوْمَ الْقِيَامَةِ. قَالَ أَبُو سَعِيدٍ: سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

بابُ مَا يُحَقِّقَنَّ بِالْأَذَانِ مِنَ الدِّمَاءِ.

٥٨٤ - حَدَّثَنِي قُتَيْبَةُ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ حُمَيْدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا غَزَا بِنَا قَوْمًا لَمْ يَتَكُنْ يَغْزُو بِنَا حَتَّى يُصْبِحَ وَيَنْظُرَ، فَإِنْ سَمِعَ أَذَانًا كَفَّ عَنْهُمْ، وَإِنْ لَمْ يَسْمَعْ أَذَانًا أَغَارَ عَلَيْهِمْ. قَالَ: فَخَرَجْنَا إِلَى خَيْبَرَ قَانَتْهِبَتُنَا إِلَيْهِمْ لَيْلًا، فَلَمَّا أَصْبَحَ وَلَمْ يَسْمَعْ أَذَانًا رَكِبَ وَرَكِبْتُ خَلْفَ أَبِي طَلْحَةَ وَإِنْ قَدِمْتُ لَتَمَسَّ قَدَمَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: فَخَرَجُوا إِلَيْنَا بِمَكَاتِلِهِمْ وَمَسَاحِيهِمْ فَلَمَّا رَأَوْا النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالُوا: مُحَمَّدٌ وَاللَّهِ مُحَمَّدٌ وَالْخَمِيسُ، قَالَ: فَلَمَّا رَأَوْهُمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ خَرِبَتْ خَيْبَرُ، إِنَّا إِذَا نَزَلْنَا بِسَاحَةِ قَوْمٍ فَسَاءَ صَبَاحُ الْمُنْذَرِينَ.

(7) **CHAPTER.** What to say on hearing the Adhān.

585. Narrated Abu Sa'īd Al-Khudrī : Allāh's Apostle ﷺ said, "Whenever you hear the Adhān, say what the Mu'adhhdhin is saying.

586. Narrated 'Isa bin Talḥa that he had heard Mu'āwiyā repeating the words of Adhān up to "Wa ash-hadu anna Muhammadan Rasulul-Iha (and I testify that Muḥammad is Allāh's Apostle)."

587. Narrated Yahya as above (586) and added: "Some of my companions told me that Hishām had said, "When the Mu'adh-dhin said, "Ḥaiya alaṣ-salā (t) (come for the prayer)." Mu'āwiyā said, "Lā ḥawla walā quwata illā billāh (There is neither might nor any power except with Allāh)" and added, "We heard your Prophet ﷺ saying the same."

(8) **CHAPTER.** Invocation at the time of Adhān.

588. Narrated Jābir bin 'Abdullāh : Allāh's Apostle ﷺ said, "Whoever after listening to the Adhan says, 'Allāhumma Rabba hadhihi-d-da' watit-tammati waṣ-salātil qā'imati, āti Muḥam-

باب ما يقول إذا سمع

المنادي

٥٨٥ - حدثنا عبد الله بن يوسف قال : أخبرنا مالك ، عن ابن شهاب ، عن عطاء بن يزيد الليثي ، عن أبي سعيد الخدري ، أن رسول الله صلى الله عليه وسلم قال : إذا سمعتم النداء فقولوا مثل ما يقول المؤذن .

٥٨٦ - حدثنا معاذ بن فضالة قال : حدثنا هشام ، عن يحيى ، عن محمد بن إبراهيم بن الحارث ، قال : حدثني عيسى بن طلحة أنه سمع معاوية بن وهب قال : قال : وأشهد أن محمدًا رسول الله -

٥٨٧ - حدثنا إسحاق بن راهويه قال : حدثنا وهب بن جرير قال : حدثنا هشام ، عن يحيى نحوه . قال : يحيى : وحدثني بعض إخواننا أنه قال : لما قال : حي على الصلاة قال : لا حول ولا قوة إلا بالله ، وقال : هكذا سمعنا نبيكم صلى الله عليه وسلم يقول .

باب الدعاء عند النداء

٥٨٨ - حدثنا علي بن عيَّاش قال : حدثنا شعيب بن أبي حمزة ، عن محمد بن المنكدر ، عن جابر بن عبد الله ، أن رسول الله صلى الله عليه وسلم قال : (من

madan al-waṣīlata wal-faṣīlata, wab'athū maqāman mahmūdān-il-ladhī wa'adtahū (O Allāh! Lord of this perfect call (of not ascribing partners to You) and of the regular prayer which is going to be established! Kindly give Muḥammad the right of intercession and superiority and send him (on the Day of Judgement) to the best and the highest place in Paradise which You promised him), then my intercession will be made legal for him on the day of Resurrection."

(9) CHAPTER. To draw lots for pronouncing the Adhān. And it is said that some people differed regarding the pronouncement of Adhān (i.e. who should pronounce the Adhān). So Sa'd drew lots amongst them.

589. Narrated Abū Huraira رضي الله عنه : Allāh's Apostle ﷺ said, "If the people knew the reward of pronouncing the Adhān and standing in the first row (in congregational prayers) and found no other way to get that except by drawing lots they would draw lots, and if they knew the regard of the Zuhr prayer (in the early moments of its stated time) they would race for it (go early) and if they knew the reward of 'Ishā and morning prayers they would come to offer them even if they had to crawl."

(10) CHAPTER. Talking during the Adhān. Sulaimān bin Surād talked while pronouncing Adhān. Al-Ḥasan said, "There is no harm if the Mu'adh-dhin laughs while pronouncing the Adhān or Iqāma."

قَالَ حِينَ يَسْتَمْعُ النَّدَاءَ: اللَّهُمَّ رَبِّ هَذِهِ الدَّعْوَةُ الْقَائِمَةُ وَالصَّلَاةُ الْقَائِمَةُ، أَنْتَ مُحَمَّدٌ الْوَسِيلَةُ وَالْفَضِيلَةُ، وَأَبْعَثْهُ مَقَاماً مَحْمُوداً الَّذِي وَعَدْتَهُ حَتَّى لَوْ شِئْتُمْ لَوُتَّ بِتَوَمِّ الْقِيَامَةِ).

بابُ الاستِهامِ في الأَذَانِ. وَيُذَكَّرُ أَنْ أَقْوَاماً اخْتَلَفُوا فِي الأَذَانِ فَسَاقَرَعَ بَيْنَهُمْ مَسْعَدٌ

٥٨٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ سَمْعَى مَوْلَى أَبِي بَكْرٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ (لَوْ يَعْلَمُ النَّاسُ مَا فِي النَّدَاءِ وَالصَّفِّ الْأَوَّلِ لَمْ يَجِدُوا إِلَّا أَنْ يَسْتَهْمُوا عَلَيْهِ لَاسْتَهْمُوا. وَلَوْ يَعْلَمُونَ مَا فِي التَّهْجِيرِ لَاسْتَبَقُوا إِلَيْهِ. وَلَوْ يَعْلَمُونَ مَا فِي الْعَمَةِ وَالصُّبْحِ لَأَتَوْهُمَا وَلَوْ حَبَوًّا).

بابُ الكلامِ في الأَذَانِ. وَتَكَلَّمَ سُلَيْمَانُ بْنُ سُرَادٍ فِي أَذَانِهِ. وَقَالَ الْحَسَنُ: لَا بَأْسَ أَنْ يَضْحَكَ وَهُوَ يُؤَذِّنُ أَوْ يُقِيمُ.

590. Narrated 'Abdullāh bin Al-Hārith : Once on a rainy muddy day, Ibn 'Abbās رضي الله عنه delivered a sermon in our presence and when the Mu'adh-dhin pronounced the Adhān and said, "Haiya ala-s-sala (t) (come for the prayer)", Ibn 'Abbās ordered him to say, 'Pray at your homes. The people began to look at each other (surprisingly). Ibn 'Abbās said, "It was done by one who was much better than he (i. e. the Prophet ﷺ or his Mu'adh-dhin), and it is a permit."

(11) CHAPTER. The Adhān pronounced by a blind man (is permissible) when there is a person to inform him about the time of the prayer.

591. Narrated Sālim bin 'Abdullāh : My father said that Allāh's Apostle ﷺ had said, "Bilal pronounces 'Adhān at night, so keep on eating and drinking (Suhūr) till Ibn Um Maktūm pronounces Adhān." Sālim added, "He was a blind man who would not make the Adhān unless he was told that the day had dawned."

(12) CHAPTER. The Adhān after dawn.

592. Narrated Ḥafsa رضي الله عنها : When the Mu'adh-dhin pronounced the Adhān for Fajr prayer and the dawn became evident the Prophet ﷺ offered a two-Rak'āt light prayer (sunna) before the Iqāma of the compulsory (congregational) prayer.

٥٩٠ - حَدَّثَنَا مُسَدَّدٌ قَالَ : حَدَّثَنَا

حَمَّادٌ عَنْ أَبِي يُونُسَ وَعَبْدِ الْحَمِيدِ صَاحِبِ الزُّبَادِيِّ وَعَاصِمِ الْأَحْوَلِ عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ قَالَ : حَطَبْنَا ابْنَ عَبَّاسٍ فِي يَوْمٍ رَزَغٍ فَلَمَّا بَلَغَ الْمُؤَذِّنُ حَتَّى عَلَى الصَّلَاةِ فَأَمَرَهُ أَنْ يُنَادِيَ الصَّلَاةَ فِي الرَّحَالِ ، فَتَنَظَّرَ الْقَوْمُ بَعْضُهُمْ إِلَى بَعْضٍ فَقَالَ : فَعَلَّ هَذَا مِنْ هُوَ خَيْرٌ مِنْهُ وَإِنَّمَا عَزْمَةٌ .

بَابُ أَذَانِ الْأَعْمَى إِذَا كَانَ لَهُ مَنْ يُخْبِرُهُ

٥٩١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ ،

عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : إِنْ بَلَغَ الْمُؤَذِّنُ بَلِيلًا فَكُلُوا وَاشْرَبُوا حَتَّى يُنَادِيَ ابْنُ أُمِّ مَكْتُومٍ ، قَالَ : وَكَانَ رَجُلًا أَعْمَى لَا يُنَادِي حَتَّى يُقَالَ لَهُ أَصْبَحْتَ أَصْبَحْتَ .

بَابُ الْأَذَانِ بَعْدَ الْفَجْرِ .

٥٩٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُونُسَ ،

قَالَ : أَخْبَرَنَا مَالِكٌ ، عَنْ نَافِعٍ ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ : أَخْبَرَتْنِي حَفْصَةُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا اعْتَسَفَ الْمُؤَذِّنُ لِلصُّبْحِ وَبَدَأَ الصُّبْحُ سَلَّى رَكْعَتَيْنِ خَفِيفَتَيْنِ قَبْلَ أَنْ تُقَامَ الصَّلَاةُ .

593. Narrated 'Aisha رضي الله عنها : The Prophet ﷺ used to offer two light Rak'at between the Adhān and the Iqāma of the Fajr prayer.

594. Narrated 'Abdullāh bin 'Umar رضي الله عنه : Allāh's Apostle ﷺ said, "Bilāl pronounces the Adhān at night, so keep on eating and drinking (Suhūr) till Ibn Um Maktūm makes the Adhān."

(13) CHAPTER. The Adhān before dawn (Fajr).

595. Narrated 'Abdullāh bin Mas'ūd رضي الله عنه : The Prophet ﷺ said, "The Adhān pronounced by Bilāl should not stop you from taking Suhūr, for he pronounces the Adhān at night, so that the man offering the late night prayer (Tahajjud) might hurry up and the sleeping persons might be awakened. It does not mean that dawn or morning has started." Then he (the Prophet ﷺ) pointed with his fingers and raised them up (towards the sky) and then lowered them (towards the earth) like this (Ibn Mas'ūd imitates the gesture of the Prophet ﷺ). Az-Zuhri gestured with his two index fingers which he put on each other and then stretched them to the right and left. These gestures illustrate the way real dawn appears. It spreads left and right horizontally. The dawn that appears in the high sky and lowers down is not the real dawn).

٥٩٣ - حَدَّثَنَا أَبُو نَعِيمٍ قَالَ : حَدَّثَنَا شَيْبَانٌ عَنْ يَحْيَى ، عَنْ أَبِي سَلَمَةَ ، عَنْ عَائِشَةَ : كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي رَكْعَتَيْنِ خَفِيفَتَيْنِ بَيْنَ النَّدَاءِ وَالْإِقَامَةِ مِنْ صَلَاةِ الصُّبْحِ .

٥٩٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُونُسَ قَالَ : أَخْبَرَنَا مَالِكٌ ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : (إِنَّ بِلَالَ يُنَادِي بِلَيْلٍ فَكُلُوا وَاشْرَبُوا حَتَّى يُنَادِيَ ابْنُ أُمِّ مَكْتُومٍ) .

بابُ الْإِذَانِ قَبْلَ الْفَجْرِ .

٥٩٥ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ قَالَ : حَدَّثَنَا زُهَيْرٌ قَالَ : حَدَّثَنَا سُلَيْمَانُ التَّيْمِيُّ ، عَنْ أَبِي عَثَانَ النَّهْدِيِّ ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ ، عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : لَا يَمْنَعَنَّ أَحَدَكُمْ أَوْ أَحَدًا مِنْكُمْ أَذَانَ بِلَالٍ مِنْ سَحْوَرِهِ فَإِنَّهُ يُؤَذِّنُ أَوْ يُنَادِي بِلَيْلٍ لِيَرْجِعَ قَائِمَكُمْ ، وَلِيُنَبِّئَ نَائِمَكُمْ ، وَلِيَسْأَلَ أَنْ يَقُولَ الْفَجْرُ أَوْ الصُّبْحُ . وَقَالَ بِأَصَابِعِهِ وَرَفَعَهَا إِلَى فَوْقٍ ، وَطَاطَأَ إِلَى أَسْفَلٍ حَتَّى يَقُولَ هَكَذَا . وَقَالَ زُهَيْرٌ بِسَبَابَتَيْهِ إِحْدَاهُمَا فَوْقَ الْآخَرَى ثُمَّ مَدَّهَا عَنْ يَمِينِهِ وَشِمَالِهِ .

596. Narrated 'Aisha رضي الله عنها : The Prophet ﷺ said, "Bilāl pronounces the Adhān at night, so eat and drink (Suhūr) till Ibn Um Maktūm pronounces the Adhān."

٥٩٦ - حَدَّثَنِي إِسْحَاقُ قَالَ : أَخْبَرَنَا أَبُو أُسَامَةَ ، قَالَ عُبَيْدُ اللَّهِ : حَدَّثَنَا عَنْ الْقَاسِمِ بْنِ مُحَمَّدٍ ، عَنْ عَائِشَةَ ، وَ عَنْ نَافِعٍ ، عَنْ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ ، وَ حَدَّثَنِي يُونُسُ بْنُ عِيسَى الْمَرْوَزِيُّ ، قَالَ : حَدَّثَنَا الْفَضْلُ قَالَ : حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ ، عَنْ الْقَاسِمِ بْنِ مُحَمَّدٍ ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ : إِنْ بَلَائِلٌ يُؤَذِّنُ بَلِيلٌ فَكُلُوا وَ اشْرَبُوا حَتَّى يُؤَذِّنَ ابْنُ أُمِّ مَكْتُومٍ .

(14) CHAPTER. How long should the interval between the Adhān and the Iqāma be ? (And something concerning) the person who waits for the Iqāma.

597. Narrated 'Abdullāh bin Mughaffal Al-Muzanī رضي الله عنه : Allāh's Apostle ﷺ said thrice, "There is a prayer between the two Adhāns (Adhān and Iqāma)," and added, "For whoever wants to pray."

بَابُ كَمْ بَيْنَ الْأَذَانِ وَالْإِقَامَةِ وَ مَنْ يَنْتَظِرُ الْإِقَامَةَ .

٥٩٧ - حَدَّثَنَا إِسْحَاقُ الْوَاسِطِيُّ قَالَ : حَدَّثَنَا خَالِدٌ ، عَنْ الْجُرَيْرِيِّ ، عَنْ ابْنِ بَرِيْدَةَ ، عَنْ عُبَيْدِ اللَّهِ بْنِ مُغْفَلٍ الْمُرَزِيِّ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : (بَيْنَ كُلِّ أَذَانَيْنِ صَلَاةٌ ثَلَاثًا لِمَنْ شَاءَ) .

598. Narrated Anas bin Mālīk رضي الله عنه , "When the Mu'adh-dhin pronounced the Adhān, some of the companions of the Prophet ﷺ would proceed to the pillars of the mosque (for the prayer) till the Prophet ﷺ arrived and in this way they used to pray two Rak'āt before the Maghrib prayer. There used to be a little time between the Adhān and the Iqāma."

٥٩٨ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ : حَدَّثَنَا غُنْدَرٌ قَالَ : حَدَّثَنَا شُعْبَةُ قَالَ : سَمِعْتُ عُمَرَ وَ ابْنَ عَامِرٍ الْانْصَارِيَّ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ : كَانَ الْمُؤَذِّنُ إِذَا أَدَّاهُ قَامَ نَاسٌ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْتَدِيرُونَ السَّوَارِيَّ حَتَّى يَخْرُجَ النَّبِيُّ

Shu'ba said, "There used to be a very short interval between the two (Adhān and Iqāma)."

(15) **CHAPTER.** Whoever waits for the Iqāma of the prayer.

599. Narrated 'Aisha رضي الله عنها: Allāh's Apostle ﷺ used to pray two light Rak'at before the morning (compulsory) prayer after the day dawned and the Mu'adh-dhin had finished his Adhān. He then would lie on his right side till the Mu'adh-dhin came to make the Iqāma.

(16) **CHAPTER.** Between every two calls (Adhān and Iqāma) there is a prayer that is optional.

600. Narrated 'Abdullāh bin Mughaffal رضي الله عنه: The Prophet ﷺ said, "There is a prayer between the two Adhāns (Adhān and Iqāma), there is a prayer between the two Adhāns." And then while saying it the third time he added, "For the one who wants to (pray)."

(17) **CHAPTER.** Whoever said that there should be one Mu'adh-dhin in the journey.

صلى الله عليه وسلم و هم كذلک يصطلون
الر كعتين قبل المغرب ولم يكن
بينهما شيء قال : وقال عثمان بن
جبلة و أبو داود عن شعبة : لم يكن
بينهما إلا قليل .

باب من انتظر الإقامة

٥٩٩ - حدثنا أبو اليمان قال : أخبرنا
شعيب عن الزهري قال : أخبرني
عروة بن الزبير أن عائشة قالت :
كان رسول الله صلى الله عليه وسلم إذا
سكت المؤذن بالاء والى من صلاة
الفجر قام فركع ركعتين خفيفتين
قبل صلاة الفجر بعد أن يستبين
الفجر ثم اضطجع على شقه الأيمن حتى
يأتية المؤذن للإقامة .

باب بين كل أذانين صلاة لمن

(شاء).

٦٠٠ - حدثنا عبد الله بن يزيد قال :
حدثنا كهشم بن الحسن ، عن عبد الله
ابن بريدة ، عن عبد الله بن مفضل
قال : قال النبي صلى الله عليه وسلم (بين
كل أذانين صلاة ، بين كل أذانين
صلاة . ثم قال في الثالثة لمن شاء) .

باب من قال ليؤذن في السفر

مؤذن واحد .

601. Narrated Mālik bin Huwairth

ﷺ : I came to the Prophet ﷺ with some men from my tribe and stayed with him for twenty nights. He was kind and merciful to us. When he realized our longing for our families, he said to us, "Go back and stay with your families and teach them the religion, and offer the prayer and one of you should pronounce the Adhān for the prayer when its time is due and the oldest one amongst you should lead the prayer."

(18) **CHAPTER.** If the number of the travellers is great, Adhān and Iqāma should be pronounced, (the same is to be observed) in 'Arafāt and Al-Muzdalifa too. On a very cold or a rainy night, the Mu'adh-dhin should say, "Offer your prayers at your homes."

602. Narrated Abū Dhar ﷺ : We were in the company of the Prophet ﷺ on a journey and the Mu'adh-dhin wanted to pronounce the Adhān for the (Zuhr) prayer. The Prophet ﷺ said to him, "Let it become cooler." Then he again wanted to pronounce the Adhān but the Prophet ﷺ said to him, "Let it become cooler." The Mu'adh-dhin again wanted to make the Adhān for the prayer but the Prophet ﷺ said, "Let it become cooler," till the shadows of the hillocks become equal to their sizes. The Prophet ﷺ added, "The severity of the heat is from the raging of Hell."

603. Narrated Mālik bin Huwairth

ﷺ : Two men came to the Prophet ﷺ

٦٠١ - حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ قَالَ :

حَدَّثَنَا وَهْبٌ، عَنْ أَيُّوبَ عَنْ أَبِي قِلَابَةَ عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ أَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي نَفَرٍ مِنْ قَوْمِي فَأَقَمْنَا عِنْدَهُ عِشْرِينَ لَيْلَةً وَكَانَ رَحِيمًا رَفِيقًا، فَلَمَّا رَأَى شَوْقَنَا إِلَى أَهْلِنَا قَالَ : ارْجِعُوا فَكُونُوا فِيهِمْ وَعَلِّمُوهُمْ وَصَلُّوا فَإِذَا حَضَرَتِ الصَّلَاةُ فَلْيُؤْذِّنْ لَكُمْ أَحَدُكُمْ. وَلْيُؤْمِّكُمْ أَكْبَرُكُمْ.

بابُ الْإِذَانِ لِلْمُسَافِرِينَ إِذَا كَانُوا جَمَاعَةً وَالْإِقَامَةَ، وَكَذَلِكَ بِعَرَفَةَ وَجَمْعٍ. وَقَوْلِ الْمُؤَذِّنِ الصَّلَاةُ فِي الرَّحَالِ فِي اللَّيْلَةِ الْبَارِدَةِ أَوْ الْمَطِيرَةِ.

٦٠٢ - حَدَّثَنَا مُسْلِمُ بْنُ أَبِرَاهِيمَ قَالَ :

حَدَّثَنَا شُعْبَةُ عَنْ الْمُهَاجِرِ بْنِ أَبِي الْحَسَنِ عَنْ زَيْدِ بْنِ وَهْبٍ عَنْ أَبِي ذَرٍّ قَالَ : كُنَّا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَفَرٍ فَأَرَادَ الْمُؤَذِّنُ أَنْ يُؤْذِّنَ فَقَالَ لَهُ : أَبْرِدْ. ثُمَّ أَرَادَ أَنْ يُؤْذِّنَ فَقَالَ لَهُ : أَبْرِدْ. ثُمَّ أَرَادَ أَنْ يُؤْذِّنَ فَقَالَ لَهُ : أَبْرِدْ. حَتَّى سَاوَى الظِّلُّ التَّلْوِلَ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : إِنَّ شِدَّةَ الْحَرِّ مِنْ فَيْسَحِ جَهَنَّمَ.

٦٠٣ - حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ قَالَ :

حَدَّثَنَا سَفْيَانٌ، عَنْ خَالِدِ الْحَدَّادِ، عَنْ

with the intention of a journey. The Prophet ﷺ said, "When (both of) you set out, pronounce Adhān and then Iqāma and the oldest of you should lead the prayer."

604. Narrated Mālik رحمته الله : We came to the Prophet ﷺ and stayed with him for twenty days and nights. We were all young and of about the same age. The Prophet ﷺ was very kind and merciful. When he realized our longing for our families, he asked about our homes and the people there and we told him. Then he asked us to go back to our families and stay with them and teach them (the religion) and to order them to achieve good things and mentioned some other things which I may have remembered or forgot. The Prophet ﷺ added, "Pray as you have seen me praying and when it is the time for the prayer one of you should make the Adhān and the oldest of you should lead the prayer."

605. Narrated Nāfi' : Once in a cold night, Ibn 'Umar رضي الله عنهما pronounced the Adhān for the prayer at Zajnān (the name of a mountain) and then said, "Pray at your homes", and informed us that Allāh's Apostle ﷺ used to tell the Mu'adh-dhin to pronounce Adhān and say, "Pray at your homes" at the end of the Adhān on a rainy day or a very cold night during journeys."

أَبِي قِلَابَةَ، عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ قَالَ :
أَتَى رَجُلَانِ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
يُرِيدَانِ السَّفَرَ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ : إِذَا أَنْتُمَا خَرَجْتُمَا فَأَذِّنَا ثُمَّ أَقِيمَا
ثُمَّ لِيَبْؤُوكُمَا أَكْبَرُ كَمَا .

٦٠٤ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ :
حَدَّثَنَا عَبْدُ الْوَهَّابِ قَالَ : حَدَّثَنَا أَيُّوبُ
عَنْ أَبِي قِلَابَةَ قَالَ : حَدَّثَنَا مَالِكٌ قَالَ :
أَتَيْنَا إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَنَحْنُ
شَبَابَةٌ مُتَقَارِبُونَ فَأَقَمْنَا عِنْدَهُ عِشْرِينَ
يَوْمًا وَلَيْلَةً ، وَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ رَحِيمًا رَفِيقًا فَلَمَّا ظَنَّ أَنَّا
قَدْ اسْتَهْيَيْنَا أَهْلَنَا أَوْ قَدْ اسْتَقَمْنَا سَأَلَنَا
عَمَّنْ تَرَكْنَا بَعْدَنَا فَأَخْبَرْنَاهُ . قَالَ :
ارْجِعُوا إِلَى أَهْلِيكُمْ فَأَقِيمُوا فِيهِمْ وَ
عَلِّمُوهُمْ وَمُرُّوهُمْ ، وَذَكَرَ أَشْيَاءَ
أَحْفَظُهَا أَوْ لَا أَحْفَظُهَا . وَصَلُّوا كَمَا
رَأَيْتُمُونِي أَصَلَّى فَإِذَا حَضَرَتِ الصَّلَاةُ
فَلْيُؤَذِّنْ لَكُمْ أَحَدُكُمْ وَلْيَبْؤُوكُمْ
أَكْبَرُكُمْ .

٦٠٥ - حَدَّثَنَا مُسَدَّدٌ قَالَ : أَخْبَرَنَا
يَحْيَى ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ :
حَدَّثَنِي نَافِعٌ قَالَ : أَذَّنَ ابْنُ عُمَرَ فِي
لَيْلَةٍ بَارِدَةٍ بِضَجْنَانَ . ثُمَّ قَالَ : صَلُّوا
فِي رِحَالِكُمْ وَ أَخْبَرَنَا أَنَّ رَسُولَ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَأْمُرُ مُؤَذِّنَا
يُؤَذِّنُ ثُمَّ يَقُولُ عَلَى إِثْرِهِ : أَلَا صَلُّوا

606. Narrated 'Aun bin Abi Juhaifa : My father said, "I saw Allāh's Apostle ﷺ at a place called Al-Abṭah. Bilāl came and informed him about the prayer and then came out with an Anza and planted it in front of Allāh's Apostle ﷺ at Al-Abṭah and pronounced the Iqāma."

(19) **CHAPTER.** Should the Mu'adh-dhin turn his face and look from side to side during the Adhān ?

It is said that Bilāl used to put his (two) fingers in his (two) ears, whereas Ibn 'Umar never put the fingers in his ears (during the Adhān). Ibrāhīm said that there was no harm in pronouncing the Adhān for the prayer without ablution but according to 'Ata' ablution was essential and Sunna. 'Aisha رضي الله عنها said, "The Prophet ﷺ used to remember Allah at all times."

607. Narrated 'Aun bin Abi Juhaifa : My father said, "I saw Bilāl turning his face from side to side while pronouncing the Adhān for the prayer."

(20) **CHAPTER.** The saying of a person : "We have missed the prayer." According to Ibn Sirīn, it is disliked to say : "We

في الرحال في الليلة الباردة أو المطيرة في السفر.

٦٠٦ - حدثنا إسحاق قال : أخبرنا جعفر بن عون قال : حدثنا أبو العباس عن عوف بن أبي جحيفة ، عن أبيه قال : رأيت رسول الله صلى الله عليه وسلم بالأنبطح فجاءه بلال فأذنه بالصلاة ثم خرج بلال بالعزّة حتى ركزها بين يدي رسول الله صلى الله عليه وسلم بالأنبطح وأقام الصلاة.

باب هل يتتبع المؤذن فاه هاهنا وهاهنا؟ وهل يلتفت في الأذان؟ ويذكر عن بلال أنه جعل أصبعيه في أذنيه وكان ابن عمر لا يجعل أصبعيه في أذنيه. وقال إبراهيم : لا بأس أن يؤذن على غير وضوء. وقال عطاء : الوضوء حق وسنة. وقالت عائشة : كان النبي صلى الله عليه وسلم يذكر الله على كل أحيانه.

٦٠٧ - حدثنا محمد بن يوسف قال : حدثنا سفيان ، عن عوف بن أبي جحيفة ، عن أبيه أنه رأى بلالاً يؤذن فجعلت أتتبع فاه هاهنا وهاهنا بالأذان.

باب قول الرجل فاتتنا الصلاة وكثرة ابن سيرين أن يقول : فاتتنا

have missed the prayer." It is better to say: "We have not caught the prayer", but the Prophet's statement (i.e. we missed the prayer) is correct.

608. Narrated 'Abdullāh bin Abī Qatāda : My father said, "While we were praying with the Prophet ﷺ he heard the noise of some people. After the prayer he said, 'What is the matter?' They replied, 'We were hurrying for the prayer.' He said, 'Do not make haste for the prayer and whenever you come for the prayer, you should do so with calmness, and pray whatever you get (with the people) and complete the rest which you have missed.'"

(21) **CHAPTER.** One should not run for the prayer but present himself with calmness and solemnity. Pray (in congregation) whatever you are able to and complete what is missed." Abū Qatāda narrated this as the Prophet's saying.

609. Narrated Abū Huraira : The Prophet ﷺ said, "When you hear the Iqāma, proceed to offer the prayer with calmness and solemnity and do not make haste. And pray whatever you are able to and complete whatever you have missed."

الصَّلَاةُ وَلَكِنْ لِيَقُولَ : لَمْ نُدْرِكْ وَقَوْلُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَصَحُّ.

٦٠٨ - حَدَّثَنَا أَبُو نُعَيْمٍ قَالَ : حَدَّثَنَا شَيْبَانُ عَنْ يَحْيَى ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ ، عَنْ أَبِيهِ قَالَ : بَيْنَمَا نَحْنُ نُصَلِّي مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذْ سَمِعَ جَلْبَنَةَ الرِّجَالِ فَلَمَّا صَلَّى قَالَ : مَا شَأْنُكُمْ ؟ فَمَالُوا : اسْتَعْجَلْنَا إِلَى الصَّلَاةِ ، قَالَ : فَلَا تَفْعَلُوا ، إِذَا أَتَيْتُمُ الصَّلَاةَ فَعَلَيْكُمْ سَالِسُ كَيْفِيَّةٍ ، فَمَا أَدْرَكْتُمْ فَصَلُّوا ، وَمَا فَاتَكُمْ فَأَتِمُّوا .

باب لَا يَسْعَى إِلَى الصَّلَاةِ وَلَيْسَ بِهَا بِالسَّكِينَةِ وَالْوَقَارِ . وَقَالَ : مَا أَدْرَكْتُمْ فَصَلُّوا وَمَا فَاتَكُمْ فَأَتِمُّوا ، قَالَ أَبُو قَتَادَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ .

٦٠٩ - حَدَّثَنَا آدَمُ قَالَ : حَدَّثَنَا ابْنُ أَبِي ذَيْبٍ قَالَ : حَدَّثَنَا الزُّهْرِيُّ ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ ، عَنْ أَبِي هُرَيْرَةَ ، عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَنْ الزُّهْرِيِّ ، عَنْ أَبِي سَلَمَةَ ، عَنْ أَبِي هُرَيْرَةَ ، عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : إِذَا سَمِعْتُمُ الْإِقَامَةَ فَاْمَشُوا إِلَى الصَّلَاةِ ، وَعَلَيْكُمْ بِالسَّكِينَةِ وَالْوَقَارِ وَلَا تُسْرِعُوا فَمَا أَدْرَكْتُمْ فَصَلُّوا وَمَا فَاتَكُمْ فَأَتِمُّوا .

(22) **CHAPTER.** When should the people get up for the prayer if they see the Imām during the Iqāma?(1)

610. Narrated 'Abdullāh bin Abī Qatāda: My father said, "Allāh's Apostle ﷺ said, 'If the Iqāma is made then do not stand for the prayer till you see me (in front of you).'"

(23) **CHAPTER.** One should not stand for the prayer hurriedly but with calmness and solemnity.

611. Narrated 'Abdullāh bin Abī Qatāda: My father said, "Allāh's Apostle ﷺ said, 'If the Iqāma is made, then do not stand for the prayer till you see me (in front of you) and do it calmly.'" "

(24) **CHAPTER.** Can one go out of the mosque, if there is a genuine excuse?

612. Narrated Abū Huraira رضى الله عنه : Allāh's Apostle ﷺ went out (of the mosque) when the Iqāma had been pronounced and the rows straightened. The Prophet ﷺ stood at his Muṣalla (praying place) and we waited for the Prophet ﷺ to begin the prayer with Takbīr. He left the prayer and asked us to remain

باب متى يقوم الناس إذا رآوا الإمام عند الإقامة؟

٦١٠ - حدثنا مسلم بن إبراهيم قال: حدثنا هشام قال: كتب إلى يحيى ابن أبي كثير، عن عبد الله بن أبي قتادة، عن أبيه قال: قال رسول الله صلى الله عليه وسلم: إذا أقيمت الصلاة فلا تقوموا حتى ترونى.

باب لا يقوم إلى الصلاة مستعجلاً وليقيم بالسكينة والوقار.

٦١١ - حدثنا أبو نعيم قال: حدثنا شيبان عن يحيى، عن عبد الله بن أبي قتادة، عن أبيه قال: قال رسول الله صلى الله عليه وسلم: إذا أقيمت الصلاة فلا تقوموا حتى ترونى، وعليكم بالسكينة. تابعه على بن المبارك.

باب هل يخرج من المسجد لعلّة.

٦١٢ - حدثنا عبد العزيز بن عبد الله قال: حدثنا إبراهيم بن سعد، عن صالح بن كيسان، عن ابن شهاب، عن أبي سلمة عن أبي هريرة: أن رسول الله صلى الله عليه وسلم خرج وقد أقيمت الصلاة. وعدت الصفوف حتى

(1) See the glossary.

in our places. We kept on standing till the Prophet ﷺ returned and the water was trickling from his head for he had taken a bath (of Janāba).

(25) **CHAPTER.** If the Imām (the person leading the prayer) says, “Remain at your places till I return”, then wait for him.

613. Narrated Abū Huraira رضي الله عنه

When Iqāma was pronounced and the people had straightened the rows, Allāh's Apostle ﷺ went forward (to lead the prayer) but he was Junub, so he said, “Remain in your places.” And he went out, took a bath and returned with water trickling from his head. Then he led the prayer.

(26) **CHAPTER.** The saying of a man to the Prophet ﷺ “We have not prayed.”

614. Narrated Jābir bin ‘Abdullāh

رضي الله عنه : On the day of Al-Khandaq (the trench), ‘Umar bin Al-Kattāb went to the Prophet ﷺ and said, “O Allāh's Apostle! By Allāh, I could not pray (the ‘Asr) till the sun had set.” ‘Umar told this to the Prophet ﷺ at the time when a fasting person had done Iftār (taken his meals). The Prophet ﷺ then went to Buthān and I was with him. He performed ablution and offered the ‘Asr prayer after the sun had set and then the Maghrib prayer.

إِذَا قَامَ فِي مُصَلَاةٍ اُنْتَظَرْنَا أَنْ يَكْبِرَ اِنْصَرَفَ، قَالَ: عَلَى مَكَانِكُمْ. فَمَسَكْنَا عَلَى هَيْئَتِنَا حَتَّى خَرَجَ إِلَيْنَا يَنْطِفِفُ رَأْسُهُ مَاءً وَقَدْ اغْتَسَلَ.

بَابُ إِذَا قَالَ الْإِمَامُ مَكَانَكُمْ حَتَّى رَجَعَ اُنْتَظَرُوهُ.

٦١٣ - حَدَّثَنَا إِسْحَاقُ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ عَنْ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: أَقِمَّتِ الصَّلَاةُ فَسَوَّى النَّاسُ صُفُوفَهُمْ فَخَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَتَقَدَّمَ وَهُوَ جُنُبٌ ثُمَّ قَالَ: عَلَى مَكَانِكُمْ، فَرَجَعَ فَاغْتَسَلَ ثُمَّ خَرَجَ وَرَأْسُهُ يَقْطُرُ مَاءً فَصَلَّى بِهِمْ.

بَابُ قَوْلِ الرَّجُلِ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَا صَلَّيْنَا.

٦١٤ - حَدَّثَنَا أَبُو نَعِيمٍ قَالَ: حَدَّثَنَا شَيْبَانُ، عَنْ يَحْيَى قَالَ: سَمِعْتُ أَبَا سَلَمَةَ يَقُولُ: أَخْبَرَنَا جَابِرُ بْنُ عَبْدِ اللَّهِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَاءَهُ عُمَرُ بْنُ الْخَطَّابِ يَوْمَ الْخَنْدَقِ فَقَالَ: يَا رَسُولَ اللَّهِ، وَاللَّهِ مَا كِدْتُ أَنْ أَصَلِّيَ حَتَّى كَادَتِ الشَّمْسُ تَغْرُبُ وَذَلِكَ بَعْدَ مَا أَفْطَرَ الصَّائِمُ. فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: وَاللَّهِ مَا صَلَّيْتُهَا، فَتَزَلِ النَّبِيُّ

صلى الله عليه وسلم إلى بطنحان، وأنا معه
فتوضأاً ثم صلى العصر بعد ما غربت
الشمس، ثم صلى بعد ما المغرب.

(27) **CHAPTER.** If the Imām becomes in need of something after the Iqāma.

باب الإمام تعرض له الحاجة بعد الإقامة.

615. Narrated Anas رضي الله عنه : Once the Iqāma was pronounced and the Prophet صلى الله عليه وسلم was talking to a man (in a low voice) in a corner of the mosque and he did not lead the prayer till (some of) the people had slept.

٦١٥ - حدثنا أبو معمر عبد الله بن عمرو قال : حدثنا عبد الوارث قال : حدثنا عبد العزيز بن صهيب ، عن أنس قال : أقيمت الصلاة والنبي صلى الله عليه وسلم يناجي رجلاً في جانب المسجد فلما قام إلى الصلاة حتى نام القوم .

(28) **CHAPTER.** To talk after the Iqāma.

باب الكلام إذا أقيمت الصلاة.

616. Narrated Anas bin Mālik رضي الله عنه : Once when Iqāma had been pronounced a man came to the Prophet صلى الله عليه وسلم and detained him (from the prayer).

٦١٦ - حدثنا عبيد الله بن الوليد قال : حدثنا عبد الحميد قال : سألت ثابتاً البنانى عن الرجل يجلس يتكلم بعد ما تقام الصلاة ، فحدثني عن أنس بن مالك قال : أقيمت الصلاة فعرّض لينبى صلى الله عليه وسلم رجل فحبسه بعد ما أقيمت الصلاة .

(29) **CHAPTER.** Congregational prayer is obligatory. Al-Hasan said, "If somebody is forbidden by his mother from going to the congregational 'Ishā' prayer because of mercy and pity for him he should not obey her."

باب وجوب صلاة الجماعة . وقال الحسن : إن منعت أمه عن العشاء في الجماعة شفقة عليه لم يبطعها .

617. Narrated Abū Huraira رضي الله عنه : Allāh's Apostle صلى الله عليه وسلم said, "By Him in Whose Hand is my soul, I was about to

٦١٧ - حدثنا عبد الله بن يوسف قال : أخبرنا مالك عن أبي الزناد عن الأعرج ،

issue orders for collecting fire-wood (fuel) and then order someone to pronounce the Adhān for the prayer and then ask someone to lead the prayer then I would go from behind and burn the houses of men who did not present themselves for the prayer. By Him, in Whose Hands is my soul, if anyone of them had known that he would get a bone covered with good meat or two good meat found in between two ribs, he would have turned up for the 'Ishā' prayer.

(30) CHAPTER. Superiority of the congregational prayer. Whenever Al-Aswad missed the congregational prayer he used to go to another mosque (to offer the prayer in congregation.) Once Anas came to a mosque where the prayer was over. He pronounced the Adhān, Iqāma and offered the prayer in congregation.

618. Narrated 'Abdullāh bin 'Umar رضي الله عنه: Allāh's Apostle ﷺ said, "The prayer in congregation is twenty seven times superior to the prayer offered by a person alone."

619. Narrated Abū Sa'īd Al-Khudrī رضي الله عنه: The Prophet ﷺ said, "The prayer in congregation is twenty five times superior to the prayer offered by a person alone."

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: وَالَّذِي نَفْسِي بِيَدِهِ، لَتَقْدُمَنَّ أَنْ أَمُرَّ بِحَطَبٍ لِيُحْطَبَ ثُمَّ أَمُرَّ بِالصَّلَاةِ فَيُؤَذَّنُ لَهَا، ثُمَّ أَمُرَّ رَجُلًا فَيَقُومَ النَّاسَ، ثُمَّ أُخَالِفَ إِلَى رَجُلٍ فَأُحَرِّقَ عَلَيْهِمْ بَيْوتَهُمْ. وَالَّذِي نَفْسِي بِيَدِهِ لَوْ يَعْلَمُ أَحَدُهُمْ أَنَّهُ يَجِدُ عَرْقًا سَمِينًا أَوْ مِرْمَاتَيْنِ حَسَنَتَيْنِ لَشَهِدَ الْعِشَاءَ.

بابُ فَضْلِ صَلَاةِ الْجَمَاعَةِ. وَكَانَ الْأَسْوَدُ إِذَا فَاتَتْهُ الْجَمَاعَةُ ذَهَبَ إِلَى مَسْجِدٍ آخَرَ. وَجَاءَ أَنَسٌ إِلَى مَسْجِدٍ قَدْ صَلَّيَ فِيهِ فَأَذَّنَ وَأَقَامَ وَصَلَّى جَمَاعَةً.

٦١٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: صَلَاةُ الْجَمَاعَةِ تَفْضُلُ صَلَاةُ الْفَدِّ بِسَبْعٍ وَعِشْرِينَ دَرَجَةً.

٦١٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: حَدَّثَنِي اللَّيْثُ قَالَ: حَدَّثَنِي ابْنُ الْهَادِ عَنْ عَبْدِ اللَّهِ بْنِ خُبَّابٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّهُ سَمِعَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: صَلَاةُ الْجَمَاعَةِ تَفْضُلُ صَلَاةُ الْفَدِّ بِخَمْسٍ وَعِشْرِينَ دَرَجَةً.

620. Narrated Abū Huraira رضي الله عنه : Allāh's Apostle ﷺ said, "The reward of the prayer offered by a person in congregation is twenty five times greater than that of the prayer offered in one's house or in the market (alone). And this is because if he performs ablution properly and then proceeds to the mosque with the sole intention of praying, for every step taken towards the mosque, he is upgraded one degree and one sin is taken off. When he offers his prayer, the angels keep on asking Allāh's forgiveness for him as long as he is (staying) at his Muṣalla. They say, 'O Allāh, bestow Your blessings upon him, be Merciful and kind to him.' And one is regarded in prayer as long as one is waiting for the prayer."

(31) CHAPTER. Superiority of the Fajr prayer in congregation.

621. Narrated Abū Salama bin 'Abdur Raḥmān : Abū Huraira رضي الله عنه said, "I heard Allāh's Apostle ﷺ saying, 'The reward of a prayer in congregation is twenty five times greater than that of a prayer offered by a person alone. The angels of the night and the angels of the day gather together at the Fajr prayer.'"

Abū Huraira then added, "Recite the Holy Book if you wish, for "Indeed, the reciting of Qur'ān in the Fajr (prayer) is witnessed."

٦٢٠ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ : حَدَّثَنَا عَبْدُ الْوَاحِدِ قَالَ : حَدَّثَنَا الْأَعْمَشُ قَالَ : سَمِعْتُ أَبَا صَالِحٍ يَقُولُ : سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : صَلَاةُ الرَّجُلِ فِي الْجَمَاعَةِ تَضَعُفُ عَلَى صَلَاتِهِ فِي بَيْتِهِ وَفِي سُوقِهِ خَمْسًا وَعِشْرِينَ ضِعْفًا وَذَلِكَ أَنَّهُ إِذَا تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ ثُمَّ خَرَجَ إِلَى الْمَسْجِدِ لَا يُخْرِجُهُ إِلَّا الصَّلَاةُ ، لَمْ يَخْطُ خَطْوَةً إِلَّا رُفِعَتْ لَهُ بِهَا دَرَجَةٌ وَحُطَّ عَنْهُ بِهَا خَطِيئَةٌ . فَإِذَا صَلَّى لَمْ تَزَلِ الْمَلَائِكَةُ تُصَلِّي عَلَيْهِ مَا دَامَ فِي مُصَلَاةٍ : اللَّهُمَّ صَلِّ عَلَيْهِ ، اللَّهُمَّ أَرْحَمَهُ . وَلَا يَزَالُ أَحَدُكُمْ فِي صَلَاةٍ مَا انْتَهَزَ الصَّلَاةَ .

بَابُ فَضْلِ صَلَاةِ الْفَجْرِ فِي جَمَاعَةٍ .

٦٢١ - حَدَّثَنَا أَبُو الْيَمَانِ قَالَ : أَخْبَرَنَا شُعَيْبٌ ، عَنْ الزُّهْرِيِّ ، قَالَ : أَخْبَرَنِي سَعِيدُ بْنُ الْمُسْتَيْبِ وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ أَنَّ أَبَا هُرَيْرَةَ قَالَ : سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ : تَفْضُلُ صَلَاةِ الْجَمِيعِ صَلَاةَ أَحَدِكُمْ وَحْدَهُ بِخَمْسٍ وَعِشْرِينَ جُزْءًا ، وَتَجْتَمِعُ مَلَائِكَةُ اللَّيْلِ وَمَلَائِكَةُ النَّهَارِ فِي صَلَاةِ الْفَجْرِ ثُمَّ يَقُولُ أَبُو هُرَيْرَةَ : فَاقْرَأُوا إِن شِئْتُمْ - إِنَّ قُرْآنَ الْفَجْرِ كَانَ

Narrated 'Abdullāh bin 'Umar رضي الله عنه :
The reward of the congregational prayer is
twenty seven times greater (than that of
the prayer offered by a person alone).

622. Narrated Sālim: I heard Um
Ad-Dardā saying, "Abū Ad-Dardā entered
the house in an angry mood. I said to
him. 'What makes you angry?' He replied,
'By Allāh! I do not find the followers of
Muḥammad ﷺ doing those good things
(which they used to do before) except
the offering of congregational prayer."
(This happened in the last days of Abū Ad-
Dardā during the rule of 'Uthmān).

623. Narrated Abū Mūsā رضي الله عنه : The
Prophet ﷺ said, "The people who get
tremendous reward for the prayer are those
who are farthest away (from the mosque)
and then those who are next farthest and
so on. Similarly one who waits to pray
with the Imām has greater reward than
one who prays and goes to bed."

(32) CHAPTER. The superiority of offering
the Zuhr prayer early.

624. Narrated Abū Huraira رضي الله عنه :
Allāh's Apostle ﷺ said, "While a
person was going on his way, he saw a
thorny branch and removed it from the
way and Allāh ﷻ became pleased by
his action and forgave him for that."

Then the Prophet ﷺ said, "Five
are martyrs: One who dies of plague, one

مَشْهُوداً - قَالَ شُعَيْبٌ: وَحَدَّثَنِي نَافِعٌ
عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: تَفْضُلُهَا
بِسَبْعٍ وَعِشْرِينَ دَرَجَةً.

٦٢٢ - حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ قَالَ:
حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا الْأَعْمَشُ قَالَ:
سَمِعْتُ سَالِمًا قَالَ: سَمِعْتُ أُمَّ الدَّرْدَاءِ
تَقُولُ: دَخَلَ عَلَيَّ أَبُو الدَّرْدَاءِ وَهُوَ
مُغْضَبٌ فَقُلْتُ: مَا أَغْضَبَكَ؟ فَقَالَ:
وَاللَّهِ مَا أَعْرِفُ مِنْ أُمَّةٍ مُحَمَّدٌ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ شَيْئًا إِلَّا أَنَّهُمْ يُصَلُّونَ جَمِيعًا.

٦٢٣ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ قَالَ:
حَدَّثَنَا أَبُو سَامَةَ عَنْ بَرِيدِ بْنِ عَبْدِ اللَّهِ
عَنْ أَبِي بَرْدَةَ عَنْ أَبِي مُوسَى قَالَ: قَالَ
النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَعْظَمُ النَّاسِ
أَجْرًا فِي الصَّلَاةِ أَبْعَدُهُمْ فَأَبْعَدُهُمْ تَمْشِي
وَالَّذِي يَنْتَظِرُ الصَّلَاةَ حَتَّى يُصَلِّيَهَا
مَعَ الْإِمَامِ أَعْظَمُ أَجْرًا مِنَ الَّذِي يُصَلِّي
ثُمَّ يَنَامُ.

بَابُ فَضْلِ التَّهَجُّبِ إِلَى الظُّهْرِ.

٦٢٤ - حَدَّثَنَا قُسَيْبَةُ عَنْ مَالِكٍ ،
عَنْ سَمْعَى مَوْلَى أَبِي بَكْرٍ ، عَنْ أَبِي صَالِحٍ
السَّمَّانِ ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: بَيْنَمَا رَجُلٌ يَمْشِي
بِطَرِيقٍ وَجَدَ غُصْنًا شَوْكًا عَلَى الطَّرِيقِ
فَأَخَذَهُ فَشَكَرَ اللَّهُ لَهُ فَغَفَرَ لَهُ. ثُمَّ

who dies of an abdominal disease, one who dies of drowning, one who is buried alive (and) dies and one who is killed in Allāh's cause."

(The Prophet ﷺ further said, "If the people knew the reward for making the Adhān and for standing in the first row (in the congregational prayer) and found no other way to get it except by drawing lots they would do so, and if they knew the reward of offering the Zuhr prayer early (in its stated time), they would race for it and if they knew the reward for 'Ishā and the Fajr prayers in congregation, they would attend them even if they were to crawl."

(33) CHAPTER. Every step towards good deeds is rewarded.

625. Narrated Humaid : Anas رضي الله عنه said, "The Prophet ﷺ said, 'O Bani Salima ! Don't you think that for every step of yours there is a reward (while coming for prayer) ?' " Regarding Allāh's Statement "We record that which they send before (them), and their traces" (36 : 12) Mujāhid said, " 'Their traces' means 'their steps.' " And Anas said that the people of Bani Salima had wanted to shift to a place near the Prophet ﷺ but Allāh's Apostle ﷺ disliked the idea of leaving their houses uninhabited and said, "Don't you expect reward for your footprints." Mujāhid said, "Their foot prints mean their foot steps and their going on foot."

الشَّهَدَاءُ خَمْسَةٌ : الْمَطْعُونَ، وَالْمَبْطُونُونَ وَالْغَرِيقُ، وَصَاحِبُ الْهَدْمِ، وَالشَّهِيدُ فِي سَبِيلِ اللَّهِ وَقَالَ : لَوْ يَعْلَمُ النَّاسُ مَا فِي النَّدَاءِ وَالصَّفِّ الْأَوَّلِ، ثُمَّ لَمْ يَجِدُوا إِلَّا أَنْ يَسْتَنِيمُوا عَلَيْهِ. وَلَوْ يَعْلَمُونَ مَا فِي التَّهَجِيرِ لَاسْتَبَقُوا إِلَيْهِ. وَلَوْ يَعْلَمُونَ مَا فِي الْعَتَمَةِ وَالصُّبْحِ لَأَتَوْهُمَا وَلَوْ حَبَوًّا.

باب احتساب الآثار

٦٢٥ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ حَوْشَبٍ قَالَ : حَدَّثَنَا عَبْدُ الْوَهَّابِ قَالَ : حَدَّثَنَا حَمِيدٌ، عَنْ أَنَسٍ قَالَ : قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : يَا بَنِي سَلِيمَةَ، أَلَا تَحْسِبُونَ آثَارَكُمْ؟ وَقَالَ مُجَاهِدٌ فِي قَوْلِهِ - وَفَكَتَبُ مَا قَدَّمُوا وَأَثَارَهُمْ. قَالَ خُطَاهُمْ. وَقَالَ ابْنُ أَبِي مَرْيَمَ : أَخْبَرَنَا يَحْيَى بْنُ أَيُّوبَ قَالَ : حَدَّثَنِي أَنَسٌ أَنَّ بَنِي سَلِيمَةَ أَرَادُوا أَنْ يَتَحَوَّلُوا عَنْ مَنَازِلِهِمْ فَيَتَرَلُّوا قَرِيبًا مِنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. قَالَ : فَكَرَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يُعْرُوا الْمَدِينَةَ فَقَالَ : أَلَا تَحْسِبُونَ آثَارَكُمْ؟

وَقَالَ مُجَاهِدٌ: خُطَاهُمْ آثَارُهُمْ وَالْمَشْيُ فِي الْأَرْضِ بَارٌّ جَلِيلٌ.

(34) CHAPTER. The superiority of the 'Ishā prayer in congregation.

626. Narrated Abū Huraira رضي الله عنه: The Prophet ﷺ said, "No prayer is harder for the hypocrites than the Fajr and the 'Ishā prayers and if they knew the reward for these prayers at their respective times, they would certainly present themselves (in the mosques) even if they had to crawl." The Prophet ﷺ added, "Certainly once I was on the point of ordering the Mu'adh-dhin to pronounce Iqāma and asking someone to lead the prayer and then taking a fire flame to burn those who had not left their houses so far for the prayer along with their houses."

(35) CHAPTER. Two or more than two persons are considered as a group (for the congregational prayers).

627. Narrated Mālik bin Huwairith رضي الله عنه: The Prophet ﷺ said (to two persons), "Whenever the prayer time becomes due, you should pronounce Adhān and then Iqāma and the older of you should lead the prayer."

(36) CHAPTER. The reward for the person who waits for the prayer in the mosque and the superiority of mosques.

628. Narrated Abū Huraira رضي الله عنه: Allāh's Apostle ﷺ said, "The angels keep on praying for Allāh's Blessing and

بابُ فَضْلِ صَلَاةِ الْعِشَاءِ فِي الْجَمَاعَةِ.

٦٢٦ - حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا الْأَعْمَشُ قَالَ: حَدَّثَنِي أَبُو صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَيْسَ صَلَاةٌ أَثْقَلَ عَلَى الْمُنَافِقِينَ مِنَ الْفَجْرِ وَالْعِشَاءِ. وَلَوْ يَعْلَمُونَ مَا فِيهِمَا لَا تَوَهُمَا وَلَوْ حَبَوَا. لَقَدْ هَمَمْتُ أَنْ أَمُرَّ الْمُؤَذِّنَ فَيَقِيمَ، ثُمَّ أَمُرَّ رَجُلًا يَوْمُ النَّاسِ، ثُمَّ أَخَذَ شُعْلًا مِنْ نَارٍ فَأَحْرَقَ عَلَى مَنْ لَا يَخْرُجُ إِلَى الصَّلَاةِ بَعْدُ.

بابُ اثْنَانِ فَمَا قَوْهُمَا جَمَاعَةٌ.

٦٢٧ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا بَزِيدُ بْنُ زُرَيْعٍ قَالَ: حَدَّثَنَا خَالِدٌ، عَنْ أَبِي قِلَابَةَ، عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ، عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِذَا حَضَرَتِ الصَّلَاةُ فَأَذِّنَا وَأَقِمَا ثُمَّ لِيَوُ مَكُمَا أَكْبَرُ كَمَا.

بابُ مَنْ جَلَسَ فِي الْمَسْجِدِ يَنْتَظِرُ الصَّلَاةَ وَفَضْلَ الْمَسَاجِدِ.

٦٢٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ أَبِي الزِّنَادِ، عَنْ الْأَعْرَجِ،

Forgiveness for anyone of you as long as he is at his Musalla (praying place) and does not do Hadath. The angels say, 'O Allāh! Forgive him and be Merciful to him.' Each one of you is in the prayer as long as he is waiting for the prayer and nothing but the prayer detains him from going to his family."

629. Narrated Abū Huraira رضي الله عنه : The Prophet ﷺ said, "Allāh will give shade to seven on the Day when there will be no shade but His. (These seven persons are) a just ruler, a youth grown up in Allāh's worship (i.e. worships Allāh sincerely from childhood), a man whose heart is attached to the mosques (i.e. keen to pray the compulsory prayers in the mosque in congregation), two persons who love each other only for Allāh's sake and they meet and part in Allāh's cause only, a man who refuses the call of a charming woman of noble birth for illicit intercourse with her and says: I am afraid of Allāh, a man who gives charitable gifts so secretly that his left hand does not know what his right hand has given (i.e. nobody knows how much he has given in charity), and a man who remembers Allāh in seclusion and his eyes are then flooded with tears."

630. Narrated Humaid : Anas رضي الله عنه was asked, "Did Allāh's Apostle ﷺ wear a ring?" He said, "Yes. Once he delayed the 'Isha' prayer till mid-night and after the prayer, he faced us and said, 'The

عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: الْمَلَائِكَةُ تَصَلِّي عَلَى أَحَدِكُمْ مَا دَامَ فِي مُصَلَاةٍ مَا لَمْ يُحْدِثْ، اللَّهُمَّ اغْفِرْ لَهُ، اللَّهُمَّ ارْحَمْهُ، لَا يَزَالُ أَحَدُكُمْ فِي صَلَاةٍ مَا دَامَتِ الصَّلَاةُ تَحِيَّسُهُ لَا يَمْنَعُهُ أَنْ يَنْقَلِبَ إِلَى أَهْلِهِ إِلَّا الصَّلَاةُ.

٦٢٩ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا يَحْيَى عَنْ عَبْدِ اللَّهِ قَالَ: حَدَّثَنِي خُبَيْبُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ حَقِصِ بْنِ عَاصِمٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ سَبْعَةٌ يُظِلُّهُمُ اللَّهُ فِي ظِلِّهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ: الْإِمَامُ الْعَادِلُ، وَشَابٌ نَشَأَ فِي عِبَادَةِ رَبِّهِ. وَرَجُلٌ قَلْبُهُ مُعَلَّقٌ فِي الْمَسَاجِدِ، وَرَجُلَانِ تَحَابَبَا فِي اللَّهِ اجْتَمَعَا عَلَيْهِ وَتَفَرَّقَا عَلَيْهِ. وَرَجُلٌ طَلَبْتَهُ ذَاتُ مَنْصِبٍ وَجَمَالٍ فَقَالَ إِنِّي أَخَافُ اللَّهَ. وَرَجُلٌ تَصَدَّقَ أَخِي حَتَّى لَا تَعْلَمَ شِئَالَهُ مَا تُنْفِقُ بِمَنِّهِ. وَرَجُلٌ ذَكَرَ اللَّهَ خَالِيًا ففَاضَتْ عَيْنَاهُ.

٦٣٠ - حَدَّثَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنْ حُمَيْدٍ قَالَ: سَأَلَ أَنَسٌ: هَلْ اتَّخَذَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَاتَمًا؟ فَقَالَ: نَعَمْ، أَخْبَرُ

people prayed and have slept and you remained in prayer as long as you waited for it.' ” Anas added, “As if I were just now observing the glitter of his ring.”

(37) **CHAPTER.** The superiority of going to the mosque (every) morning and in the afternoon and evening (for the congregational prayers).

631. Narrated Abū Huraira رضي الله عنه : The Prophet ﷺ said, “Allāh will prepare for him who goes to the mosque (every) morning and in the afternoon (for the congregational prayer) an honourable place in Paradise with good hospitality for what he has done.”

(38) **CHAPTER.** No prayer (may be offered) except the compulsory prayer after the Iqāma has been pronounced.

632. Narrated Mālik Ibn Buḥaina رضي الله عنه : Allāh's Apostle ﷺ passed by a man praying two Rak'at after the Iqāma (had been pronounced). When Allāh's Apostle completed the prayer, the people gathered around him (the Prophet ﷺ), and Allāh's Apostle ﷺ said (protestingly), “Are there four Rak'at in Fajr prayer? Are there four Rak'at in Fajr prayer?”

لَيْلَةً صَلَاةَ الْعِشَاءِ إِلَى شَطْرِ اللَّيْلِ ، ثُمَّ أَقْبَلَ عَلَيْنَا بوجهه بعد ما صلى فقال : صلى الناس وراقدوا ولم تزلوا في صلاة منذ انتظروا تموها . قال : فكأنني أنظر إلى وبيصر خاتمه .

باب فضل من غدا إلى المسجد ومن راح .

٦٣١ - حدثنا علي بن عبد الله قال : حدثنا يزيد بن هارون قال : أخبرنا محمد بن مطرف عن زيد بن أسلم ، عن عطاء بن يسار ، عن أبي هريرة ، عن النبي صلى الله عليه وسلم قال : من غدا إلى المسجد وراح أعد الله له نزله من الجنة كلما غدا أو راح .

باب إذا أقيمت الصلاة فلا صلاة إلا المكتوبة .

٦٣٢ - حدثنا عبد العزيز بن عبد الله قال : حدثنا إبراهيم بن سعد ، عن أبيه ، عن حفص بن عاصم ، عن عبد الله بن مالك بن بحينة قال : مر النبي صلى الله عليه وسلم بـرجل قال : وحدثني عبد الرحمن قال : حدثنا بهز بن أسد قال : حدثنا شعبه قال : أخبرني سعد بن إبراهيم قال : سمعت حفص بن عاصم قال : سمعت رجلاً من الأزد

يُقَالُ لَهُ مَا لَكَ يَا بَنِي مُجَيْشَةَ أَنْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَى رَجُلًا وَقَدْ أَقِيَمَتِ الصَّلَاةُ يُصَلِّي رَكَعَتَيْنِ، فَلَمَّا انْصَرَفَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَاحَظَ بِهِ النَّاسُ وَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الصُّبْحُ أَرْبَعًا؟ الصُّبْحُ أَرْبَعًا، تَابِعَهُ غُنْدَرٌ وَمُعَاذٌ عَنْ شُعْبَةَ عَنْ مَالِكٍ وَقَالَ: ابْنُ إِسْحَاقَ عَنْ سَعْدٍ عَنْ حَقِصٍ عَنْ عَبْدِ اللَّهِ بْنِ مُجَيْشَةَ وَقَالَ حِمَادٌ: أَخْبَرَنَا سَعْدٌ عَنْ حَقِصٍ عَنْ مَالِكٍ.

(39) **CHAPTER.** When should a patient attend the congregational prayer?

بابُ حَدِّ الْمَرِيضِ أَنْ يَشْهَدَ الْجَمَاعَةَ.

633. Narrated Al-Aswad, "We were with 'Aisha رضي الله عنها discussing the regularity of offering the prayer and dignifying it. She said, 'When Allāh's Apostle ﷺ fell sick with the fatal illness and when the time of the prayer became due and Adhān was pronounced, he said, 'Tell Abū Bakr to lead the people in prayer.' He was told that Abū Bakr was a soft-hearted man and would not be able to lead the prayer in his place. The Prophet ﷺ gave the same order again but he was given the same reply. He gave the order for the third time and said, 'You (women) are the companions of Joseph. Tell Abū Bakr to lead the prayer.' So Abū Bakr came out to lead the prayer. In the meantime the condition of the Prophet ﷺ improved a bit and he came out with the help of two

٦٣٣ - حَدَّثَنَا عُمَرُ بْنُ حَقِصٍ قَالَ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ: قَالَ الْأَسْوَدُ قَالَ: كُنَّا عِنْدَ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا فَدَكَرْنَا الْمَوَاطِئَ عَلَى الصَّلَاةِ وَالتَّعْظِيمِ لَهَا، قَالَتْ: لَمَّا مَرَضَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَضَهُ الَّذِي مَاتَ فِيهِ فَحَضَرَتِ الصَّلَاةُ فَأَذَّنَ فَقَالَ: مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ، فَقِيلَ لَهُ: إِنَّ أَبَا بَكْرٍ رَجُلٌ أَسِيفٌ إِذَا قَامَ فِي مَقَامِكَ لَمْ يَسْتَطِعْ أَنْ يُصَلِّيَ بِالنَّاسِ. وَأَعَادَ فَأَعَادُوا لَهُ، فَأَعَادَ الثَّلَاثَةَ فَقَالَ: إِنَّا كُنَّا صَوَاحِبُ يُونُسَ، مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ. فَخَرَجَ أَبُو بَكْرٍ فَصَلَّى فَوَجَدَ النَّبِيَّ صَلَّى اللَّهُ

men one on each side. As if I were observing his legs dragging on the ground owing to the disease. Abū Bakr wanted to retreat but the Prophet ﷺ beckoned him to remain at his place and the Prophet ﷺ was brought till he sat beside Abū Bakr." Al-A'mash was asked, "Was the Prophet ﷺ praying and Abū Bakr following him, and were the people following Abū Bakr in that prayer?" Al-A'mash replied in the affirmative with a nod of his head.

Abū Mu'āwiya said, "The Prophet ﷺ was sitting on the left side of Abū Bakr who was praying while standing."

عليه وسلم من نفسه خيفة فخرج يهادى بين رجلين كأنى أنظر رجليه يخطآن من الوجع، فأراد أبو بكر أن يتأخر فتأوماً إليه النبي صلى الله عليه وسلم أن مكانك ثم أتى به حتى جلس إلى جنبه. فقبل للأعمش وكان النبي صلى الله عليه وسلم يصلي وأبو بكر يصلي بصلاته والناس يصلون بصلاته أبي بكر، فقال برأسه نعم. رواه أبو داود، عن شعبة، عن الأعمش بعبارة. وزاد أبو معاوية عن الأعمش: جلس عن يسار أبي بكر فكان أبو بكر يصلي قائماً.

634. Narrated 'Aisha رضي الله عنها : "When the Prophet ﷺ became seriously ill and the disease became aggravated he asked for permission from his wives to be nursed in my house and he was allowed. He came out with the help of two men and his legs were dragging on the ground. He was between Al-Abbās and another man."

'Ubaid Ullāh said, "I told Ibn Abbās what 'Aisha رضي الله عنها had narrated and he said, 'Do you know who was the (second) man whose name 'Aisha رضي الله عنها did not mention?' I said, 'No.' Ibn Abbās said, 'He was 'Alī Ibn Abī Tālib.' "

٦٣٤ - حدثنا إبراهيم بن موسى قال: أخبرنا هشام بن يوسف، عن معمر، عن الزهري، قال: أخبرني عبيد الله بن عبد الله قال: قالت عائشة: لما ثقل النبي صلى الله عليه وسلم واشتد وجعه استأذن أزواجه أن يمرض في بيتي فأذن له، فخرج بين رجلين تخط رجلاه الأرض. وكان بين العباس ورجل آخر. قال عبيد الله: فذكرت ذلك لابن عباس ما قالت عائشة. فقال لي: وهل تدري من الرجل الذي لم تسم عائشة؟ قلت: لا. قال هو علي بن أبي طالب.

(40) **CHAPTER.** It is permissible to pray at one's dwelling during rain or if there is a genuine excuse.

635. Narrated Nāfi': Once on a very cold and stormy night, Ibn 'Umar pronounced the Adhān for the prayer and then said, "Pray in your homes." He (Ibn 'Umar) added, "On very cold and rainy nights Allāh's Apostle ﷺ used to order the Mu'adh-dhin to say, 'Pray in your homes.'"

636. Narrated Maḥmūd bin Rabi'ā Al-Anṣārī: 'Itbān bin Mālik used to lead his tribe in prayer and was a blind man and he said to Allāh's Apostle ﷺ, "O Allāh's Apostle ﷺ! At times it is dark and flood water is flowing (in the valley) and I am a blind man, so please pray at a place in my house so that I can take it as a Muṣalla (praying place)." So Allāh's Apostle ﷺ went to his house and said, "Where do you like me to pray?" 'Itbān pointed to a place in his house and Allāh's Apostle ﷺ offered the prayer there.

(41) **CHAPTER.** Can the Imām offer the prayer with only those who are present (for the prayer)? And can he deliver a sermon on Friday if it is raining?

637. Narrated 'Abdullāh bin Al-Hārith : Ibn 'Abbās addressed us on

باب الرخصة في المطر والعلة أن يصلى في رحله.

٦٣٥ - حدثنا عبد الله بن يوسف قال: أخبرنا مالك، عن نافع أن ابن عمر أذن بالصلاة في ليلة ذات برد وريح. ثم قال: ألا صلوا في الرحال. ثم قال: إن رسول الله صلى الله عليه وسلم كان يأمر المؤذن إذا كانت ليلة ذات برد ومطر يقول: ألا صلوا في الرحال.

٦٣٦ - حدثنا إسماعيل قال: حدثني مالك، عن ابن شهاب: عن محمود بن الربيع الأنصاري أن عتبان بن مالك كان يؤم قومه وهو أعمى، وأنه قال لرسول الله صلى الله عليه وسلم يا رسول الله إنها تكون الظلمة والسيل وأنا رجل ضريب البصر، فصل يا رسول الله في بيتي مكاناً أتخذه مصلى، فجاءه رسول الله صلى الله عليه وسلم فقال: أين تحب أن أوصلي؟ فأشار إلى مكان من البيت فصلى فيه رسول الله صلى الله عليه وسلم.

باب هل يصلى الإمام بمن حضر؟ وهل يخطب يوم الجمعة في المطر؟

٦٣٧ - حدثنا عبد الله بن يوسف قال: حدثنا حماد بن زيد قال:

a (rainy and) muddy day and when the Mu'adh-dhin said, "Come for the prayer" Ibn 'Abbās ordered him to say, "Pray in your homes." The people began to look at one another with surprise as if they did not like it. Ibn 'Abbās said, "It seems that you thought ill of it but no doubt it was done by one who was better than I (i. e. the Prophet ﷺ). It (the prayer) is a strict order and I disliked to bother you."

Ibn 'Abbās narrated the same as above but he said, "I did not like you to feel sinful (in refraining from coming to the mosque) and to come covered with mud up to the knees."

638. Narrated Abū Sa'īd Al-Khudrī رضي الله عنه: A cloud came and it rained till the roof started leaking and in those days the roof used to be of the branches of date-palms. Iqāma was pronounced and I saw Allāh's Apostle ﷺ prostrating in water and mud and even I saw the mark of mud on his forehead.

639. Narrated Anas bin Sirīn: I heard Anas رضي الله عنه saying, "A man from Anṣār said to the Prophet ﷺ, 'I cannot pray with you (in congregation).' He was a well-built man and he prepared a meal for the Prophet ﷺ and invited him to his house. He spread out a

حدَّثَنَا عَبْدُ الْحَمِيدُ صَاحِبُ الزِّيَادِي قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ الْحَارِثِ قَالَ: خَطَبَنَا ابْنُ عَبَّاسٍ فِي يَوْمٍ ذِي رَدَغٍ فَسَأَمَرِ الْمُؤَذِّنَ لَهَا بَلَغَ حَتَّى عَلَى الصَّلَاةِ قَالَ: قُلِ الصَّلَاةُ فِي الرَّحَالِ. فَتَنَظَّرَ بَعْضُهُمْ إِلَى بَعْضٍ كَأَنَّهُمْ أَنْكَرُوا. فَقَالَ كَأَنَّكُمْ أَنْكَرْتُمْ هَذَا. إِنْ هَذَا فَعَلَهُ مَنْ هُوَ خَيْرٌ مِنِّي. يَعْنِي النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - إِمَّا عَزَمَتْهُ وَإِنِّي كَرِهْتُ أَنْ أُخْرِجَ جَنَّتُمْ. وَعَنْ حَمَّادٍ، عَنْ عَاصِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنْ ابْنِ عَبَّاسٍ نَحْوَهُ غَيْرَ أَنَّهُ قَالَ: كَرِهْتُ أَنْ أُؤْتَمَّكُمْ فَتَجِيشُونَ تَدُوسُونَ الطِّينَ إِلَى رُكْبَتَيْكُمْ.

٦٣٨ - حَدَّثَنَا مُسْلِمٌ قَالَ: حَدَّثَنَا هِشَامٌ، عَنْ بَحْبِئِي، عَنْ أَبِي سَلَمَةَ، قَالَ: سَأَلْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ فَقَالَ: جَاءَتْ سَحَابَةٌ فَمَطَرَتْ حَتَّى سَالَ السَّقْفُ وَكَانَ مِنْ جَرِيدِ النَّخْلِ فَأَقِمَتِ الصَّلَاةُ فَرَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْجُدُ فِي الْمَاءِ وَالطِّينِ حَتَّى رَأَيْتُ أَثَرَ الطِّينِ فِي جَبْهَتِهِ.

٦٣٩ - حَدَّثَنَا آدَمٌ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنَا أَنَسُ بْنُ سِيرِينَ قَالَ: سَمِعْتُ أَنَسًا يَقُولُ: قَالَ رَجُلٌ مِّنَ الْأَنْصَارِ: إِنِّي لَا أَسْتَطِيعُ الصَّلَاةَ مَعَكَ، وَكَانَ رَجُلًا ضَخْمًا، فَصَنَعَ

mat for the Prophet ﷺ, and washed one of its sides with water, and the Prophet ﷺ prayed two Rak'at on it." A man from the family of Al-Jarūd asked, "Did the Prophet ﷺ use to pray the Zuḥā (forenoon) prayer?" Anas said, "I did not see him praying the Zuḥā prayer except on that day."

لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ طَعَامًا فَدَعَاهُ إِلَى مَتَرْلِهِ فَبَسَطَ لَهُ حَصِيرًا، وَتَضَعُ طَرَفَ الْحَصِيرِ فَصَلَّى عَلَيْهِ رَكْعَتَيْنِ فَقَالَ رَجُلٌ مِنْ آلِ الْجَارُودِ لَا تَسْ : أَكَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي الضُّحَى ؟ قَالَ : مَا رَأَيْتُهُ صَلَّاهَا إِلَّا يَوْمَئِذٍ .

(42) CHAPTER. (What should one do) if the meal has been served and Iqāma has been pronounced for the prayer. And Ibn 'Umar used to start with the supper first. Abū Ad-Dardā' said, "It is a sign of comprehension (of a person) to fulfil or turn to his needs first so as to pray attentively."

بَابُ إِذَا حَضَرَ الطَّعَامُ وَأُقِيمَتِ الصَّلَاةُ. وَكَانَ ابْنُ عُمَرَ يَبْدَأُ بِالْعِشَاءِ. وَقَالَ أَبُو الدَّرْدَاءِ : مِنْ فِقْهِ الْمَرْءِ إِقْبَالُهُ عَلَى حَاجَتِهِ حَتَّى يُقْبِلَ عَلَى صَلَاتِهِ وَقَلْبُهُ فَارِغٌ .

640. Narrated 'Aisha رضي الله عنها : The Prophet ﷺ said, "If supper is served, and Iqāma is pronounced one should start with the supper."

٦٤٠ - حَدَّثَنَا مُسَدَّدٌ قَالَ : حَدَّثَنَا يَحْيَى، عَنْ هِشَامٍ، قَالَ : حَدَّثَنِي أَبِي قَالَ : سَمِعْتُ عَائِشَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ : إِذَا وَضِعَ الْعِشَاءُ وَأُقِيمَتِ الصَّلَاةُ فَأَبْدَعُوا بِالْعِشَاءِ .

641. Narrated Anas bin Mālik رضي الله عنه : Allāh's Apostle ﷺ said, "If the supper is served start having it before praying the Maghrib prayer and do not be hasty in finishing it."

٦٤١ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ قَالَ : حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ عَنْ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : إِذَا قُدِّمَ الْعِشَاءُ فَأَبْدَعُوا بِهِ قَبْلَ أَنْ تُصَلُّوا صَلَاةَ الْمَغْرِبِ وَلَا تَعْجَلُوا عَنْ عَشَائِكُمْ .

642. Narrated Nāfi' : Ibn 'Umar said, "Allāh's Apostle ﷺ said, 'If the

٦٤٢ - حَدَّثَنَا عُبَيْدُ بْنُ إِسْمَاعِيلَ، عَنْ أَبِي أَسَامَةَ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ،

supper is served for anyone of you and the Iqāma is pronounced, start with the supper and don't be in haste (and carry on eating) till you finish it." If food was served for Ibn 'Umar and Iqama was pronounced, he never came to the prayer till he finished it (i.e. food) in spite of the fact that he heard the recitation (of the Qur'an) by the Imām (in the prayer).

Narrated Ibn 'Umar رضي الله عنهما : The Prophet ﷺ said, "If anyone of you is having his meals, he should not hurry up till he is satisfied even if the prayer has been started."

(43) **CHAPTER.** When the Imām is called for the prayer while he has in his hands something to eat.

643. Narrated Ja far bin 'Amr bin Umaiya : My father said, "I saw Allāh's Apostle ﷺ eating a piece of meat from the shoulder of a sheep and he was called for the prayer. He stood up, put down the knife and prayed but did not perform ablution."

(44) **CHAPTER.** If somebody was busy with his domestic work and Iqāma was pronounced and then he came out (for offering the prayer).

عَنْ ابْنِ عُمَرَ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : إِذَا وَضِيعَ عَشَاءُ أَحَدِكُمْ وَأُقِيمَتِ الصَّلَاةُ فَتَابَدَعُوا بِالْعَشَاءِ وَلَا يَعْجَلْ حَتَّى يَقْرُغَ مِنْهُ — وَكَانَ ابْنُ عُمَرَ يُوَضِّعُ لَهُ الطَّعَامُ وَتَقَامُ الصَّلَاةُ فَلَا يَأْتِيهَا حَتَّى يَقْرُغَ وَإِنَّهُ لَيَسْمَعُ قِرَاءَةَ الْإِمَامِ وَقَالَ زُهَيْرٌ وَوَهْبُ بْنُ عُثْمَانَ عَنْ مُوسَى بْنِ عُقْبَةَ ، عَنْ نَافِعٍ ، عَنْ ابْنِ عُمَرَ قَالَ : قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : إِذَا كَانَ أَحَدُكُمْ عَلَى الطَّعَامِ فَلَا يَعْجَلْ حَتَّى يَقْضِيَ حَاجَتَهُ مِنْهُ وَإِنْ أُقِيمَتِ الصَّلَاةُ رَوَاهُ إِسْرَاهِيمُ بْنُ الْمُسَدِّرِ عَنْ وَهْبِ ابْنِ عُثْمَانَ ، وَوَهْبُ بْنُ مَدْيَنِي .

باب إِذَا دُعِيَ الْإِمَامُ إِلَى الصَّلَاةِ وَبِيَدِهِ مَا يَأْكُلُ .

٦٤٣ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ قَالَ : حَدَّثَنَا إِسْرَاهِيمُ ، عَنْ صَالِحٍ ، عَنْ ابْنِ شِهَابٍ قَالَ : أَخْبَرَنِي جَعْفَرُ بْنُ عَمْرٍو بْنِ أُمَيَّةَ أَنَّ أَبَاهُ قَالَ : رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَأْكُلُ ذِرَاعًا يَحْتَثُّ مِنْهَا فَنَدَّ عِيسَى إِلَى الصَّلَاةِ فَتَقَامَ فَطَفَّرَحَ السَّكِينُ فَصَلَّى وَلَمْ يَتَوَضَّأْ .

باب مَنْ كَانَ فِي حَاجَةٍ أَهْلِهِ فَأُقِيمَتِ الصَّلَاةُ فَخَرَجَ .

644. Narrated Al-Aswad that he had asked 'Aisha رضي الله عنها, "What did the Prophet ﷺ use to do in his house?" She replied, "He used to keep himself busy serving his family and when it was time for prayer he would go for it."

(45) CHAPTER. Praying before the people with the sole intention of teaching them the prayer of the Prophet ﷺ and his tradition.

645. Narrated Aiyūb : Abū Qilāba said, "Mālik bin Huwairith came to this Mosque of ours and said, 'I pray in front of you and my aim is not to lead the prayer but to show you the way in which the Prophet ﷺ used to pray.' " I asked Abū Qilāba, "How did he use to pray?" He replied, "(The Prophet ﷺ used to pray) like this Sheikh of ours and the Sheikh used to sit for a while after the prostration, before getting up after the first Rak'a."

(46) CHAPTER. The religious erudite persons are entitled to precedence in leading the prayers.

646. Narrated Abū Mūsā, رضي الله عنه, "The Prophet ﷺ became sick and when the disease became aggravated, he said, "Tell Abū Bakr to lead the prayer." 'Aisha

٦٤٤ - حَدَّثَنَا آدَمُ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنَا الْحَكَمُ، عَنْ إِبْرَاهِيمَ، عَنْ الْأَسْوَدِ قَالَ: سَأَلْتُ عَائِشَةَ: مَا كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَصْنَعُ فِي بَيْتِهِ؟ قَالَتْ: كَانَ يَكُونُ فِي مِهْنَةِ أَهْلِهِ، تَعْنِي خِدْمَةَ أَهْلِهِ، فَإِذَا حَضَرَتِ الصَّلَاةُ خَرَجَ إِلَى الصَّلَاةِ.

بَابُ مَنْ صَلَّى بِالنَّاسِ وَهُوَ لَا يُرِيدُ إِلَّا أَنْ يُعَلِّمَهُمْ صَلَاةَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَسُنَّتَهُ.

٦٤٥ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا وَهَيْبٌ قَالَ: حَدَّثَنَا أَيُّوبُ عَنْ أَبِي قِلَابَةَ قَالَ: جَاءَنَا مَالِكُ بْنُ الْحَوَّارِثِ فِي مَسْجِدِنَا هَذَا فَقَالَ: إِنِّي لَا أُصَلِّي بِكُمْ وَمَا أُرِيدُ الصَّلَاةَ. أُرِيدُ كَيْفَ رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي فَقُلْتُ لَأَبِي قِلَابَةَ: كَيْفَ كَانَ يُصَلِّي؟ قَالَ: مِثْلَ شَيْخِنَا هَذَا. قَالَ وَكَانَ شَيْخُنَا يَجْلِسُ إِذَا رَفَعَ رَأْسَهُ مِنَ السُّجُودِ قَبْلَ أَنْ يَنْهَضَ فِي الرَّكْعَةِ الْآتِيَةِ.

بَابُ أَهْلِ الْعِلْمِ وَالْفَضْلِ أَحَقُّ بِالْإِمَامَةِ.

٦٤٦ - حَدَّثَنَا إِسْحَاقُ بْنُ نَصْرِ قَالَ: حَدَّثَنَا حُسَيْنٌ، عَنْ زَائِدَةَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، قَالَ: حَدَّثَنِي

ﷺ said, "He is a soft-hearted man and would not be able to lead the prayer in your place." The Prophet ﷺ said again, "Tell Abū Bakr to lead the people in prayer." She repeated the same reply but he said, "Tell Abū Bakr to lead the people in prayer. You are the companions of Joseph." So the messenger went to Abū Bakr (with that order) and he led the people in prayer in the lifetime of the Prophet ﷺ.

أَبُو بَرْدَةَ، عَنْ أَبِي مُوسَى قَالَ: مَرَّ بِالنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاشْتَدَّ مَرَضُهُ فَقَالَ: مُرُّوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ. قَالَتْ عَائِشَةُ إِنَّهُ رَجُلٌ رَقِيقٌ إِذَا قَامَ مَقَامَكَ لَمْ يَسْتَطِيعْ أَنْ يُصَلِّيَ بِالنَّاسِ. قَالَ: مُرُّوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ فَعَادَتْ. فَقَالَ: مَرَى أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ فَإِنْ كُنْ صَوَاحِبُ يُوسُفَ. فَأَتَاهُ الرَّسُولُ فَصَلَّى بِالنَّاسِ فِي حَيَاةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

647. Narrated 'Aisha رضي الله عنها, the mother of the faithful believers: Allāh's Apostle ﷺ in his illness said, "Tell Abū Bakr to lead the people in prayer." I said to him, "If Abū Bakr stands in your place, the people would not hear him owing to his (excessive) weeping. So please order 'Umar to lead the prayer." 'Aisha رضي الله عنها added I said to Hafsa, "Say to him: If Abu Bakr should lead the people in the prayer in your place, the people would not be able to hear him owing to his weeping; so please, order 'Umar to lead the prayer." Hafsa did so but Allāh's Apostle ﷺ said, "Keep quiet! You are verily the companions of Joseph. Tell Abū Bakr to lead the people in the prayer."

Hafsa said to 'Aisha رضي الله عنها, "I never got anything good from you."

٦٤٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ أَنَّهَا قَالَتْ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ فِي مَرَضِهِ: مُرُّوا أَبَا بَكْرٍ يُصَلِّيَ بِالنَّاسِ. قَالَتْ عَائِشَةُ: قُلْتُ إِنَّ أَبَا بَكْرٍ إِذَا قَامَ فِي مَقَامِكَ لَمْ يَسْمَعْ النَّاسُ مِنَ الْبُكَاءِ، فَمُرْ عُمَرَ فَلْيُصَلِّ بِالنَّاسِ. فَقَالَتْ عَائِشَةُ: فَقُلْتُ لِحَفْصَةَ قُولِي لَهُ إِنَّ أَبَا بَكْرٍ إِذَا قَامَ فِي مَقَامِكَ لَمْ يَسْمَعْ النَّاسُ مِنَ الْبُكَاءِ فَمُرْ عُمَرَ فَلْيُصَلِّ لِلنَّاسِ. فَفَعَلَتْ حَفْصَةُ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَهْ إِنْ كُنْ لَا تَنْتَنِ صَوَاحِبُ يُوسُفَ، مُرُّوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ. فَقَالَتْ حَفْصَةُ لِعَائِشَةَ: مَا كُنْتُ لَا أُصِيبُ مِنْكَ خَيْرًا -

648. Narrated Az-Zuhri : Anas bin Mālik Al-Anṣārī رضي الله عنه who was the servant of the Prophet ﷺ and served him and enjoyed his company told me, "Abū Bakr used to lead the people in prayer during the fatal illness of the Prophet ﷺ till it was Monday. When the people aligned (in rows) for the prayer the Prophet ﷺ lifted the curtain of his house and started looking at us and was standing at that time. His face was (glittering) like a page of the Qur'ān and he smiled cheerfully. We were about to be put to trial for the pleasure of seeing the Prophet ﷺ .

Abū Bakr retreated to join the row as he thought that the Prophet ﷺ would lead the prayer. The Prophet ﷺ beckoned us to complete the prayer and he let the curtain fall. On the same day he died."

649. Narrated Anas: The Prophet ﷺ did not come out for three days. The people stood for the prayer and Abū Bakr went ahead to lead the prayer. (In the meantime) the Prophet ﷺ caught hold of the curtain and lifted it. When the face of the Prophet ﷺ appeared we had never seen a scene more pleasing than the face of the Prophet ﷺ as it appeared then. The Prophet ﷺ beckoned to Abū Bakr to lead the people in the prayer

٦٤٨ - حَدَّثَنَا أَبُو الْيَمَانِ قَالَ : أَخْبَرَنَا شُعَيْبٌ عَنْ الزُّهْرِيِّ قَالَ : أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ الْأَنْصَارِيُّ وَكَانَ تَبِعَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَخَدَمَهُ وَصَحِيحُهُ أَنَّ أَبَا بَكْرٍ كَانَ يُصَلِّي لَهُمْ فِي وَجَعِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الَّذِي تَوُفِّي فِيهِ حَتَّى إِذَا كَانَ يَوْمُ الْاِثْنَيْنِ وَهُمْ صُفُوفٌ فِي الصَّلَاةِ فَكَشَفَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سِتْرَ الْحُجْرَةِ يَنْظُرُ إِلَيْنَا وَهُوَ قَائِمٌ كَانَ وَجْهُهُ وَرَقَةً مُصْحَفٌ ، ثُمَّ تَبَسَّمَ بِضَحْكٍ فَهَمَمْنَا أَنْ نَفْتِنَ مِنْ الْفَرَحِ بِرُؤْيَا النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَتَكَصَّ أَبُو بَكْرٍ عَلَى شَعْبِيَّةٍ لِيَصِلَ الصَّفَّ وَظَنَّ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَارِجٌ إِلَى الصَّلَاةِ ، فَأَشَارَ إِلَيْنَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ أَتَيْنَا صَلَاتَكُمْ وَأَرْخَى السِّتْرَ ، فَتَوُفِّيَ مِنْ يَوْمِهِ .

٦٤٩ - حَدَّثَنَا أَبُو مَعْمَرٍ قَالَ : حَدَّثَنَا عَبْدُ عَزِيزِ بْنِ أَبِي عُبَيْدٍ الْوَارِثِيُّ قَالَ : حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي أَنَسٍ قَالَ : لَمْ يَخْرُجِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَلَاثًا ، فَأُقِيمَتِ الصَّلَاةُ فَدَخَلَ أَبُو بَكْرٍ بِتَقْدَمٍ فَقَالَ نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْحِجَابِ قَرَقَعَهُ فَلَمَّا وَضَحَ وَجْهُهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا رَأَيْنَا مَنظُورًا كَانَ أَعْجَبَ إِلَيْنَا مِنْ وَجْهِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ .

and then let the curtain fall. We did not see him (again) till he died.

650. Narrated Hamza bin 'Abdullāh: My father said, "When Allāh's Apostle ﷺ became seriously ill, he was told about the prayer. He said, 'Tell Abū Bakr to lead the people in the prayer.' 'Aisha رضي الله عنها said, 'Abū Bakr is a soft-hearted man and he would be overwhelmed by weeping if he recited the Qur'an.' He said to them, 'Tell him (Abū Bakr) to lead the prayer. The same reply was given to him. He said again, 'Tell him to lead the prayer. You (women) are the companions of Joseph.' "

حِينَ وَصَحَ لَنَا ، فَأَوْمَأَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِيَدِهِ إِلَى أَبِي بَكْرٍ أَنْ يَتَقَدَّمَ ، وَأَرْخَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْحِجَابَ فَلَمْ يُقْدَرْ عَلَيْهِ حَتَّى مَاتَ .

٦٥٠ - حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ قَالَ : حَدَّثَنَا ابْنُ وَهْبٍ قَالَ : حَدَّثَنِي يُونُسُ ، عَنْ ابْنِ شِهَابٍ عَنْ حَمْزَةَ بْنِ عَبْدِ اللَّهِ أَنَّهُ أَخْبَرَهُ عَنْ أَبِيهِ قَالَ : لَمَّا اشْتَدَّ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَجَعُهُ ، قِيلَ لَهُ فِي الصَّلَاةِ فَقَالَ : مَرُّوا بِأَبِي بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ . قَالَتْ عَائِشَةُ : إِنَّ أَبَا بَكْرٍ رَجُلٌ رَقِيقٌ إِذَا قَرَأَ غَشِيَهُ الْبُكَاءُ . قَالَ : مَرُّوهُ فَلْيُصَلِّ . فَعَاوَدَتْهُ قَالَ : مَرُّوهُ فَلْيُصَلِّ ، إِنَّا نَكُنْ صَوَاحِبُ يُونُسَ - تَابِعَهُ الزُّبَيْدِيُّ ، وَابْنُ أَخِي الزُّهْرِيُّ ، وَاسْحَاقُ بْنُ يَحْيَى الْكَلْبِيُّ عَنْ الزُّهْرِيِّ . وَقَالَ عَقِيلٌ وَمَعْمَرٌ عَنْ الزُّهْرِيِّ ، عَنْ حَمْزَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -

(47) CHAPTER. Standing by the side of the Imām because of a genuine cause.

بَابُ مَنْ قَامَ إِلَى جَنْبِ الْإِمَامِ لِعَلَّةٍ .

651. Narrated 'Urwa's father رضي الله عنه : 'Aisha رضي الله عنها said, "Allāh's Apostle ﷺ ordered Abū Bakr to lead the people in the prayer during his illness and so he led them in prayer."

٦٥١ - حَدَّثَنَا زَكَرِيَّا بْنُ يَحْيَى قَالَ : حَدَّثَنَا ابْنُ نُمَيْرٍ قَالَ : أَخْبَرَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ : أَمَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَبَا بَكْرٍ أَنْ يُصَلِّيَ بِالنَّاسِ فِي مَرَضِهِ فَكَانَ يُصَلِّيَ بِهِمْ . قَالَ عُرْوَةُ : فَوَجَدَ

'Urwa, a subnarrator, added, 'Allāh's Apostle ﷺ felt a bit relieved and came

out and Abū Bakr was leading the people. When Abū Bakr saw the Prophet ﷺ, he retreated but the Prophet ﷺ beckoned him to remain there. Allāh's Apostle ﷺ sat beside Abū Bakr. Abū Bakr was following the prayer of Allāh's Apostle ﷺ and the people were following the prayer of Abū Bakr."

(48) **CHAPTER.** If somebody is leading the prayer and in the meanwhile the usual Imām comes, the prayer is permissible whether the former retreats or does not retreat. This was narrated by 'Āisha رضي الله عنها as the saying of the Prophet ﷺ.

652. Narrated Sahl bin Sa'd As-Sa'idi رضي الله عنه: Allāh's Apostle ﷺ went to establish peace among Banī 'Amr bin 'Aūf. In the meantime the time of prayer was due and the Mu'adh-dhin went to Abū Bakr and said, "Will you lead the prayer, so that I may pronounce the Iqāma?" Abū Bakr replied in the affirmative and led the prayer. Allāh's Apostle ﷺ came while the people were still praying and he entered the rows of the praying people till he stood in the (first row). The people clapped their hands. Abu Bakr never glanced sideways in his prayer but when the people continued clapping, Abū Bakr looked and saw Allāh's Apostle ﷺ. Allāh's Apostle ﷺ beckoned him to stay at his place. Abū Bakr raised his hands and thanked Allāh for that order of Allāh's Apostle ﷺ and then he

رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي نَفْسِهِ خِفَةً فَخَرَجَ فَأَذَا أَبُوبَكْرٍ يَوْمَ النَّاسِ، فَلَمَّا رَأَاهُ أَبُوبَكْرٍ اسْتَأْخَرَ فَأَشَارَ إِلَيْهِ أَنْ كَمَا أَنْتَ، فَجَلَسَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِذَاءَ أَبِي بَكْرٍ إِلَى جَنْبِهِ، فَكَانَ أَبُوبَكْرُ يُصَلِّي بِصَلَاةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالنَّاسُ يُصَلُّونَ بِصَلَاةِ أَبِي بَكْرٍ.

بابُ مَنْ دَخَلَ لِيَوْمِ النَّاسِ فَجَاءَ الْإِمَامُ الْأَوَّلُ فَتَأَخَّرَ الْأَوَّلُ أَوْ لَمْ يَتَأَخَّرْ جازَتْ صَلَاتُهُ فِيهِ عَائِشَةُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

٦٥٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ أَبِي حَازِمٍ بْنِ دِينَارٍ، عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَهَبَ إِلَى بَنِي عَمْرِو بْنِ عَوْفٍ لِيُصْلِحَ بَيْنَهُمْ فَحَانَتْ الصَّلَاةُ فَجَاءَ الْمُؤَذِّنُ إِلَى أَبِي بَكْرٍ فَقَالَ: أَتُصَلِّي لِلنَّاسِ فَاقِيمُ؟ قَالَ: نَعَمْ، فَصَلَّى أَبُوبَكْرٍ، فَجَاءَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالنَّاسُ فِي الصَّلَاةِ فَتَخَلَّصَ حَتَّى وَقَفَ فِي الصَّفِّ فَصَلَّى النَّاسُ. وَكَانَ أَبُوبَكْرٌ لَا يَلْتَفِتُ فِي صَلَاتِهِ. فَلَمَّا أَكْثَرَ النَّاسُ التَّصْفِيقَ التَفَتَ فَرَأَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَشَارَ إِلَيْهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ امْكُثْ مَكَانَكَ، فَرَفَعَ أَبُوبَكْرٌ

retreated till he reached the first row. Allāh's Apostle ﷺ went forward and led the prayer. When Allāh's Apostle ﷺ completed the prayer, he said, "O Abū Bakr! What prevented you from staying when I ordered you to do so?"

Abū Bakr replied, "How can Ibn Abī Quhāfa (Abū Bakr) dare to lead the prayer in the presence of Allāh's Apostle ﷺ?" Then Allāh's Apostle ﷺ said, "Why did you clap so much? If something happens to anyone during his prayer he should say Subhān Allāh(1). If he says so he will be attended to, for clapping is for women."

(49) **CHAPTER.** If some people are equal in the recitation of the Holy Book (and religious knowledge), the oldest of them should lead the prayer.

653. Narrated Mālik bin Huwairth : We went to the Prophet ﷺ and we were all young men and stayed with him for about twenty nights. The Prophet ﷺ was very merciful. He said, "Would you return home and impart religious teachings to your families and tell them to establish such and such a prayer at such and such a time and such and such a prayer at such and such a time. And at the time of the prayer one of you should pronounce the Adhān and the oldest of you should lead the prayer."

رَضِيَ اللَّهُ عَنْهُ بِدَيْهِ فَحَمِدَ اللَّهُ عَلَى مَا أَمَرَهُ بِهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ ذَلِكَ ثُمَّ اسْتَأْخَرَ أَبُو بَكْرٍ حَتَّى اسْتَوَى فِي الصَّفِّ وَتَقَدَّمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَصَلَّى ، فَلَمَّا انْصَرَفَ قَالَ : يَا أَبَا بَكْرٍ ، مَا مَنَعَكَ أَنْ تَشَبَّتَ إِذْ أَمَرْتُكَ ؟ فَقَالَ أَبُو بَكْرٍ : مَا كَانَ لِابْنِ أَبِي قُحَافَةَ أَنْ يُصَلِّيَ بَيْنَ يَدَيِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : مَا لِي رَأَيْتُكُمْ أَكْثَرْتُمْ التَّصْفِيقَ مِنْ رَأْيِهِ شَيْءٌ فِي صَلَاتِهِ فَلْيُسَبِّحْ ، فَإِنَّهُ إِذَا سَبَّحَ التَّفِيتَ إِلَيْهِ ، وَأَنْتُمَا التَّصْفِيقُ لِلنِّسَاءِ .

باب إِذَا اسْتَوَوْا فِي الْقِرَاءَةِ فَلْيُؤْمَرْهُمْ أَكْبَرُهُمْ .

٦٥٣ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ قَالَ : حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ ، عَنْ أَبِي قُحَافَةَ ، عَنْ أَبِي قُحَافَةَ ، عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ قَالَ : قَدِمْنَا عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَنَحْنُ شَبَابَةٌ ، فَلَبِثْنَا عِنْدَهُ نَحْوًا مِنْ عِشْرِينَ لَيْلَةً . وَكَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَحِيمًا فَقَالَ : لَوْ رَجَعْتُمْ إِلَى بِلَادِكُمْ فَعَلَّمْتُمْوَهُمْ ، مُرُوهُمْ فَلْيُصَلُّوا صَلَاةَ كَذَا فِي حِينَ كَذَا . وَصَلَاةَ كَذَا فِي حِينَ كَذَا . وَإِذَا

(1) See the glossary.

حَضَرَتِ الصَّلَاةُ فَلْيُؤْذَنَ لَكُمْ
أَحَدُكُمْ وَلْيُؤْمَرْكُمْ أَكْبَرُكُمْ.

باب إِذَا زَارَ الْإِمَامُ قَوْمًا فَأَمَّهُمْ.

(50) **CHAPTER.** If the Imām visited some people and led them in prayer.

654. Narrated Iṭhān bin Mālik Al-Anṣārī رضي الله عنه: The Prophet ﷺ (came to my house and) asked permission for entering and I allowed him. He asked, "Where do you like me to pray in your house?" I pointed to a place which I liked. He stood up for prayer and we aligned behind him and he completed the prayer with Taslim and we did the same.

٦٥٤ - حَدَّثَنَا مُعَاذُ بْنُ أَسَدٍ قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ قَالَ: أَخْبَرَنَا مَعْمَرٌ عَنْ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي مُحَمَّدُ بْنُ الرَّبِيعِ قَالَ: سَمِعْتُ عَتْبَانَ بْنَ مَالِكٍ الْأَنْصَارِيَّ قَالَ: اسْتَأْذَنَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَذِنْتُ لَهُ فَقَالَ: أَيْنَ تُحِبُّ أَنْ أُصَلِّيَ مِنْ بَيْتِكَ؟ فَأَشْرَفْتُ لَهُ إِلَى الْمَسْكَانِ الَّذِي أُحِبُّ. فَقَامَ وَصَفَّفْنَا خَلْفَهُ ثُمَّ سَلَّمَ وَسَلَّمْنَا.

(51) **CHAPTER.** The Imām is appointed to be followed. The Prophet ﷺ in his fatal illness led the people in prayer while he was sitting (and the people were standing). Ibn Mas'ūd said, "If anyone raises his head before the Imām, he must prostrate again and must remain in prostration for a period equal to that he has lost by lifting his head before the Imām and then he should follow the Imām." And Al-Ḥasan said, "A person who is offering a two-Rak'at prayer with the Imām but (because of the rush of people) is unable to prostrate, should prostrate twice for the last Rak'a and make up for his first Rak'a with its prostrations. And if somebody forgets to prostrate and stands up he should prostrate."

باب إِنَّمَا جُعِلَ الْإِمَامُ لِيُؤْتَمَّ بِهِ. وَصَلَّى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي مَرَضِهِ الَّذِي تُوُفِّيَ فِيهِ بِالنَّاسِ وَهُوَ جَالِسٌ. وَقَالَ ابْنُ مَسْعُودٍ: إِذَا رَفَعَ قَبْلَ الْإِمَامِ يَعُودُ فَيَمْكُثُ بِقَدْرٍ مَا رَفَعَ ثُمَّ يَتَّبِعُ الْإِمَامَ. وَقَالَ الْحَسَنُ فَيَمْنُ بِرَأْسِهِ مَعَ الْإِمَامِ رَكْعَتَيْنِ وَلَا يَقْدِرُ عَلَى السُّجُودِ يَسْجُدُ لِلرَّكْعَةِ الْآخِرَةِ سَجْدَتَيْنِ ثُمَّ يَقْضِي الرَّكْعَةَ الْأُولَى بِسُجُودِهَا. وَفَيَمْنُ نِسِيَّ سَجْدَةٍ حَتَّى قَامَ يَسْجُدُ.

Zuhr prayer with the help of two persons one of whom was Al-'Abbās, while Abū Bakr was leading the people in the prayer. When Abū Bakr saw him he wanted to retreat but the Prophet ﷺ beckoned him not to do so and asked them to make him sit beside Abū Bakr and they did so. Abū Bakr was following the Prophet ﷺ (in the prayer) and the people were following Abū Bakr. The Prophet ﷺ (prayed) sitting."

Ubaid-Ullāh added, "I went to 'Abdullāh bin 'Abbās and asked him, 'Shall I tell you what 'Āisha رضي الله عنها has told me about the fatal illness of the Prophet?"

Ibn 'Abbās said, 'Go ahead.' I told him her narration and he did not deny anything of it but asked whether 'Āisha رضي الله عنها told me the name of the second person (who helped the Prophet ﷺ) along with Al-'Abbās. I said, 'No.' He said, 'He was 'Alī (Ibn Abī Tālib).' "

656. Narrated 'Āisha رضي الله عنها, the mother of the faithful believers: Allāh's Apostle ﷺ during the illness prayed at his house while sitting whereas some people prayed behind him standing. The Prophet ﷺ beckoned them to sit down. On completion of the prayer, he said, 'The Imām is to be followed: bow when he bows, raise up your heads (stand erect)

يَا عُمَرُ: صَلِّ بِالنَّاسِ. فَقَالَ لَهُ عُمَرُ: أَنْتَ أَحَقُّ بِذَلِكَ. فَصَلَّى أَبُو بَكْرٍ بِكَرْبَلَاكِ الْإِيمَانِ. ثُمَّ إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَجَدَ مِنْ نَفْسِهِ خَفَةً فَخَرَجَ بَيْنَ رَجُلَيْنِ أَحَدُهُمَا الْعَبَّاسُ لِصَلَاةِ الظُّهْرِ وَأَبُو بَكْرٍ يُصَلِّي بِالنَّاسِ فَلَمَّا رَأَى أَبُو بَكْرٍ ذَهَبَ لِيَتَأَخَّرَ فَأَوْمَأَ إِلَيْهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِأَنْ لَا يَتَأَخَّرَ. قَالَ: أَجْلِسَانِي إِلَى جَنْبِهِ، فَأَجْلَسَاهُ إِلَى جَنْبِ أَبِي بَكْرٍ قَالَ: فَجَعَلَ أَبُو بَكْرٍ يُصَلِّي وَهُوَ بِأَتَمِّ بِصَلَاةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالنَّاسُ بِصَلَاةِ أَبِي بَكْرٍ، وَالنَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَاعِدٌ، قَالَ عُبَيْدُ اللَّهِ: قَدْ خَلْتُ عَلَى عَبْدِ اللَّهِ بْنِ عَبَّاسٍ فَقُلْتُ لَهُ: أَلَا أَعْرِضُ عَلَيْكَ مَا حَدَّثَنِي عَائِشَةُ عَنْ مَرَضِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ قَالَ: هَاتِ. فَعَرَضْتُ عَلَيْهِ حَدِيثَهَا فَمَا أَنْكَرَ مِنْهُ شَيْئًا غَيْرَ أَنَّهُ قَالَ: أَسَمَّتَ لَكَ الرَّجُلَ الَّذِي كَانَ مَعَ الْعَبَّاسِ؟ قُلْتُ: لَا، قَالَ: هُوَ عَلِيٌّ.

٦٥٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ أَنَّهَا قَالَتْ: صَلَّي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي بَيْتِهِ وَهُوَ شَاكٍ، فَصَلَّى جَالِسًا وَصَلَّى وَرَاءَهُ قَوْمٌ قِيَامًا، فَأَشَارَ إِلَيْهِمْ أَنْ اجْلِسُوا، فَلَمَّا انْصَرَفَ قَالَ:

when he raises his head and when he says, 'Sami a-l-lāhu liman-ḥamidah' (Allāh heard those who sent praises to Him) say then 'Rabbana wa laka-l-ḥamd' (O our Lord! All the praises are for You), and if he prays sitting then pray sitting." (1)

657. Narrated Anas bin Mālik رضي الله عنه :

Once Allāh's Apostle ﷺ rode a horse and fell down and the right side (of his body) was injured. He offered one of the prayers while sitting and we also prayed behind him sitting. When he completed the prayer, he said "The Imām is to be followed. Pray standing if he prays standing and bow when he bows ; rise when he rises ; and if he says, 'Sāmi a-l-lāhu-liman-ḥamidah , say then, 'Rabbana wa laka-l-ḥamd' and pray standing if he prays standing and pray sitting all of you if he prays sitting."

Ḥumaidī said: The saying of the Prophet ﷺ "Pray sitting" was said in his former illness (during his early life) but the Prophet ﷺ prayed sitting afterwards (in the last illness) and the people were praying standing behind him and the Prophet ﷺ did not order them to sit. We should follow the latest forms of Prophet's actions.

إِنَّمَا جُعِلَ الْإِمَامُ لِيُؤْتَمَّ بِهِ ، فَإِذَا رَكَعَ فَارْكَعُوا ، وَإِذَا رَفَعَ فَارْفَعُوا ، وَإِذَا قَالَ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ فَقُولُوا رَبَّنَا وَلَكَ الْحَمْدُ ، وَإِذَا صَلَّى جَالِسًا فَصَلُّوا جُلُوسًا .

٦٥٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ : أَخْبَرَنَا مَالِكٌ عَنْ ابْنِ شِهَابٍ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَكِبَ فَرَسًا فَتَصَرَّعَ عَنْهُ فَجَحِشَ شِقُّهُ الْإِيمَنُ فَصَلَّى صَلَاةً مِنَ الصَّلَوَاتِ وَهُوَ قَاعِدٌ فَصَلَّيْنَا وَرَاءَهُ قُعُودًا . فَلَمَّا انْصَرَفَ قَالَ : إِنَّمَا جُعِلَ الْإِمَامُ لِيُؤْتَمَّ بِهِ ، فَإِذَا صَلَّى قَائِمًا فَصَلُّوا قِيَامًا ، فَإِذَا رَكَعَ فَارْكَعُوا ، وَإِذَا رَفَعَ فَارْفَعُوا ، وَإِذَا قَالَ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ . فَقُولُوا رَبَّنَا وَلَكَ الْحَمْدُ . وَإِذَا صَلَّى قَائِمًا فَصَلُّوا قِيَامًا وَإِذَا صَلَّى جَالِسًا فَصَلُّوا جُلُوسًا أَجْمَعُونَ . قَالَ أَبُو عَبْدِ اللَّهِ قَالَ : الْحُمَيْدِيُّ : قَوْلُهُ (إِذَا صَلَّى جَالِسًا فَصَلُّوا جُلُوسًا) هُوَ فِي مَرَضِهِ الْقَدِيمِ ثُمَّ صَلَّى بَعْدَ ذَلِكَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَالِسًا . وَالنَّاسُ خَلْفَهُ قِيَامٌ لَمْ يَأْمُرْهُمْ بِالْقُعُودِ وَإِنَّمَا يُؤْخَذُ بِالْآخِرِ فَلَا خَيْرَ مِنْ فِعْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ .

(52) CHAPTER. When should those who are behind the Imām prostrate? Anas said, "Prostrate when the Imām prostrates."

658. Narrated Al-Barā' (and he was not a liar): When Allāh's Apostle ﷺ said, "Samī a-l-lāhu liman ḥamidah" none of us bent his back (for prostrations) till the Prophet ﷺ prostrated and then we would prostrate after him,

659. Narrated Abū Ishāq as above.

(53) CHAPTER. The sin of whoever raises his head before the Imām (raises his head).

660. Narrated Abū Huraira ﷺ: The Prophet ﷺ said, "Isn't he who raises his head before the Imām afraid that Allāh may transform his head into that of a donkey or his figure (face) into that of a donkey?"

(54) CHAPTER. A slave or a manumitted slave can lead the prayer. (Aisha ﷺ was led in the prayer by her slave Dhakwān who used to recite from the Qur'ān (not

باب متى يستجد من خلف الإمام؟ وقال أنس: فإذا سجد فاستجدوا.

٦٥٨ - حدثنا مسدد قال: حدثنا يحيى بن سعيد عن سفيان قال: حدثني أبو إسحاق قال: حدثني عبد الله بن يزيد قال: حدثني البراء وهو غير كدوب قال: كان رسول الله صلى الله عليه وسلم إذا قال (سمع الله لمن حمده) لم يحن أحد منا ظهره حتى يقع النبي صلى الله عليه وسلم ساجدا ثم نقع سجوداً بعده.

٦٥٩ - حدثنا أبو نعيم، عن سفيان، عن أبي إسحاق نحوه، بهذا.

باب إثم من رفع رأسه قبل الإمام.

٦٦٠ - حدثنا حجاج بن منهال قال: حدثنا شعبه، عن محمد بن زياد قال: سمعت أبا هريرة عن النبي صلى الله عليه وسلم قال: أما يخشى أحدكم، أو لا يخشى أحدكم إذا رفع رأسه قبل الإمام أن يجعل الله رأسه رأس حمار؟ أو يجعل الله صورته صورة حمار؟

باب إمامة العبد والمولى. وكانت عائشة يؤمها عبد لها ذكوان من المصحف، وللد البغي والأعرابي

from memory). Can an illegitimate boy, a bedouin or a boy who has not reached the age of puberty lead the prayer? (It is permissible according to) the statement of of the Prophet ﷺ that the Imām should be a person who knows the Qur'an more than the others.

661. Narrated Ibn 'Umar رضي الله عنهما : When the earliest emigrants came to Al-Uṣba, a place in Qubā', before the arrival of the Prophet ﷺ Sālim, the slave of Abū Hudhaifa, who knew the Qur'an more than the others used to lead them in prayer.

662. Narrated Anas رضي الله عنه : The Prophet ﷺ said, "Listen and obey (your chief) even if an Ethiopian whose head is like a raisin were made your chief."

(55) CHAPTER. If the Imām does not offer the prayer perfectly and the followers offer it perfectly.

663. Narrated Abū Huraira رضي الله عنه : Allāh's Apostle ﷺ said, "If the Imām leads the prayer correctly then he and you will receive the rewards but if he makes a mistake (in the prayer) then you will receive the reward for the prayer and the sin will be his."

وَالْغُلَامَ الَّذِي لَمْ يَحْتَسِلَمْ لِقَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : يَوْمُ مِثْمِهِمْ أَفْرَقُوا مِنْهُمْ لِكِتَابِ اللَّهِ .

٦٦١ - حَدَّثَنَا إِسْرَاهِيمُ بْنُ الْمُنْذِرِ قَالَ : حَدَّثَنَا أَنَسُ بْنُ عُبَيْضٍ ، عَنْ عُبَيْدِ اللَّهِ ، عَنْ نَافِعٍ ، عَنْ ابْنِ عُمَرَ قَالَ : لَمَّا قَدِمَ الْمُهَاجِرُونَ الْأَوَّلُونَ الْعُصْبَةَ ، مَوْضِعُ بَقْبَاءَ ، قَبْلَ مَقْدَمِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَوْمُ مِثْمِهِمْ سَالِمٌ مَوْلَى أَبِي حُدَيْفَةَ . وَكَانَ أَكْثَرُهُمْ قُرْآنًا .

٦٦٢ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ : حَدَّثَنَا يَحْيَى قَالَ : حَدَّثَنَا شُعْبَةُ قَالَ : حَدَّثَنِي أَبُو التَّيَّاحِ ، عَنْ أَنَسٍ ، عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ اسْمَعُوا وَأَطِيعُوا وَإِنْ اسْتَعْمِلَ عَبْدٌ حَبَشِيٌّ كَانَ رَأْسُهُ زَبَبِيَّةً .

بابُ إِذَا لَمْ يُتِمَّ الْإِمَامُ وَأَتَمَّ مَنْ خَلْفَهُ .

٦٦٣ - حَدَّثَنَا الْفَضْلُ بْنُ سَهْلٍ قَالَ : حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى الْأَشْجَبِيُّ قَالَ : حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ دِينَارٍ ، عَنْ زَيْدِ بْنِ أَسْلَمَ ، عَنْ عَطَاءِ ابْنِ يَسَارٍ ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : يُصَلُّونَ لَكُمْ

فَإِنْ أَصَابُوا فَلَكُمْ وَلَهُمْ وَإِنْ أَخْطَوْا فَلَكُمْ وَعَلَيْهِمْ.

(56) CHAPTER. Praying behind a man who is a victim of afflictions or a heretic. Al-Hasan said, "You can pray behind that Imām and the sin of heresy will be against him."

Narrated 'Ubaid-Ullāh bin Adī bin Khiyār: I went to 'Uthmān bin 'Affān رضي الله عنه while he was besieged, and said to him, "You are the chief of all muslims in general and you see what has befallen you. We are led in the prayer by a leader of afflictions and we are afraid of being sinful in following him." 'Uthmān said, "The prayer is the best of all deeds, so when the people do good deeds do the same with them and when they do bad deeds avoid those bad deeds." Az-Zuhri said, "In our opinion one should not pray behind an effeminate person unless there is no alternative."

664. Narrated Anas bin Mālīk رضي الله عنه: The Prophet ﷺ said to Abū-Dhar, "Listen and obey (your chief) even if he is an Ethiopian with a head like a raisin."

(57) CHAPTER. To stand on the right side of the Imām on the same line if only two persons (counting the Imām) are praying in congregation.

665. Narrated Ibn 'Abbās رضي الله عنه: Once I passed the night in the house of my

بابُ إِمَامَةِ الْمَقْشُونِ وَالْمُبْتَدِعِ
وَقَالَ الْحَسَنُ: صَلِّ وَعَلَيْهِ بِدُعَاةِ
قَالَ أَبُو عَبْدِ اللَّهِ: وَقَالَ لَنَا مُحَمَّدُ بْنُ
يُوسُفَ: حَدَّثَنَا الْأَوْزَاعِيُّ، حَدَّثَنَا
الزُّهْرِيُّ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ،
عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ بْنِ خَبَّارٍ أَنَّهُ
دَخَلَ عَلَى عُثْمَانَ بْنِ عَفَّانَ رَضِيَ اللَّهُ
عَنْهُ وَهُوَ مُحْصُورٌ فَقَالَ: إِنَّكَ إِمَامٌ
عَامَّةٌ وَنَزَلَ بِكَ مَا تَرَى وَيُصَلِّي لَنَا
إِمَامٌ فِتْنَةٌ وَنَتَحَرَّجُ. فَقَالَ: الصَّلَاةُ
أَحْسَنُ مَا يَعْمَلُ النَّاسُ فَإِذَا أَحْسَنَ
النَّاسُ فَاحْسِنْ مَعَهُمْ. وَإِذَا أَسَاءُوا
فاجْتَنِبْ إِسَاءَتَهُمْ. وَقَالَ الزُّبَيْدِيُّ:
قَالَ الزُّهْرِيُّ: لَا تَرَى أَنْ يُصَلِّيَ خَلْفَ
الْمَخْنَثِ إِلَّا مِنْ ضَرُورَةٍ لَا بُدَّ مِنْهَا.

٦٦٤ - حَدَّثَنَا مُحَمَّدُ بْنُ أَبَانَ: حَدَّثَنَا
غُنْدَرٌ، عَنْ شُعْبَةَ، عَنْ أَبِي التَّيَّاحِ
أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ، قَالَ النَّبِيُّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا بِي ذَرَّ: أَسْمِعْ وَأَطِيعْ
وَلَوْ لِحَبِشِي كَانَ رَأْسُهُ زَبِيبَةً.

بابُ يَقُومُ عَنْ يَمِينِ الْإِمَامِ
يَحْدِثُ سِوَاهُ إِذَا كَانَا اثْنَيْنِ.

٦٦٥ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ قَالَ
حَدَّثَنَا شُعْبَةُ، عَنْ الْحَكَمِ قَالَ: سَمِعْتُ

aunt Maimūna. Allāh's Apostle ﷺ offered the 'Ishā' prayer and then came to the house and offered four Rak'at and slept. Later on, he woke up and stood for the prayer and I stood on his left side. He drew me to his right and prayed five Rak'at and then two. He then slept till I heard him snoring (or heard his breath sounds). Afterwards he went out for the morning prayer.

(58) **CHAPTER.** If a man stood on the left side of the Imām and the Imām drew him to his right side, then the prayer of none of them would be annulled.

666. Narrated Ibn 'Abbās : One night I slept at the house of (my aunt) Maimūna and the Prophet ﷺ was there on that night. He performed ablution and stood up for the prayer. I joined him and stood on his left side but he drew me to his right and prayed thirteen Rak'at and then slept till I heard his breath sounds. And whenever he slept, he used to breathe with audible sounds. The Mu'adh-dhin came to the Prophet ﷺ and he went out and prayed (the morning prayer) without repeating the ablution.

(59) **CHAPTER.** If the Imām has not had the intention of leading the prayer and then some persons join him and he leads them.

سَعِيدُ بْنُ جُبَيْرٍ ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : بَيْتٌ فِي بَيْتِ خَالَتِي مَيْمُونَةَ فَصَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْعِشَاءَ ، ثُمَّ جَاءَ فَصَلَّى أَرْبَعَ رَكَعَاتٍ ثُمَّ نَامَ ، ثُمَّ قَامَ فَجِئْتُ فَقُمْتُ عَنْ يَسَارِهِ فَجَعَلَنِي عَنْ يَمِينِهِ فَصَلَّى خَمْسَ رَكَعَاتٍ ، ثُمَّ صَلَّى رَكَعَتَيْنِ ثُمَّ نَامَ حَتَّى سَمِعْتُ غَطِيظَهُ أَوْ قَالَ خَطِيظَهُ ، ثُمَّ خَرَجَ إِلَى الصَّلَاةِ .

بابُ إِذَا قَامَ الرَّجُلُ عَنِ يَسَارِ الْإِمَامِ فَحَوَّلَهُ الْإِمَامُ إِلَى يَمِينِهِ لَمْ تَقْضُ صَلَاتُهُمَا .

٦٦٦ - حَدَّثَنَا أَحْمَدُ قَالَ : حَدَّثَنَا ابْنُ وَهْبٍ قَالَ : حَدَّثَنَا عَمْرُو عَنْ عَبْدِ رَبِّهِ بْنِ سَعِيدٍ ، عَنْ مَخْرَمَةَ بْنِ سُلَيْمَانَ ، عَنْ كُرَيْبِ بْنِ أَبِي عَبَّاسٍ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : نِمْتُ عِنْدَ مَيْمُونَةَ وَالنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عِنْدَهَا تِلْكَ اللَّيْلَةَ فَتَوَضَّأَ ثُمَّ قَامَ يُصَلِّي فَقُمْتُ عَنْ يَسَارِهِ فَأَخَذَنِي فَجَعَلَنِي عَنْ يَمِينِهِ فَصَلَّى ثَلَاثَ عَشْرَةَ رَكَعَةً ثُمَّ نَامَ حَتَّى نَفَخَ وَكَانَ إِذَا نَامَ نَفَخَ ثُمَّ أَتَاهُ الْمُؤَذِّنُ فَخَرَجَ فَصَلَّى وَلَمْ يَتَوَضَّأْ . قَالَ عَمْرُو : فَحَدَّثْتُ بِهِ بُكَيْرًا فَقَالَ : حَدَّثَنِي كُرَيْبٌ بِذَلِكَ .

بابُ إِذَا لَمْ يَنْتَوِ الْإِمَامُ أَنْ يُؤْمَ ثُمَّ جَاءَ قَوْمٌ فَأَمَّهُمْ .

667. Narrated Ibn 'Abbās رضي الله عنه :

Once I passed the night in the house of my aunt Maimūna. The Prophet ﷺ stood for the night prayer and I joined him and stood on his left side but he drew me to his right by holding me by the head.

(60) **CHAPTER.** If the Imām prolongs the prayer and somebody has an urgent work or need and so he leaves the congregation and prays alone.

668. Narrated Mu'adh bin Jabal رضي الله عنه :

I used to pray the Isha prayer with the Prophet ﷺ and then go to lead my people in the prayer.

669. Narrated 'Amr : Jābir bin

'Abdullāh said, "Mu'adh bin Jabal رضي الله عنه used to pray with the Prophet ﷺ and then go to lead his people in prayer. Once he led the 'Ishā' prayer and recited Sura II "Al-Baqra." Somebody left the prayer and Mu'adh criticised him. The news reached the Prophet ﷺ and he said to Mu'adh, 'You are putting the people to trial,' and repeated it thrice (or said something similar) and ordered him to recite two medium Suras of Mufasssal." ('Amr said that he had forgotten the names of those Suras).

٦٦٧ - حَدَّثَنَا مُسَدَّدٌ قَالَ : حَدَّثَنَا

إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ أَبِي يُونُسَ ، عَنْ عَبْدِ اللَّهِ بْنِ سَعِيدٍ بْنِ جُبَيْرٍ ، عَنْ أَبِيهِ ، عَنْ ابْنِ عَبَّاسٍ قَالَ : بَيْتٌ عِنْدَ خَالَتِي مَيْمُونَةَ فَقَامَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي مِنَ اللَّيْلِ فَقُمْتُ أَصَلِّي مَعَهُ ، فَقُمْتُ عَنْ يَسَارِهِ فَأَخَذَ بِيْرَ أَسَى فَأَقَامَنِي عَنْ يَمِينِهِ .

باب إِذَا طَوَّلَ الْإِمَامُ وَكَانَ لِلرَّجُلِ حَاجَةٌ فَخَرَجَ فَصَلَّى .

٦٦٨ - حَدَّثَنَا مُسْلِمٌ قَالَ : حَدَّثَنَا

شُعْبَةُ ، عَنْ عَمْرِو بْنِ جَابِرٍ ، عَنْ عَبْدِ اللَّهِ أَنَّ مُعَاذَ بْنَ جَبَلٍ كَانَ يُصَلِّي مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ يَرْجِعُ فَيَقُومُ قَوْمَهُ .

٦٦٩ - قَالَ : وَحَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ قَالَ : حَدَّثَنَا غُنْدَرٌ قَالَ : حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ جَابِرٍ ، عَنْ عَبْدِ اللَّهِ قَالَ : كَانَ مُعَاذُ بْنُ جَبَلٍ يُصَلِّي مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ يَرْجِعُ فَيَقُومُ قَوْمَهُ ، فَصَلَّى الْعِشَاءَ فَقَرَأَ بِالْبَقَرَةِ . فَانْصَرَفَ الرَّجُلُ فَكَانَ مُعَاذٌ يَنَالُ مِنْهُ ، فَبَلَغَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ ، فَتَانٌ ، فَتَانٌ ، فَتَانٌ ثَلَاثَ مَرَّاتٍ . أَوْ قَالَ : فَاتِنَا ، فَاتِنَا ، فَاتِنَا وَأَمَرَهُ بِسُورَتَيْنِ مِنْ أَوْسَطِ الْمُفَصَّلِ . قَالَ عَمْرُو : لَا أَحْفَظُهُمَا .

(61) **CHAPTER.** The shortening of the Qiyam (standing) by the Imām (in prayer) but should bow and prostrate perfectly.

670. Narrated Abū Mas'ūd رضي الله عنه : A man came and said, "O Allāh's Apostle ﷺ ! By Allāh, I keep away from the morning prayer only because so and so prolongs the prayer." I never saw Allāh's Apostle ﷺ more furious in giving advice than he was at that time. He then said, "Some of you make people dislike good deeds (the prayer). So whoever among you leads the people in prayer should shorten it because among them there are the weak, the old and the needy."

(62) **CHAPTER.** When praying alone, one can prolong the prayer as much as one wishes.

671. Narrated Abū Huraira رضي الله عنه : Allah's Apostle ﷺ said, "If anyone leads the people in the prayer, he should shorten it for amongst them are the weak, the sick and the old; and if anyone among you prays alone then he may prolong (the prayer) as much as he wishes."

(63) **CHAPTER.** Complaining against one's Imām if he prolongs the prayer. Abū Usaid said, "O my son! You have prolonged the prayer."

بابُ تخفيف الإمام في القيام وإتمام الركوع والسجود.

٦٧٠ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ قَالَ : حَدَّثَنَا زُهَيْرٌ قَالَ : حَدَّثَنَا إِسْمَاعِيلُ قَالَ : سَمِعْتُ قَبِيصًا قَالَ : أَخْبَرَنِي أَبُو مَسْعُودٍ أَنَّ رَجُلًا قَالَ : وَاللَّهِ يَا رَسُولَ اللَّهِ إِنِّي لَا تَأْخُرُ عَنْ صَلَاةِ الْغَدَاةِ مِنْ أَجْلِ فُلَانٍ مِمَّا يُطِيلُ بَيْنَا ، فَمَا رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي مَوْعِظَةٍ أَشَدَّ غَضَبًا مِنْهُ يَوْمَئِذٍ ثُمَّ قَالَ : إِنَّ مِنْكُمْ مُنْقَرِّينَ ، فَيَأْتِيكُمْ مَا صَلَّى بِالنَّاسِ فَلْيُخَفِّفْ فَإِنَّ فِيهِمْ الضَّعِيفَ وَالْكَبِيرَ وَذَا الْحَاجَةِ .

بابُ إِذَا صَلَّى لِنَفْسِهِ فَلْيُطَوِّلْ مَا شَاءَ .

٦٧١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُونُسَ قَالَ : أَخْبَرَنَا مَالِكٌ ، عَنْ أَبِي الزِّنَادِ ، عَنْ الْأَعْرَجِ ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : إِذَا صَلَّى أَحَدُكُمْ لِلنَّاسِ فَلْيُخَفِّفْ فَإِنَّ فِيهِمْ الضَّعِيفَ وَالسَّقِيمَ وَالْكَبِيرَ . وَإِذَا صَلَّى أَحَدُكُمْ لِنَفْسِهِ فَلْيُطَوِّلْ مَا شَاءَ .

بابُ مَنْ شَكَأَ إِمَامَهُ إِذَا طَوَّلَ .
وَقَالَ أَبُو أُسَيْدٍ : طَوَّلْتَ بَيْنَا يَا بُنَى .

672. Narrated Abū Mas'ūd رضي الله عنه :

A man came and said, "O Allāh's Apostle ﷺ ! I keep away from the morning prayer because so-and-so (Imām) prolongs it too much." Allāh's Apostle ﷺ became furious and I had never seen him more furious than he was on that day. The Prophet ﷺ said, "O people! Some of you make others dislike the prayer, and whoever becomes an Imām he should shorten the prayer, as behind him are the weak, the old and the needy."

673. Narrated Jābir bin 'Abdullāh Al-Anṣārī رضي الله عنه :

Once a man was driving two "Naziḥas" (camels used for agricultural purposes) and night had fallen. He found Mu'adh praying so he made his camel kneel and joined Mu'adh in the prayer. The latter recited Sura II "Al-Baqara" or Sura IV "An-Nisā", (so) the man left the prayer and went away. When he came to know that Mu'adh had criticised him, he went to the Prophet ﷺ and complained against Mu'adh. The Prophet ﷺ said thrice, "O Mu'adh! Are you putting the people to trial?" It would have been better if you had recited "Sabbiḥ Ismā Rabbika-l-a la(87)", "Wash-Shamsi wazuhahu (91)", or "Wal-lali Idha yaghsha (92)", for the old, the weak and the needy pray behind you."

٦٧٢ - حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ قَالَ :

حَدَّثَنَا سُفْيَانُ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ عَنْ أَبِي مَسْعُودٍ قَالَ : قَالَ رَجُلٌ : يَا رَسُولَ اللَّهِ إِنِّي لَا تَأْخُرُ عَنِ الصَّلَاةِ فِي الْفَجْرِ مِمَّا يُطِيلُ بَيْنَا فُلَانٍ فِيهَا . فَغَضِبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، مَا رَأَيْتُهُ غَضِبَ فِي مَوْضِعٍ كَانَ أَشَدَّ غَضَبًا مِنْهُ يَوْمَئِذٍ . ثُمَّ قَالَ : يَا أَيُّهَا النَّاسُ ! إِنَّ مِنْكُمْ مُتَقَرِّينَ . فَمَنْ أَمَّ النَّاسَ فَلْيَتَجَوَّزْ فَإِنْ خَلْفَهُ الضَّعِيفُ وَالْكَبِيرُ وَذَا الْحَاجَةِ .

٦٧٣ - حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ قَالَ :

حَدَّثَنَا شُعْبَةُ قَالَ : حَدَّثَنَا مُحَمَّدُ بْنُ دِنَارٍ قَالَ : سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ الْأَنْصَارِيَّ قَالَ : أَقْبَلَ رَجُلٌ بَيْنَا وَبَيْنَ أَقْبَلَ رَجُلٌ فَوَافَقَ مُعَاذًا يُصَلِّي فَبَرَكَ نَاضِحَهُ وَأَقْبَلَ إِلَى مُعَاذٍ فَقَرَأَ بِسُورَةِ الْبَقَرَةِ أَوْ النَّسَاءِ فَانْطَلَقَ الرَّجُلُ ، وَبَلَغَهُ أَنَّ مُعَاذًا نَالَ مِنْهُ فَبَاتِيَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَشَكَا إِلَيْهِ مُعَاذًا فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : يَا مُعَاذُ ، أَفَتَأَنُّ أَنْتَ ؟ أَوْ أَفَاتِنُ ؟ ثَلَاثَ مَرَّاتٍ . فَلَوْ لَا صَلَّيْتُ بِسَبْحِ اسْمِ رَبِّكَ الْأَعْلَى ، وَالشَّمْسِ وَضُحَاهَا ، وَاللَّيْلِ إِذَا يَغْشَى ، فَإِنَّهُ يُصَلِّي وَرَاءَكَ الْكَبِيرُ وَالضَّعِيفُ وَذَا الْحَاجَةِ ، أَحْسِبُ هَذَا فِي الْحَدِيثِ . قَالَ أَبُو عَبْدِ اللَّهِ ، وَتَابَعَهُ سَعِيدُ بْنُ

Jābir said that Mu'adh recited Sura II "Al-Baqara" in the 'Ishā' prayer.

مَسْرُوقٌ وَمِيسَعَرٌ وَالشَّيْبَانِيُّ. قَالَ عَمْرُو،
وَعَبِيدُ اللَّهِ بْنِ مُقْسَمٍ، وَأَبُو الزُّبَيْرِ
عَنْ جَابِرٍ: قَرَأَ مُعَاذٌ فِي الْعِشَاءِ بِالْبَقَرَةِ،
وَتَابَعَهُ الْأَعْمَشُ عَنْ مُحَارِبٍ.

674. Narrated Anas رضي الله عنه: The Prophet ﷺ used to pray a short prayer (in congregation) but used to offer it in a perfect manner.

٦٧٤ - حَدَّثَنَا أَبُو مَعْمَرٍ قَالَ: حَدَّثَنَا
عَبِيدُ الْوَارِثِ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ
عَنْ أَنَسٍ قَالَ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ يُوجِزُ الصَّلَاةَ وَيُكْمِلُهَا.

(64) CHAPTER. Whoever cuts short the prayer on hearing the cries of a child.

بَابُ مَنْ أَخَفَّ الصَّلَاةَ عِنْدَ
بُكَاءِ الصَّبِيِّ.

675. Narrated 'Abdullāh bin 'Abi Qatāda : My father said, "The Prophet ﷺ said, 'When I stand for prayer, I intend to prolong it but on hearing the cries of a child, I cut it short, as I dislike to trouble the child's mother.' "

٦٧٥ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى قَالَ:
أَخْبَرَنَا الْوَلِيدُ قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ،
عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عَبْدِ اللَّهِ
بْنِ أَبِي قَتَادَةَ عَنْ أَبِيهِ أَبِي قَتَادَةَ عَنْ
النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنِّي لَا قُومُ
فِي الصَّلَاةِ أُرِيدُ أَنْ أَطَوَّلَ فِيهَا فَاسْمَعُ
بُكَاءَ الصَّبِيِّ فَأَتَجَوَّزُ فِي صَلَاتِي كَرَاهِيَةً
أَنْ أَشُقَّ عَلَى أُمِّهِ. تَابَعَهُ بَشَرُ بْنُ
بَكْرٍ، وَابْنُ الْمُبَارَكِ وَبَقِيَّةٌ عَنْ
الْأَوْزَاعِيِّ.

676. Narrated Anas bin Mālik رضي الله عنه: I never prayed behind any Imam a prayer lighter and more perfect than that behind the Prophet ﷺ and he used to cut short the prayer whenever he heard the cries of a child lest he should put the child's mother to trial.

٦٧٦ - حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ قَالَ:
حَدَّثَنَا سُلَيْمَانُ بْنُ بُلَالٍ قَالَ: حَدَّثَنِي شَرِيكُ
ابْنِ عَبْدِ اللَّهِ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ
يَقُولُ: مَا صَلَّيْتُ وَرَاءَ إِمَامٍ قَطُّ
أَخَفَّ صَلَاةً وَلَا أَتَمَّ مِنَ النَّبِيِّ صَلَّى اللَّهُ

عليه وسلم وإن كان لَيَسْمَعُ بُكَاءَ الصَّبِيِّ
فَيُخَفِّفُ خَافَةً أَنْ تُفْتِنَ أُمُّهُ.

677. Narrated Anas bin Mālik رضي الله عنه :

The Prophet ﷺ said, "When I start the prayer I intend to prolong it, but on hearing the cries of a child, I cut short the prayer because I know that the cries of the child will incite its mother's passions."

٦٧٧ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ قَالَ :
حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ قَالَ : حَدَّثَنَا
سَعِيدٌ قَالَ : حَدَّثَنَا قَتَادَةُ عَنْ أَنَسِ بْنِ
مَالِكٍ حَدَّثَهُ : أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
قَالَ : إِنِّي لَا دُخْلُ فِي الصَّلَاةِ وَأَنَا أُرِيدُ
إِطَالَتَهَا فَأَسْمَعُ بُكَاءَ الصَّبِيِّ فَأَتَجَوَّزُ
فِي صَلَاتِي مِمَّا أَعْلَمُ مِنْ شِدَّةٍ وَجَدْتُ
أُمَّهُ مِنْ بُكَائِهِ .

678. Narrated Anas bin Mālik رضي الله عنه :

The Prophet ﷺ said, "Whenever I start the prayer I intend to prolong it, but on hearing the cries of a child, I cut short the prayer because I know that the cries of the child will incite its mother's passions."

٦٧٨ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ :
حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ سَعِيدٍ عَنْ قَتَادَةَ ،
عَنْ أَنَسِ بْنِ مَالِكٍ . عَنْ النَّبِيِّ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ قَالَ : إِنِّي لَا دُخْلُ فِي الصَّلَاةِ
فَأُرِيدُ إِطَالَتَهَا فَأَسْمَعُ بُكَاءَ الصَّبِيِّ
فَأَتَجَوَّزُ مِمَّا أَعْلَمُ مِنْ شِدَّةٍ وَجَدْتُ
أُمَّهُ مِنْ بُكَائِهِ . وَقَالَ مُوسَى : حَدَّثَنَا
أَبَانُ ، حَدَّثَنَا قَتَادَةُ قَالَ : حَدَّثَنَا أَنَسٌ
عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِثْلَهُ .

(65) **CHAPTER.** If one prays and then leads the people in prayer.

679. Narrated Jābir bin 'Abdullāh

رضي الله عنه : Mu'adh used to pray with the Prophet ﷺ and then go and lead his people (tribe) in the prayer.

باب إِذَا صَلَّى ثُمَّ أَمَّ قَوْمًا .
٦٧٩ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ
وَأَبُو النُّعْمَانِ قَالَا : حَدَّثَنَا حَمَّادُ بْنُ
زَيْدٍ عَنْ أَبِي ثَوْبٍ عَنْ عَمْرِو بْنِ دِينَارٍ
عَنْ جَابِرٍ قَالَ : كَانَ مُعَاذٌ يُصَلِّي مَعَ
النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ يَأْتِي قَوْمَهُ
فَيُصَلِّي بِهِمْ .

(66) CHAPTER. One who repeats the Takbīr (Allāhu Akbar) of the Imām so that the people may hear it.

680. Narrated 'Aisha رضي الله عنها : When the Prophet ﷺ became ill (in his fatal illness), someone came to inform him about the prayer, and the Prophet ﷺ told him to tell Abū Bakr to lead the people in the prayer. I said, "Abū Bakr is a soft-hearted man and if he stands for the prayer in your place, he would weep and would not be able to recite the Qur'ān." The Prophet ﷺ said, "Tell Abū Bakr to lead the prayer." I said the same as before. He (repeated the same order and) on the third or the fourth time he said, "You are the companions of Joseph. Tell Abū Bakr to lead the prayer." So Abū Bakr led the prayer and meanwhile the Prophet ﷺ felt better and came out with the help of two men; as if I see him just now dragging his feet on the ground. When Abū Bakr saw him, he tried to retreat but the Prophet ﷺ beckoned him to carry on. Abū Bakr retreated a bit and the Prophet ﷺ sat on his (left) side. Abū Bakr was repeating the Takbīr (Allāhu Akbar) for the people to hear.

(67) CHAPTER. If a person follows the Imām and the others follow that person (then it is all right). The Prophet ﷺ said, "You should follow me and the people behind you should follow you (in the prayers)."

بابُ مَنْ أَسْمَعَ النَّاسَ تَكْبِيرَ

الْإِمَامِ.

٦٨٠ - حَدَّثَنَا مُسْتَعْدَدٌ قَالَ : حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دَاوُدَ قَالَ : حَدَّثَنَا الْأَعْمَشُ ، عَنْ إِبْرَاهِيمَ ، عَنْ الْأَسْوَدِ ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ : لَمَّا مَرَّ رَضِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَضَهُ الَّذِي مَاتَ فِيهِ أَتَاهُ يُؤَذِّنُهُ بِالصَّلَاةِ . فَقَالَ : مُرُّوا أَبَا بَكْرٍ فَلْيُصَلِّ . قُلْتُ : إِنْ أَبَا بَكْرٍ رَجُلٌ أَسِيفٌ إِنْ يَقُمْ مَقَامَكَ يَبْكَسِي فَلَا يَقْدِرُ عَلَى الْقِرَاءَةِ . قَالَ : مُرُّوا أَبَا بَكْرٍ فَلْيُصَلِّ ، فَقُلْتُ مُثْلَهُ . فَقَالَ فِي الثَّلَاثَةِ أَوْ الرَّابِعَةِ : إِنْسَكُنْ صَوَاحِبَ يَوْسُفَ ، مُرُّوا أَبَا بَكْرٍ فَلْيُصَلِّ . فَصَلَّى وَخَرَجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُهَادِي بَيْنَ رَجُلَيْنِ كَمَا تَنَظَّرُ إِلَيْهِ تَحْطُّ بِرِجْلَيْهِ الْأَرْضَ ، فَلَمَّا رَأَاهُ أَبُو بَكْرٍ ذَهَبَ يَتَأَخَّرُ فَأَشَارَ إِلَيْهِ أَنْ صَلِّ ، فَتَأَخَّرَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ وَقَعَدَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى جَنْبِهِ وَابُوبَكْرٌ يُسْمِعُ النَّاسَ التَّكْبِيرَ . تَابَعَهُ حَاضِرٌ عَنْ الْأَعْمَشِ .

بابُ الرَّجُلِ يَأْتِمُ بِالْإِمَامِ .

وَيَأْتِمُ النَّاسُ بِالْمَأْمُومِ . وَيُذَكَّرُ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : ائْتَمُوا بِي وَلِيَأْتِمَ بِكُمْ مَنْ بَعْدَكُمْ .

681. Narrated 'Aisha رضي الله عنها : When Allāh's Apostle ﷺ became seriously ill, Bilāl came to him for the prayer. He said, "Tell Abū Bakr to lead the people in the prayer." I said, "O Allāh's Apostle ﷺ ! Abū Bakr is a soft-hearted man and if he stands in your place, he would not be able to make the people hear him. Will you order 'Umar (to lead the prayer)?" The Prophet ﷺ said, "Tell Abū Bakr to lead the people in the prayer." Then I said to Hafsa, "Tell him, Abū Bakr is a soft-hearted man and if he stands in his place, he would not be able to make the people hear him. Would you order 'Umar to lead the prayer?" Hafsa did so. The Prophet ﷺ said, "Verily you are the companions of Joseph. Tell Abū Bakr to lead the people in the prayer." So Abū Bakr stood for the prayer. In the meantime Allāh's Apostle ﷺ felt better and came out with the help of two persons and both of his legs were dragging on the ground till he entered the mosque. When Abū Bakr heard him coming, he tried to retreat but Allāh's Apostle ﷺ beckoned him to carry on. The Prophet ﷺ sat on his left side. Abū Bakr was praying while standing and Allāh's Apostle ﷺ was leading the prayer while sitting. Abū Bakr was following the Prophet ﷺ and the people were following Abū Bakr (in the prayer).

٦٨١ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ : حَدَّثَنَا أَبُو مُعَاوِيَةَ ، عَنْ الْأَعْمَشِ ، عَنْ إِبْرَاهِيمَ ، عَنْ الْأَسْوَدِ ، عَنْ عَائِشَةَ قَالَتْ : لَمَّا ثَقُلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَاءَ بِلَالٌ يُؤَذِّنُهُ بِالصَّلَاةِ . فَقَالَ : مَرُّوا أَبَا بَكْرٍ يُصَلِّيَ بِالنَّاسِ . فَقُلْتُ : يَا رَسُولَ اللَّهِ إِنَّ أَبَا بَكْرٍ رَجُلٌ أَسِيفٌ ، وَإِنَّهُ مَتَى مَا يَقُمْ مَقَامَكَ لَا يُسْمِعَ النَّاسَ ، فَلَوْ أَمَرْتَ عُمَرَ . فَقَالَ : مَرُّوا أَبَا بَكْرٍ أَنْ يُصَلِّيَ بِالنَّاسِ ، فَقُلْتُ : لِحَقِصَّةٍ : قُولِي لَهُ إِنَّ أَبَا بَكْرٍ رَجُلٌ أَسِيفٌ . وَإِنَّهُ مَتَى يَقُمْ مَقَامَكَ لَمْ يُسْمِعِ النَّاسَ فَلَوْ أَمَرْتَ عُمَرَ . فَقَالَ : إِنَّكَ لَأَنْتِ صَوَّاحِبُ يُوسُفَ ، مَرُّوا أَبَا بَكْرٍ أَنْ يُصَلِّيَ بِالنَّاسِ . فَلَمَّا دَخَلَ فِي الصَّلَاةِ وَجَدَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي نَفْسِهِ خِفَّةً فَقَامَ يُهَادِي بَيْنَ رَجُلَيْنِ وَرَجُلَاهُ تَخْطَانِ فِي الْأَرْضِ حَتَّى دَخَلَ الْمَسْجِدَ ، فَلَمَّا سَمِعَ أَبُو بَكْرٍ خِسَّةَ ذَهَبَ أَبُو بَكْرٍ يَتَأَخَّرُ فَأَوْمَأَ إِلَيْهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَجَاءَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى جَلَسَ عَنْ يَسَارِ أَبِي بَكْرٍ ، فَكَانَ أَبُو بَكْرٍ يُصَلِّي قَائِمًا . وَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي قَاعِدًا ، يَقْتَدِي أَبُو بَكْرٍ بِصَلَاةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . وَالنَّاسُ يَقْتَدُونَ بِصَلَاةِ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ

(68) **CHAPTER.** Can the Imām depend on the people's saying if he is in doubt (about a certain matter)?

682. Narrated Abū Huraira رضي الله عنه : Once Allāh's Apostle ﷺ prayed two Rak'at (instead of four) and finished his prayer. Dhu-l-yadain asked him whether the prayer had been reduced or whether he had forgotten. Allāh's Apostle ﷺ asked the people whether Dhu-l-yadain was telling the truth. The people replied in the affirmative. Then Allāh's Apostle ﷺ stood up, offered the remaining two Rak'at and then finished his prayer with Taslīm and then said "Allāhu Akbar." He followed it with two prostrations like ordinary prostrations or a bit longer.

683. Narrated Abū Huraira رضي الله عنه : The Prophet ﷺ prayed two Rak'at of Zuhr prayer (instead of four) and he was told that he had prayed two Rak'at only. Then he prayed two more Rak'at and finished them with the Taslīm followed by two prostrations.

(69) **CHAPTER.** If the Imām weeps in the prayers (will his prayer be valid)? 'Abdullāh bin Shaddad said, "I heard 'Umar weeping while I was in the last row and Umar was reciting, I only complain of my grief and Sorrow to Allah)." (12 : 86)

باب هل يأخذ الإمام إذا شك يقول الناس؟

٦٨٢ - حدثنا عبد الله بن مسleme، عن مالك بن أنس، عن أيوب بن أبي تميمة السختياني، عن محمد بن سيرين، عن أبي هريرة أن رسول الله صلى الله عليه وسلم انصرف من اثنتين. فقال له ذو اليدين: أفصرت الصلاة أم نسيت يا رسول الله؟ فقال رسول الله صلى الله عليه وسلم: أصدق ذو اليدين؟ فقال الناس: نعم، فقام رسول الله صلى الله عليه وسلم فصلى اثنتين أخريين ثم سلم ثم كسبر فسجد مثل سجوده أو أطول.

٦٨٣ - حدثنا أبو الوليد قال حدثنا شعبه، عن سعد بن إبراهيم، عن أبي سلمة، عن أبي هريرة قال: صلى النبي صلى الله عليه وسلم الظهر ركعتين. فقيل: صليت ركعتين، فصلى ركعتين ثم سلم ثم سجد سجدتين.

باب إذا بكى الإمام في الصلاة. وقال عبد الله بن شداد: سمعت نسيج عمر وأنا في آخر الصفوف فقرأ - إنما أشكو بثي وحزني إلى الله - .

684. Narrated 'Aisha رضي الله عنها, the mother of the faithful believers: Allāh's Apostle ﷺ in his last illness said, "Tell Abū Bakr to lead the people in the prayer." I said, "If Abū Bakr stands in your place, he would not be able to make the people hear him owing to his weeping. So please order 'Umar to lead the prayer." He said, "Tell Abū Bakr to lead the people in the prayer." I said to Hafsa, "Say to him, 'Abū Bakr is a soft-hearted man and if he stands in your place he would not be able to make the people hear him owing to his weeping. So order 'Umar to lead the people in the prayer.'" Hafsa did so but Allāh's Apostle ﷺ said, "Keep quiet. Verily you are the companions of Joseph. Tell Abū Bakr to lead the people in the prayer." Hafsa said to me, "I never got any good from you."

(70) CHAPTER. Straightening the rows at the time of Iqāma and after it (immediately).

685. Narrated An-Nu'mān bin Bashīr رضي الله عنه: The Prophet ﷺ said, "Straighten your rows or Allāh will alter your faces."

٦٨٤ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ فِي مَرَضِهِ: مَرُّوا أَبَا بَكْرٍ يُصَلِّيَ بِالنَّاسِ. قَالَتْ عَائِشَةُ: قُلْتُ إِنَّ أَبَا بَكْرٍ إِذَا قَامَ فِي مَقَامِكَ لَمْ يُسْمَعْ النَّاسُ مِنَ الْبُكَاءِ فَمُرْ عُمَرَ يُصَلِّيَ بِالنَّاسِ. فَقَالَ: مَرُّوا أَبَا بَكْرٍ فَلْيُصَلِّ لِلنَّاسِ فَقَالَتْ عَائِشَةُ: فَقُلْتُ لِحَقِصَةِ: قَوْلِي لَهُ إِنَّ أَبَا بَكْرٍ رَجُلٌ أَسِيفٌ إِذَا قَامَ مَقَامَكَ لَمْ يُسْمَعْ النَّاسُ مِنَ الْبُكَاءِ فَمُرْ عُمَرَ فَلْيُصَلِّ لِلنَّاسِ، فَقَعَلْتُ حَقِصَةً. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَهْ، إِنَّكَ لَأَنْتَنَ صَوَّاحِبٌ يُوسُفُ، مَرُّوا أَبَا بَكْرٍ فَلْيُصَلِّ لِلنَّاسِ. قَالَتْ حَقِصَةُ لِعَائِشَةَ مَا كُنْتُ لَأَصِيبَ مِنْكَ خَيْرًا.

بَابُ تَسْوِيَةِ الصُّفُوفِ عِنْدَ الْإِقَامَةِ وَبَعْدَهَا.

٦٨٥ - حَدَّثَنَا أَبُو الْوَلِيدِ هِشَامُ بْنُ عَبْدِ الْمَلِكِ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنِي عُمَرُ بْنُ مَرْثَةَ قَالَ: سَمِعْتُ سِهَالَمَ بْنَ أَبِي الْجَعْدِ قَالَ: سَمِعْتُ النُّعْمَانَ ابْنَ بَشِيرٍ يَقُولُ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَتَسْوُنَّ صُفُوفَكُمْ أَوْ لَيُخَالِفَنَّ اللَّهُ بَيْنَ وُجُوهِكُمْ.

686. Narrated Anas رضي الله عنه : The Prophet ﷺ said, "Straighten your rows, for I see you from behind my back."

٦٨٦ - حَدَّثَنَا أَبُو مَعْمَرٍ قَالَ : حَدَّثَنَا عَبْدُ النَّوَّارِثِ ، عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ عَنْ أَنَسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : أَقِيمُوا الصُّفُوفَ فَإِنِّي أَرَاكُمْ خَلْفَ ظَهْرِي .

(71) CHAPTER. Facing of the Imām towards his followers while straightening the rows.

687. Narrated Anas bin Mālik رضي الله عنه : Once the Iqāma was pronounced and Allāh's Apostle ﷺ faced us and said, "Straighten your rows and stand closer together, for I see you from my back."

بَابُ إِقْبَالِ الْإِمَامِ عَلَى النَّاسِ عِنْدَ تَسْوِيَةِ الصُّفُوفِ .

٦٨٧ - حَدَّثَنَا أَحْمَدُ بْنُ أَبِي رَجَاءٍ قَالَ : حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو قَالَ : حَدَّثَنَا زَائِدَةُ بْنُ قُدَّامَةَ قَالَ : حَدَّثَنَا حُمَيْدُ الطَّوِيلُ قَالَ : حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ قَالَ : أُقِيمَتِ الصَّلَاةُ فَأَقْبَلَ عَلَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِوَجْهِهِ فَقَالَ : أَقِيمُوا صُفُوفَكُمْ وَتَرَاصُّوا فَإِنِّي أَرَاكُمْ مِنْ وَرَاءِ ظَهْرِي .

(72) CHAPTER. The first row.

688. Narrated Abū Huraira رضي الله عنه : The Prophet ﷺ said, "Martyrs are those who die because of drowning, a plague, an abdominal disease, or of being buried alive by a falling building."

And then he added, "If the people knew the reward for the Zuhr prayer in its early time, they would race for it. If they knew the reward for the 'Ishā and the Fajr prayers in congregation, they would join them even if they had to crawl. If they knew the reward for the first row, they would draw lots for it."

بَابُ الصَّفِّ الْأَوَّلِ .

٦٨٨ - حَدَّثَنَا أَبُو عَاصِمٍ ، عَنْ مَالِكٍ ، عَنْ سُمَيٍّ ، عَنْ أَبِي صَالِحٍ ، عَنْ أَبِي هُرَيْرَةَ قَالَ : قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : الشُّهَدَاءُ : الْغَرَقُ ، وَالْمَطْعُونُ ، وَالْمَبْطُونُ وَالْهَدْمُ . وَقَالَ : وَلَوْ يَعْلَمُونَ مَا فِي التَّهْجِيرِ لَاسْتَبَقُوا . وَلَوْ يَعْلَمُونَ مَا فِي الْعَتَمَةِ وَالصُّبْحِ ، لَاتَوْهُمْمَا وَلَوْ حَبَوًّا ، وَلَوْ يَعْلَمُونَ مَا فِي الصَّفِّ الْمُقَدَّمِ لَاسْتَهَمُوا .

(73) **CHAPTER.** The straightening of the rows is amongst those obligatory and good things which make your prayer perfect.

689. Narrated Abū Huraira رضي الله عنه : The Prophet ﷺ said, "The Imām is (appointed) to be followed. So do not differ from him, bow when he bows, and say, "Rabbana-lakal ḥamd" if he says "Sami a-l-lāhu liman ḥamidah"; and if he prostrates, prostrate (after him) and if he prays sitting, pray sitting all together, and straighten the rows for the prayer, as the straightening of the rows is amongst those things which make the prayer better."

690. Narrated Anas bin Mālik رضي الله عنه : The Prophet ﷺ said, "Straighten your rows as the straightening of rows is essential for a perfect and correct prayer."

(74) **CHAPTER.** The sin of a person who does not complete the rows (who is out of alignment) for the prayer.

691. Narrated Anas bin Mālik رضي الله عنه : I arrived at Medina and was asked whether I found any change since the days of Allāh's Apostle ﷺ. I said, "I have not found any change except that you do not stand in alignment in your prayers."

باب إقامة الصف من تمام الصلاة.

٦٨٩ - حدثنا عبد الله بن محمد قال : حدثنا عبد الرزاق قال : أخبرنا معمر ، عن همام ، عن أبي هريرة ، عن النبي صلى الله عليه وسلم أنه قال : إنهما جعل الإمام ليؤتم به فلا تختلفوا عليه ، فإذا ركع فاركعوا ، وإذا قال : سمع الله لمن حمده ، فقولوا ربنا لك الحمد . وإذا سجد فاسجدوا . وإذا صلى جالسا فصلوا جلوسا أجمعين . وأقيموا الصف في الصلاة فإن إقامة الصف من حسن الصلاة .

٦٩٠ - حدثنا أبو الوليد قال : حدثنا شعبه ، عن قتادة ، عن أنس ، عن النبي صلى الله عليه وسلم قال : سوؤوا صفوفكم فإن تسوية الصفوف من إقامة الصلاة .

باب إثم من لم يتم الصفوف.

٦٩١ - حدثنا معاذ بن أسد قال : أخبرنا الفضل بن موسى قال : أخبرنا سعيد بن عبيد الطائي عن بشير بن يسار الأنصاري ، عن أنس بن مالك أنه قدم المدينة فقيل له : ما أنكرت

مَنْدُ يَوْمَ عَهْدَتْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ قَالَ : مَا أَنْكَرْتُ شَيْئًا إِلَّا أَنْكُمْ لَا تُقِيمُونَ الصَّفُوفَ . وَقَالَ عَقْبَةُ بْنُ عُبَيْدٍ عَنْ بُشَيْرِ بْنِ يَسَارٍ : قَدِمَ عَلَيْنَا أَنَسُ بْنُ مَالِكٍ الْمَدِينَةَ بِهَذَا .

(75) CHAPTER. To stand shoulder to shoulder and foot to foot in the row. And An-Nu'mān bin Bushair said, "I saw that every one of us used to put his heel with the heel of his companion.

692. Narrated Anas bin Mālīk رضي الله عنه : The Prophet ﷺ said, "Straighten your rows for I see you from behind my back." Anas added, "Everyone of us used to put his shoulder with the shoulder of his companion and his foot with the foot of his companion."

بابُ الْإِزَاقِ الْمَشْكِبِ بِالشَّكْبِ وَالْقَدَمِ بِالْقَدَمِ فِي الصَّفِّ . وَقَالَ النُّعْمَانُ ابْنُ بُشَيْرٍ : رَأَيْتُ الرَّجُلَ مِنْنَا يُلْزِقُ كَعْبَهُ بِكَعْبِ صَاحِبِهِ .

٦٩٢ - حَدَّثَنَا عَمْرُو بْنُ خَالِدٍ قَالَ : حَدَّثَنَا زُهَيْرٌ ، عَنْ حُمَيْدٍ ، عَنْ أَنَسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : أَقِيمُوا صَفُوفَكُمْ فَإِنِّي أَرَاكُمْ مِنْ وِرَآءِ ظَهْرِي . وَكَانَ أَحَدُنَا يُلْزِقُ مَشْكِبَهُ بِمَشْكِبِ صَاحِبِهِ وَقَدَمَهُ بِقَدَمِهِ .

(76) CHAPTER. If a person stands by the left side of the Imām, and the Imām draws him to the right from behind his prayer is correct.

693. Narrated Ibn 'Abbās رضي الله عنه : I prayed with the Prophet ﷺ one night and stood on his left side. Allāh's Apostle ﷺ caught hold of my head from behind and drew me to his right and then offered the prayer and slept. Later the Mu'adh-dhin came and the Prophet ﷺ stood up for prayer without performing ablution.

بابُ إِذَا قَامَ الرَّجُلُ عَنْ يَسَارِ الْإِمَامِ ، وَحَوَّلَهُ الْإِمَامُ خَلْفَهُ إِلَى يَمِينِهِ تَمَّتْ صَلَاتُهُ .

٦٩٣ - حَدَّثَنَا قُسَيْبَةُ بْنُ سَعِيدٍ قَالَ : حَدَّثَنَا دَاوُدُ ، عَنْ عَمْرِو بْنِ دِينَارٍ ، عَنْ كُرَيْبِ مَوْلَى ابْنِ عَبَّاسٍ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : صَلَّيْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ لَيْلَةٍ فَقُمْتُ عَنْ يَسَارِهِ فَأَخَذَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِرَأْسِي مِنْ وَرَائِي

فَجَعَلَ لَنِي عَنْ يَمِينِهِ فَصَلَّى وَرَقَدَ، فَجَاءَهُ
الْمُؤَذِّنُ فَقَامَ يُصَلِّي وَلَمْ يَتَوَضَّأْ.

(77) CHAPTER. One woman can form a row.

694. Narrated Anas bin Mālik رضي الله عنه : One night an orphan and I offered the prayers behind the Prophet ﷺ in my house and my mother (Um Sulaim) was standing behind us (by herself forming a row).

(78) CHAPTER. The right side of the mosque and the place to the right of the Imām.

695. Narrated Ibn 'Abbās رضي الله عنه : One night I stood to the left of the Prophet ﷺ in the prayer but he caught hold of me by the hand or the shoulder till he made me stand on his right and beckoned with his hands for me to go a bit behind him.

(79) CHAPTER. If there is a wall or a "Sutra" between the Imām and followers. Al-Hasan said, "There is no harm in praying if there is a river between you and the Imām. Abū Mijlaz said, "One can follow the Imām even if there is a road or a wall between the Imām and followers provided the Takbīr (Allāhu Akbar) is audible."

696. Narrated 'Aisha رضي الله عنها : Allāh's Apostle ﷺ used to pray in his room

باب المرأة وحدها تكون صفًا.

٦٩٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ قَالَ :
حَدَّثَنَا سُفْيَانُ، عَنْ إِسْحَاقَ، عَنْ أَنَسٍ
ابْنِ مَالِكٍ قَالَ : صَلَّيْتُ أَنَا وَبَيْتِمُ فِي
بَيْتِنَا خَلْفَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
وَأُمِّي أُمُّ سَلِيمٍ خَلْفَنَا .

باب مِئْمَنَةِ الْمَسْجِدِ وَالْإِمَامِ.

٦٩٥ - حَدَّثَنَا مُوسَى : حَدَّثَنَا ثَابِتُ
ابْنُ يَزِيدَ، حَدَّثَنَا عَاصِمٌ، عَنْ الشَّعْبِيِّ،
عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ :
قُمْتُ لَيْلَةً أُصَلِّي عَنْ يَسَارِ النَّبِيِّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخَذَ بِيَدِي أَوْ بَعْضُ دِي
حَتَّى أَقَامَتِي عَنْ يَمِينِهِ . وَقَالَ بِيَدِهِ مِنْ
وَرَأَى .

باب إذا كان بين الإمام وبين
القَوْمِ حَائِطٌ أَوْ سِتْرَةٌ . وَقَالَ الْحَسَنُ
لَا بَأْسَ أَنْ تُصَلِّيَ وَبَيْنَكَ وَبَيْنَهُ نَهْرٌ .
وَقَالَ أَبُو مَجْلَزٍ : يَأْتِمُّ بِالْإِمَامِ وَإِنْ كَانَ
بَيْنَهُمَا طَرِيقٌ أَوْ جِدَارٌ إِذَا سَمِعَ
تَكْبِيرَ الْإِمَامِ .

٦٩٦ - حَدَّثَنَا مُحَمَّدٌ قَالَ : أَخْبَرَنَا
عَبْدَةُ عَنْ يَحْيَى بْنِ سَعِيدٍ النَّصَارِيِّ،

at night. As the wall of the room was low, the people saw him and some of them stood up to follow him in the prayer. In the morning they spread the news. The following night the Prophet ﷺ stood for the prayer and the people followed him. This went on for two or three nights. Thereupon Allāh's Apostle ﷺ did not stand for the prayer the following night, and did not come out. In the morning, the people asked him about it. He replied that he was afraid that the night prayer might become compulsory.

عَنْ عَمْرِوَةَ ، عَنْ عَائِشَةَ قَالَتْ : كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي مِنَ اللَّيْلِ فِي حُجْرَتِهِ وَجِدَارُ الْحُجْرَةِ قَصِيرٌ ، فَرَأَى النَّاسُ شَخْصَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَامَ نَاسٌ يُصَلُّونَ بِصَلَاتِهِ فَأَصْبَحُوا فَتَحَدَّثُوا بِذَلِكَ ، فَقَامَ لَيْلَةَ الثَّانِيَةِ فَقَامَ مَعَهُ نَاسٌ يُصَلُّونَ بِصَلَاتِهِ ، صَنَعُوا ذَلِكَ لَيْلَتَيْنِ أَوْ ثَلَاثًا حَتَّى إِذَا كَانَ بَعْدَ ذَلِكَ جَلَسَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمْ يَخْرُجْ ، فَلَمَّا أَصْبَحَ ذَكَرَ ذَلِكَ النَّاسُ فَقَالَ : إِنِّي خَشِيتُ أَنْ تُكْتَبَ عَلَيْكُمْ صَلَاةُ اللَّيْلِ .

(80) CHAPTER. The night prayer.

697. Narrated 'Aisha رضي الله عنها : The Prophet ﷺ had a mat which he used to spread during the day and use as a curtain at night. So a number of people gathered at night and prayed behind him.

بابُ صَلَاةِ اللَّيْلِ.

٦٩٧ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ قَالَ : حَدَّثَنَا ابْنُ أَبِي الْفُدَيْكِ قَالَ : حَدَّثَنَا ابْنُ أَبِي ذَرِّبٍ ، عَنْ الْمَقْبُورِيِّ ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ لَهُ حَصِيرٌ يَبْسُطُهُ بِالنَّهَارِ وَيَحْتَجِرُهُ بِاللَّيْلِ . فَثَابَ إِلَيْهِ نَاسٌ فَصَلُّوا وَرَاعَهُ .

698. Narrated Zaid bin Thābit رضي الله عنه : Allāh's Apostle ﷺ made a small room in the month of Ramaḍān (Sa'id said, "I think that Zaid bin Thābit said that it was made of a mat,") and he prayed there for a few nights, and so some of his companions prayed behind him. When he came to

٦٩٨ - حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ حَمَّادٍ قَالَ : حَدَّثَنَا وَهَيْبٌ قَالَ : حَدَّثَنَا مُوسَى ابْنُ عُقْبَةَ عَنْ سَالِمِ بْنِ أَبِي النَّضْرِ ، عَنْ بُسَيْرِ بْنِ سَعِيدٍ ، عَنْ زَيْدِ بْنِ ثَابِتٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اتَّخَذَ حُجْرَةً : قَالَ :

know about it, he kept on sitting. In the morning he went out to them and said, "I have seen and understood what you did. You should pray in your houses, for the best prayer of a person is that which he prays in his house except the compulsory prayers."

حَسِبْتُ أَنَّهُ قَالَ مِنْ حَصِيرٍ، فِي رَمَضَانَ
فَصَلَّى فِيهَا لَيْلَى فَصَلَّى بِصَلَاتِهِ نَاسٌ مِنْ
أَصْحَابِهِ، فَلَمَّا عَلِمَ بِهِمْ جَعَلَ يَتَقَعَّدُ
فَخَرَجَ إِلَيْهِمْ فَقَالَ: قَدْ عَرَفْتُ الَّذِي
رَأَيْتُ مِنْ صَنَائِعِكُمْ فَصَلُّوا أَهْلُهَا النَّاسُ
فِي بُيُوتِكُمْ فَإِنَّ أَفْضَلَ الصَّلَاةِ صَلَاةُ
الْمَرْءِ فِي بَيْتِهِ إِلَّا الْمَكْتُوبَةَ. قَالَ:
عَفَّانُ: حَدَّثَنَا وَهَيْبٌ قَالَ: حَدَّثَنَا مُوسَى
قَالَ: سَمِعْتُ أَبَا النَّضْرِ، عَنْ بُسْرِ،
عَنْ زَيْدٍ، عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

In the name of Allāh,
the most Beneficent, the most Merciful:

XII (THE BOOK) CHAPTERS ON
THE CHARACTERISTICS OF PRAYER.

(1) CHAPTER. The necessity of saying
the Takbīr and the commencement of the
prayer.

699. Narrated Anas bin Mālik رضي الله عنه : Allāh's Apostle ﷺ rode a horse and fell down and the right side of his body was injured. On that day he prayed one of the prayers sitting and we also prayed behind him sitting. When the Prophet ﷺ finished the prayer with Taslīm, he said, "The Imām is to be followed(1) and if he prays standing then pray standing, and bow when he bows, and raise your heads when he raises his head; prostrate when he prostrates; and if he says "Sami a-l-lāhu liman ḥamidah", you should say, "Rabbanā wa-laka-l-ḥamd."

700. Narrated Anas bin Mālik رضي الله عنه : Allāh's Apostle ﷺ fell from a horse and got injured so he led the prayer sitting and we also prayed sitting. When he completed the prayer he said, "The Imām

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

ابواب صفة الصلاة

باب إيجاب التكبير وافتتاح

الصلاة.

٦٩٩ - حَدَّثَنَا أَبُو الْيَمَانِ قَالَ : أَخْبَرَنَا شُعَيْبٌ ، عَنْ الزُّهْرِيِّ ، قَالَ : أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ الْأَنْصَارِيُّ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَكِبَ فَرَسًا فَجَحِشَ شِقُّهُ الْيَمَنُ . قَالَ أَنَسٌ رَضِيَ اللَّهُ عَنْهُ : فَصَلَّى يَوْمَئِذٍ صَلَاةً مِنَ الصَّلَوَاتِ وَهُوَ قَاعِدٌ فَصَلَّيْنَا وَرَأَاهُ قُعُودًا . ثُمَّ قَالَ لَمَّا سَلَّمَ : إِنَّمَا جُعِلَ الْإِمَامُ لِيُؤْتَمَّ بِهِ فَإِذَا صَلَّى قَائِمًا فَصَلُّوا قِيَامًا وَإِذَا رَكَعَ فَارْكَعُوا . وَإِذَا سَجَدَ فَاسْجُدُوا . وَإِذَا قَالَ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ فَقُولُوا رَبَّنَا وَلَكَ الْحَمْدُ .

٧٠٠ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ : حَدَّثَنَا لَيْثٌ ، عَنْ ابْنِ شِهَابٍ ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّهُ قَالَ : خَرَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ فَرَسٍ فَجَحِشَ فَصَلَّى

(1) See No. 659 for taking the verdict as being the last action of the Prophet (The Prophet ﷺ led the prayer while sitting and the Muslims followed him while they were standing.

is to be followed; if he says Takbīr then say Takbīr, bow if he bows; raise your heads when he raises his head, when he says, 'Sami'a-l-lāhu liman ḥamidah' say, 'Rabbanā laka-l-ḥamd', and prostrate when he prostrates."

701. Narrated Abū Huraira رضي الله عنه :

The Prophet ﷺ said, "The Imām is to be followed. Say the Takbīr when he says it; bow if he bows; if he says 'Sami a-l-lāhu liman ḥamidah', say, 'Rabbanā wa-laka-l-ḥamd', prostrate if he prostrates and pray sitting altogether if he prays sitting."

إِنَّمَا قَاعِدًا فَصَلَّيْنَا مَعَهُ قُعُودًا فَلَمَّا انْصَرَفَ قَالَ: إِنَّمَا الْإِمَامُ أَوْ إِنَّمَا جُعِلَ الْإِمَامُ لِيُؤْتَمَّ بِهِ. فَإِذَا كَسَبَرَ فَكَسَبَرُوا. وَإِذَا رَكَعَ فَارَكَعُوا. وَإِذَا رَفَعَ فَارَفَعُوا. وَإِذَا قَالَ سَمِعَ اللَّهُ لِمَنْ حَمِيدَهُ، فَقُولُوا رَبَّنَا لَكَ الْحَمْدُ، وَإِذَا سَجَدَ فَاسْجُدُوا.

٧٠١ - حَدَّثَنَا أَبُو الْيَمَانِ قَالَ: أَخْبَرَنَا شُعَيْبٌ قَالَ: حَدَّثَنِي أَبُو الزِّنَادِ، عَنْ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّمَا جُعِلَ الْإِمَامُ لِيُؤْتَمَّ بِهِ، فَإِذَا كَسَبَرَ فَكَسَبَرُوا. وَإِذَا رَكَعَ فَارَكَعُوا، وَإِذَا قَالَ سَمِعَ اللَّهُ لِمَنْ حَمِيدَهُ فَقُولُوا رَبَّنَا وَلَكَ الْحَمْدُ، وَإِذَا سَجَدَ فَاسْجُدُوا، وَإِذَا أَصَلَّى جَالِسًا فَصَلُّوا جُلُوسًا أَجْمَعُونَ.

(2) CHAPTER. To raise both hands on saying the first Takbīr simultaneously with opening the prayer.

702. Narrated Sālim bin 'Abdullāh :

My father said, "Allāh's Apostle ﷺ used to raise both his hands up to the level of his shoulders when opening the prayer; and on saying the Takbīr for bowing. And on raising his head from bowing he used to do the same and then say "Sami a-l-lāhu liman ḥamidah. Rabbanā wa-laka-l-ḥamd." And he did not do that (i.e. raising his hands) in prostrations.

بَابُ رَفْعِ الْيَدَيْنِ فِي التَّكْبِيرَةِ الْأُولَى مَعَ الْإِفْتِتَاحِ سَوَاءً.

٧٠٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ أَنْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَرْفَعُ يَدَيْهِ حَذْوَ مَنْكِبَيْهِ إِذَا افْتَتَحَ الصَّلَاةَ، وَإِذَا كَسَبَ لِلرُّكُوعِ. وَإِذَا رَفَعَ رَأْسَهُ مِنْ الرُّكُوعِ رَفَعَهُمَا كَذَلِكَ أَيْضًا. وَقَالَ سَمِعَ اللَّهُ لِمَنْ حَمِيدَهُ، رَبَّنَا وَلَكَ الْحَمْدُ. وَكَانَ لَا يَفْعَلُ ذَلِكَ فِي السُّجُودِ.

(3) **CHAPTER.** To raise both hands while saying Takbir (on opening the prayer), and while bowing and on raising the head (after bowing)...

703. Narrated 'Abdullāh bin 'Umar رضي الله عنه : I saw that whenever Allāh's Apostle ﷺ stood for the prayer, he used to raise both his hands up to the shoulders, and used to do the same on saying the Takbīr for bowing and on raising his head from it and used to say, "Sami a-l-lāhu liman hamidah". But he did not do that (i.e. raising his hands) in prostrations.

704. Narrated Abū Qilāba : I saw Mālik bin Huwairith رضي الله عنه saying Takbir and raising both his hands (on starting the prayer) and raising his hands on bowing and also on raising his head after bowing. Mālik bin Huwairith said, "Allāh's Apostle ﷺ did the same."

(4) **CHAPTER.** To what level should one raise one's hands? In the presence of his companions Abū Humaid said: "The Prophet ﷺ raised his hands up to his shoulders."

705. Narrated 'Abdullāh bin 'Umar رضي الله عنه : I saw Allāh's Apostle ﷺ open-

باب رَفَعَ الْيَدَ بَيْنَ إِذَا كَسَبَرُ وَإِذَا رَكَعَ وَإِذَا رَفَعَ .

٧٠٣ - حَدَّثَنَا مُحَمَّدُ بْنُ مِقَاتٍ قَالَ : أَخْبَرَنَا عَبْدُ اللَّهِ قَالَ : أَخْبَرَنَا يُونُسُ عَنْ الزُّهْرِيِّ قَالَ : أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ عَنْ أَبِيهِ أَنَّهُ قَالَ : رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا قَامَ فِي الصَّلَاةِ رَفَعَ يَدَيْهِ حَتَّى تَكُونَا حَذَوِ مَنْكِبَيْهِ ، وَكَانَ يَفْعَلُ ذَلِكَ حِينَ يَكْسِبُ لِلرُّكُوعِ ، وَيَفْعَلُ ذَلِكَ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ ، وَيَقُولُ : سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ . وَلَا يَفْعَلُ ذَلِكَ فِي السُّجُودِ .

٧٠٤ - حَدَّثَنَا إِسْحَاقُ الْوَاسِطِيُّ قَالَ : حَدَّثَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ ، عَنْ خَالِدٍ ، عَنْ أَبِي قِلَابَةَ أَنَّهُ رَأَى مَالِكَ بْنَ الْحَوَيْرِثِ إِذَا صَلَّى كَسَبَرَ وَرَفَعَ يَدَيْهِ . وَإِذَا أَرَادَ أَنْ يَرْكَعَ رَفَعَ يَدَيْهِ وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ رَفَعَ يَدَيْهِ ، وَحَدَّثَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَنَعَ هَكَذَا .

باب إِلَى أَيْنَ يَرْفَعُ يَدَيْهِ ؟ وَقَالَ أَبُو حُمَيْدٍ فِي أَصْحَابِهِ : رَفَعَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَذَوِ مَنْكِبَيْهِ .

٧٠٥ - حَدَّثَنَا أَبُو الْيَمَانِ قَالَ : أَخْبَرَنَا شُعَيْبٌ ، عَنْ الزُّهْرِيِّ ، قَالَ : أَخْبَرَنَا

ing the prayer with the Takbīr and raising his hands to the level of his shoulders at the time of saying the Takbīr, and on saying the Takbīr for bowing he did the same; and when he said, "Sami a-l-lāhu liman ḥamidah", he did the same and then said, "Rabbanā wa laka-l-ḥamd." But he did not do the same on prostrating and on lifting the head from it."

(5) **CHAPTER.** To raise ones hands after finishing the second Rak'a (on standing for the third Rak'a).

706. Narrated Nāfi: Whenever Ibn 'Umar رضي الله عنه started the prayer with Takbīr, he used to raise his hands: whenever he bowed, he used to raise his hands (before bowing) and also used to raise his hands on saying, "Sami a-l-lāhu liman ḥamidah", and he used to do the same on rising from the second Rak'a (for the 3rd Rak'a). Ibn 'Umar ascribed the same practice to the Prophet ﷺ.

(6) **CHAPTER.** To place the right hand on the left (on praying).

707. Narrated Sahl bin Sa'd رضي الله عنه: The people were ordered to place the right

سالم بن عبد الله أن عبد الله بن عمر رضي الله عنهما قال: رأيت النبي صلى الله عليه وسلم افتتح التكبير في الصلاة فرفع يديه حين يكبر حتى يجعلهما حدو منكبيه، وإذا كبر للركوع فعل مثله، وإذا قال سمع الله لمن حمده فعل مثله، وقال ربنا ولك الحمد، ولا يفعل ذلك حين يسجد ولا حين يرفع رأسه من السجود.

باب رفع اليدين إذا قام من الركعتين.

٧٠٦ - حدثنا عيَّاش قال: حدثنا عبد الأعلى قال: حدثنا عبيد الله، عن نافع، أن ابن عمر كان إذا دخل في الصلاة كبر ورفع يديه، وإذا ركع رفع يديه، وإذا قال سمع الله لمن حمده رفع يديه. وإذا قام من الركعتين رفع يديه. ورفع ذلك ابن عمر إلى النبي صلى الله عليه وسلم. رواه حماد بن سلمة، عن أيوب، عن نافع، عن ابن عمر، عن النبي صلى الله عليه وسلم. ورواه ابن طهيمان، عن أيوب وموسى بن عقبة مختصراً.

باب وضع اليمنى على اليسرى.

٧٠٧ - حدثنا عبد الله بن مسلمة، عن مالك، عن أبي حازم، عن سهل

hand on the left forearm in the prayer. Abū Hāzim said, "I knew that the order was from the Prophet ﷺ."

(7) **CHAPTER.** Submissiveness in the prayer.

708. Narrated Abū Huraira رضي الله عنه : Allāh's Apostle ﷺ said, "You see me facing the Qibla ; but, by Allāh, nothing is hidden from me regarding your bowings and submissiveness and I see you from behind my back."

709. Narrated Anas bin Mālik رضي الله عنه : The Prophet ﷺ said, "Perform the bowing and the prostrations properly. By Allāh, I see you from behind me (or from behind my back) when you bow or prostrate."

(8) **CHAPTER.** What to say after the Takbīr.

710. Narrated Anas bin Mālik رضي الله عنه : The Prophet ﷺ, Abū Bakr and 'Umar رضي الله عنه used to start the prayer with "Al-ḥamdu lil-lāhi Rabbil- 'ālāmin (All praises are for Allāh the Lord of the Worlds)."

ابن سعد قال : كان الناس يؤمرون أن يضع الرجل يده اليمنى على ذراعه اليسرى في الصلاة ، قال أبو حازم : لا أعلمه إلا ينمى ذلك إلى النبي صلى الله عليه وسلم . وقال إسماعيل : ينمى ذلك وأسم يقل ينمى .

باب الخشوع في الصلاة .

٧٠٨ - حدثنا إسماعيل قال : حدثني مالك ، عن أبي الزناد ، عن الأعرج ، عن أبي هريرة أن رسول الله صلى الله عليه وسلم قال : هل ترون قبيلتي هاهنا ؟ والله ما يخفى علي ركوعكم ولا خشوعكم ، وإني لأراكم من وراء ظهري .

٧٠٩ - حدثنا محمد بن بشر قال : حدثنا غندر قال : حدثنا شعبه قال : سمعت قتادة ، عن أنس بن مالك ، عن النبي صلى الله عليه وسلم قال : أقيموا الركوع والسجود ، فوالله إني لأراكم من بعدي . ورُبما قال : من بعدي ظهري إذا ركعتم وسجدتم .

باب ما يقول بعد التكبير .

٧١٠ - حدثنا حفص بن عمر قال : حدثنا شعبه ، عن قتادة ، عن أنس أن النبي صلى الله عليه وسلم وأبا بكر وعمر رضي الله عنهما كانوا يفتتحون الصلاة بالحمد لله رب العالمين .

711. Narrated Abū Huraira رضي الله عنه : Allāh's Apostle ﷺ used to keep silent between the Takbīr and the recitation of Qur'ān and that interval of silence used to be a short one. I said to the Prophet ﷺ, "May my parents be sacrificed for you! What do you say in the pause between Takbīr and recitation?" The Prophet ﷺ said, "I say, 'Allāhumma, ba'id baini wa baina khatāyayā kamā ba'adta baina-l-mashriqi wa-l-maghrib. Allāhumma, naqqini min khatāyayā kamā yunaqqa-ththawbu-l-abyaḍu mina-d-danas. Allāhumma, ighsil khatāyayā bil-mā'i wa-th-thalji wal-barad (O Allāh! Set me apart from the sins (faults) as the East and the West are set apart from each other and cleans me from sins as a white garment is cleaned of dirt (after thorough washing). O Allāh ﷻ! Wash off my sins with water, snow and hail).'"

(9) CHAPTER:—

712. Narrated Asmā' bint Abī Bakr رضي الله عنها : The Prophet ﷺ once offered the eclipse prayer. He stood for a long time and then did a prolonged bowing. He stood up straight again and kept on standing for a long time, then bowed a long bowing and then stood up straight and then prostrated a prolonged prostration and then lifted his head and prostrated a prolonged prostration. And then he stood up for a long time and then did a prolonged bowing and then stood up straight again and kept on standing for a long time. Then he bowed a long bowing

٧١١ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ : حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ قَالَ : حَدَّثَنَا عُمَارَةُ بْنُ الْقَعْقَاعِ قَالَ : حَدَّثَنَا أَبُو زُرْعَةَ قَالَ : حَدَّثَنَا أَبُو هُرَيْرَةَ قَالَ : كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْكُتُ بَيْنَ التَّكْبِيرِ وَالْقِرَاءَةِ إِسْكَاتَةً، قَالَ : أَحْسِبُهُ قَالَ : هُنِيَّةٌ فَقُلْتُ : يَا أَبَايَ يَا رَسُولَ اللَّهِ، إِسْكَاتُكَ بَيْنَ التَّكْبِيرِ وَالْقِرَاءَةِ مَا تَقُولُ؟ قَالَ : أَقُولُ، اللَّهُمَّ بَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ. اللَّهُمَّ نَقِّنِي مِنَ الْخَطَايَا كَمَا يُنْقَى الثَّوْبُ الْأَبْيَضُ مِنَ الدَّنَسِ. اللَّهُمَّ اغْسِلْ خَطَايَايَ بِالْمَاءِ وَالثَّلْجِ وَالْبَرَدِ.

باب:—

٧١٢ - حَدَّثَنَا ابْنُ أَبِي مَرْثَمٍ قَالَ : أَخْبَرَنَا نَافِعُ بْنُ عُمَرَ قَالَ : حَدَّثَنِي ابْنُ أَبِي مُلَيْكَةَ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى صَلَاةَ الْكُسُوفِ فَقَامَ فِطَالَ الْقِيَامِ، ثُمَّ رَكَعَ فِطَالَ الرَّكُوعِ، ثُمَّ قَامَ فِطَالَ الْقِيَامِ، ثُمَّ رَكَعَ فِطَالَ الرَّكُوعِ، ثُمَّ رَفَعَ، ثُمَّ سَجَدَ فِطَالَ السُّجُودِ، ثُمَّ رَفَعَ، ثُمَّ سَجَدَ فِطَالَ السُّجُودِ، ثُمَّ قَامَ فِطَالَ الْقِيَامِ، ثُمَّ رَكَعَ فِطَالَ الرَّكُوعِ، ثُمَّ رَفَعَ.

and then stood up straight and then prostrated a prolonged prostration and then lifted his head and went for a prolonged prostration. On completion of the prayer, he said, "Paradise came so near to me that if I had dared, I would have plucked one of its bunches for you, and Hell came so near to me that I said, 'O my Lord will I be among those people?' Then suddenly I saw a woman and a cat was lacerating her with its claws. On enquiring, it was said that the woman had imprisoned the cat till it died of starvation and she neither fed it nor freed it so that it could feed itself."

فَاطَالُ الْقِيَامِ، ثُمَّ رَكَعَ فَاطَالُ الرُّكُوعِ، ثُمَّ رَفَعَ فَسَجَدَ فَاطَالُ السُّجُودِ، ثُمَّ رَفَعَ، ثُمَّ سَجَدَ فَاطَالُ السُّجُودِ، ثُمَّ انْصَرَفَ فَقَالَ: قَدْ دَنَتْ مِنِّي الْجَنَّةُ حَتَّى لَوْ اجْتَرَأْتُ عَالِيَهَا لَجِشْتُكُمْ بِقِطَافٍ مِنْ قِطَافِهَا، وَدَنَتْ مِنِّي النَّارُ حَتَّى قُلْتُ أَيْ رَبِّ أَوْ أَنَا مَعَهُمْ؟ فَإِذَا امْرَأَةٌ، حَسِبْتُ أَنَّهُ قَالَ: تَخْدِشُهَا هِرَّةٌ. قُلْتُ: مَا شَأْنُ هَذِهِ؟ قَالُوا: حَبَسَتْهَا حَتَّى مَاتَتْ جُوعًا، لَا هِيَ أَطْعَمَتْهَا وَلَا أَرْسَلَتْهَا تَأْكُلُ. قَالَ نَافِعٌ: حَسِبْتُ أَنَّهُ قَالَ: مِنْ خَشْيِشٍ أَوْ خَشَاشٍ الْأَرْضِ.

(10) CHAPTER. To cast a look at the Imām during the prayer.

‘Aisha رضي الله عنها said: The Prophet ﷺ was narrating about the prayer of eclipse and said, "I saw Hell and one of its sides was destroying the other. (And that was) when you saw me retreating (during the prayer)."

بَابُ رَفْعِ الْبَصَرِ إِلَى الْإِمَامِ فِي الصَّلَاةِ. وَقَالَتْ عَائِشَةُ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي صَلَاةِ الْكُسُوفِ: رَأَيْتُ جَهَنَّمَ يَعْظِطُ بَعْضُهَا بَعْضًا حِينَ رَأَيْتُمُونِي تَاخَّرْتُ.

713. Narrated Abū Ma'mar: We asked Khabbāb رضي الله عنه whether Allāh's Apostle ﷺ used to recite (the Qur'ān) in the Zuhr and the 'Asr prayers. He replied in the affirmative. We said, "How did you come to know about it?" He said, "By the movement of his beard."

٧١٣ - حَدَّثَنَا مُوسَى قَالَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ قَالَ: حَدَّثَنَا الْأَعْمَشُ، عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنْ أَبِي مَعْمَرٍ قَالَ: قُلْنَا لَخَبَّابٍ: أَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ فِي الظُّهْرِ وَالْعَصْرِ؟ قَالَ: نَعَمْ. فَقُلْنَا: يَوْمَ كُنْتُمْ تَعْرِفُونَ ذَلِكَ قَالَ: بِاضْطِرَابِ لِحْيَتِهِ.

714. Narrated Al-Barā' (And Al-Barā' was not a liar): Whenever we offered prayer with Prophet ﷺ and he raised his head from the bowing, we used to remain standing till we saw him prostrating.

715. Narrated 'Abdullāh bin 'Abbās : Once solar eclipse occurred during the lifetime of Allāh's Apostle ﷺ. He offered the eclipse prayer. His companions asked, "O Allāh's Apostle ﷺ! We saw you trying to take something while standing at your place and then we saw you retreating." The Prophet ﷺ said, "I was shown Paradise and wanted to have a bunch of fruit from it. Had I taken it, you would have eaten from it as long as the world remains."

716. Narrated Anas bin Mālik : The Prophet ﷺ led us in prayer and then went up the pulpit and beckoned with both hands towards the Qibla of the mosque and then said, "When I started leading you in prayer, I saw the display of Paradise and Hell on the wall of the mosque (facing the Qibla). I never saw good and bad as I have seen today." He repeated the last statement thrice.

٧١٤ - حَدَّثَنَا حَجَّاجٌ قَالَ حَدَّثَنَا شُعْبَةُ قَالَ: أَنبَأَنَا أَبُو إِسْحَاقَ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ يَزِيدَ يَخْطُبُ قَالَ: حَدَّثَنَا الْبَزَاءُ، وَكَانَ غَيْرَ كَذُوبٍ، أَنَّهُمْ كَانُوا إِذَا صَلَّوْا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَرَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ قَامُوا قِيَامًا حَتَّى يَرَوْهُ قَدْ سَجَدَ.

٧١٥ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ ابْنِ يَسَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: خَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَصَلَّيْ فَقَالُوا: يَا رَسُولَ اللَّهِ، رَأَيْنَاكَ تَسْأَلُ شَيْئًا فِي مَقَامِكَ ثُمَّ رَأَيْنَاكَ تَكَعَّكَمْتَ. فَقَالَ: إِنِّي أُرِيتُ الْجَنَّةَ فَتَنَاولْتُ مِنْهَا عَنْقُودًا وَلَوْ أَخَذْتُه لَأَكَلْتُمْ مِنْهُ مَا بَقِيَتْ الدُّنْيَا.

٧١٦ - حَدَّثَنَا مُحَمَّدُ بْنُ سِنَانٍ قَالَ: حَدَّثَنَا فُلَيْحٌ قَالَ: حَدَّثَنَا هِلَالُ بْنُ عَلِيٍّ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: صَلَّيْ لَنَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ رَفَعَ الْمِنْبَرَ فَأَشَارَ بِيَدَيْهِ قِبَلَ قِبْلَةِ الْمَسْجِدِ. ثُمَّ قَالَ: لَقَدْ رَأَيْتُ الْآنَ مِنْذُ صَلَّيْتُ لَكُمْ الصَّلَاةَ الْجَنَّةَ وَالنَّارَ مُمَثَّلَتَيْنِ فِي قِبْلَةِ هَذَا الْجِدَارِ، فَلَمْ أَرَ كَالْيَوْمِ فِي الْخَيْرِ وَالشَّرِّ، ثَلَاثًا.

(11) **CHAPTER.** Looking towards the sky during the prayer.

717. Narrated Anas bin Mālik رضي الله عنه : The Prophet ﷺ said, "What is wrong with those people who look towards the sky during the prayer?" His talk grew stern while delivering this speech and he said, "They should stop (looking towards the sky during the prayer); otherwise their eye-sight would be taken away."

باب رَفَعَ الْبَصَرَ إِلَى السَّمَاءِ فِي الصَّلَاةِ .

٧١٧ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ قَالَ : أَخْبَرَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ : حَدَّثَنَا أَبُو عَرُوبَةَ قَالَ : حَدَّثَنَا قَتَادَةُ أَنَّ أَنَسَ بْنَ مَالِكٍ حَدَّثَهُمْ قَالَ : قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (مَا بَالُ أَقْوَامٍ يَسْرِفَعُونَ أَبْصَارَهُمْ إِلَى السَّمَاءِ فِي صَلَاتِهِمْ؟ فَاشْتَدَّ قَوْلُهُ فِي ذَلِكَ حَتَّى قَالَ : لَيُنْتَهَيْنَ عَنْ ذَلِكَ أَوْ لَتُخْطَفَنَّ أَبْصَارُهُمْ) .

(12) **CHAPTER.** To look hither and thither in prayer.

718. Narrated 'Aisha رضي الله عنها : I asked Allāh's Apostle ﷺ about looking hither and thither in prayer. He replied, "It is a way of stealing by which Satan takes away (a portion) from the prayer of a person."

باب الْاِلْتِفَاتِ فِي الصَّلَاةِ .

٧١٨ - حَدَّثَنَا مُسَدَّدٌ قَالَ : حَدَّثَنَا أَبُو الْأَحْوَصِ قَالَ : حَدَّثَنَا أَشْعَثُ بْنُ سُلَيْمٍ ، عَنْ أَبِيهِ ، عَنْ مَسْرُوقٍ ، عَنْ عَائِشَةَ قَالَتْ : سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ الْاِلْتِفَاتِ فِي الصَّلَاةِ . فَقَالَ : هُوَ اخْتِلَاسٌ يَخْتَلِسُ الشَّيْطَانُ مِنْ صَلَاةِ الْعَبْدِ .

719. Narrated 'Aisha رضي الله عنها : Once the Prophet ﷺ prayed on a *Khamīṣa* with marks on it and said, "The marks on it diverted my attention, take this *Khamīṣa* to Abū Jahm and bring an *Inbijāniya* (from him)."

٧١٩ - حَدَّثَنَا قُتَيْبَةُ قَالَ : حَدَّثَنَا سُفْيَانُ ، عَنْ الزُّهْرِيِّ عَنْ عُرْوَةَ ، عَنْ عَائِشَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى فِي خَمِيْصَةٍ لَهَا أَعْلَامٌ فَقَالَ : شَغَلَتْنِي أَعْلَامُ هَذِهِ ، إِذْ هَبُّوا بِهَا إِلَى أَبِي جَهْمٍ وَاتُّوْنِي بِأَنْبِجَانِيَّةٍ .

(13) **CHAPTER.** Is it permissible for one to look around in prayer if something happens to one? Or can one look at something like expectoration in the direction of the Qibla?

Said Sahl: "Abū Bakr رضي الله عنه turned and saw the Prophet ﷺ (during the prayer)."

720. Narrated Ibn 'Umar رضي الله عنه: The Prophet ﷺ saw expectoration in the direction of the Qibla of the mosque while he was leading the prayer, and scratched it off. After finishing the prayer, he said, "Whenever any one of you is in prayer he should know that Allāh is in front of him. So none should spit in front of him in the prayer."

721. Narrated Anas رضي الله عنه: While the muslims were offering the Fajr prayer, Allāh's Apostle ﷺ suddenly appeared before them by lifting the curtain of the dwelling place of 'Aisha, looked towards the muslims who were standing in rows. He smiled with pleasure. Abū Bakr رضي الله عنه started retreating to join the row on the assumption that the Prophet ﷺ wanted to come out for the prayer. The muslims intended to leave the prayer (and were on the verge of being put to trial), but the Prophet ﷺ beckoned them to complete their prayer and then he let the curtain fall. He died in the last hours of that day.

باب هل يلتفت لا مَرٍ ينزل

به؟ أو يرى شيئاً أو بصاقاً في القبلة؟
وقال سهل: التفت أبو بكر رضي الله عنه فرأى النبي صلى الله عليه وسلم.

٧٢٠ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا لَيْثٌ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ أَنَّهُ رَأَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نُخَامَةً فِي قِبْلَةِ الْمَسْجِدِ وَهُوَ يُصَلِّي بَيْنَ يَدَيِ النَّاسِ فَحَشَّهَا. ثُمَّ قَالَ حِينَ انْصَرَفَ: إِنْ أَحَدَكُمْ إِذَا كَانَ فِي الصَّلَاةِ فَإِنَّ اللَّهَ قِبَلَ وَجْهِهِ فَلَا يَتَنَخَّمَنَّ أَحَدٌ قِبَلَ وَجْهِهِ فِي الصَّلَاةِ. رَوَاهُ مُوسَى ابْنُ عُقْبَةَ وَابْنُ أَبِي رَوَادٍ عَنْ نَافِعٍ.

٧٢١ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ قَالَ:

حَدَّثَنَا لَيْثٌ بْنُ سَعْدٍ، عَنْ عُقَيْلٍ، عَنْ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي أَنَسٌ قَالَ: بَيْنَمَا الْمُسْلِمُونَ فِي صَلَاةِ الْفَجْرِ لَمْ يَقْبِجْأَهُمْ إِلَّا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَشَفَ سِتْرَ حُجْرَةِ عَائِشَةَ، فَنَظَرَ إِلَيْهِمْ وَهُمْ صُفُوفٌ قَتَبَسَمَ يَضْحَكُ، وَنَكَصَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ عَلَى عَقِيْبَتِهِ لِيَصِلَ لَهُ الصَّفَّ، فَظَنَّ أَنَّهُ يُرِيدُ الْخُرُوجَ وَهُمْ الْمُسْلِمُونَ أَنْ يَقْتَتِلُوا فِي صَلَاتِهِمْ، فَأَشَارَ إِلَيْهِمْ، أَنْ أَتَمُّوا

صَلَاتِكُمْ وَأَرْخَى السِّتْرَ وَتَوَفَّى مِنْ
آخِرِ ذَلِكَ الْيَوْمِ .

(14) **CHAPTER.** Recitation of the Qur'an (Surat-Al-Fātiha) is compulsory for the Imām and the followers, at home and on journey, in all the prayers whether the recitation is done silently or aloud.

722. Narrated Jābir bin Samura : The people of Kūfa complained against Sa'd to 'Umar رضي الله عنه and the latter dismissed him and appointed 'Ammār as their chief. They lodged many complaints against Sa'd and even they alleged that he did not pray properly. 'Umar sent for him and said, "O Aba Ishāq! These people claim that you do not pray properly." Abū Ishāq said, "By Allāh, I used to pray with them a prayer similar to that of Allāh's Apostle ﷺ and I never reduced anything of it. I used to prolong the first two Rak'at of Isha' prayer and shorten the last two Rak'at." 'Umar said, "O Aba Ishāq, this was what I thought about you." And then he sent one or more persons with him to Kūfa so as to ask the people about him. So they went there and did not leave any mosque without asking about him. All the people praised him till they came to the mosque of the tribe of Banī Abs; one of the men called Usāma bin Qatāda with surname of Aba Sa'da stood up and said, "As you have put us under an oath; I am bound to tell you that Sa'd never went himself with the army and never distributed (the war booty) equally and never did justice in legal verdicts." (On

باب وَجُوبِ الْقِرَاءَةِ لِلْإِمَامِ
وَالْمَأْمُومِ فِي الصَّلَاةِ كُلِّهَا، فِي الْحَضَرِ
وَالسَّفَرِ، وَمَا يُجْهَرُ فِيهَا وَمَا يُخَافَتُ .

٧٢٢ - حَدَّثَنَا مُوسَى قَالَ : حَدَّثَنَا
أَبُو عَوَّانَةَ قَالَ : حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ
عُمَيْرٍ عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ : شَكََا
أَهْلُ الْكُوفَةِ سَعْدًا إِلَى عُمَرَ رَضِيَ اللَّهُ
عَنْهُ فَعَزَّاهُ وَأَسْتَعْمَلَ عَلَيْهِمُ عَمَّارًا .
فَشَكَوْا حَتَّى ذَكَرُوا أَنَّهُ لَا يُحْسِنُ يُصَلِّي ،
فَأَرْسَلَ إِلَيْهِ فَقَالَ : يَا أَبَا إِسْحَاقَ ، إِنْ
هَؤُلَاءِ يَزْعُمُونَ أَنَّكَ لَا تُحْسِنُ تُصَلِّي .
قَالَ : أَبُو إِسْحَاقَ : أَمَّا أَنَا وَاللَّهِ فَإِنِّي كُنْتُ
أُصَلِّي بِهِمْ صَلَاةَ رَسُولِ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ ، مَا أُخْزِمُ عَنْهَا ، أُصَلِّي صَلَاةَ
الْعِشَاءِ فَأَرْكَدُ فِي الْوُتَيْنِ ، وَأُخِفُّ
فِي الْإِخْرَاقَيْنِ . قَالَ : ذَلِكَ الظَّنُّ بِكَ
يَا أَبَا إِسْحَاقَ . فَأَرْسَلَ مَعَهُ رَجُلًا أَوْ
رَجُلَانِ إِلَى الْكُوفَةِ ، فَسَأَلَ عَنْهُ أَهْلُ
الْكُوفَةِ ، وَلَمْ يَدْعُ مَسْجِدًا إِلَّا سَأَلَ
عَنْهُ وَيُشْنُونَ مَعْرُوفًا حَتَّى دَخَلَ
مَسْجِدًا لِبَنِي عَبَّاسٍ ، فِقَامَ رَجُلٌ مِنْهُمْ
يُقَالُ لَهُ أَسَامَةُ بْنُ قَتَادَةَ - يُسَكِّنِي
أَبَا سَعْدَةَ - قَالَ : أَمَّا إِذْ نَشَدْتَنَا فَإِنَّ
سَعْدًا لَا يُسِيرُ بِالسَّرِيَّةِ ، وَلَا يَقْسِمُ

hearing it) Sa'd said, "I pray to Allāh for three things: O Allāh! If this man is a liar and got up for showing off, give him a long life, increase his poverty and put him to trials." (And so it happened). Later on when that person was asked how he was, he used to reply that he was an old man in trial as the result of Sa'd's curse.

Abdul Mālik, the subnarrator, said that he had seen him afterwards and his eyebrows were over-hanging the eyes owing to old age and he used to tease and assault the small girls in the way.

723. Narrated 'Ubāda bin As-Sāmī : Allāh's Apostle ﷺ said, "Whoever does not recite Al-Fātiha in his prayer his prayer is invalid."

724. Narrated Abū Huraira : Allāh's Apostle ﷺ entered the mosque and a person followed him. The man prayed and went to the Prophet ﷺ and greeted him. The Prophet ﷺ returned the greeting and said to him, "Go back and pray, for you have not prayed." The man went back, prayed in the same way as before, returned and greeted the Prophet ﷺ who said thrice, "Go back and pray, for you have not prayed." The man said, "By Him Who sent you with the Truth, I cannot offer the prayer in a better way than this. Please teach me how to pray."

بالسَّوِيَّةِ ، وَلَا يَبْدُلُ فِي الْقَضِيَّةِ : قَالَ سَعْدٌ : أَمَا وَاللَّهِ لَا دُعُونَ بِثَلَاثٍ : اللَّهُمَّ إِنْ كَانَ عَبْدُكَ هَذَا كَاذِبًا ، قَامَ رِيَاءًا وَسَمْعَةً ، فَسَاطِيلُ عُمُرِهِ ، وَأَطِيلُ فَقْرِهِ ، وَعَرَضُهُ بِالْفِتَنِ قَالَ : فَكَانَ بَعْدُ إِذَا سُئِلَ يَقُولُ : شَيْخٌ كَبِيرٌ مَفْقُودٌ أَصَابَتْنِي دَعْوَةُ سَعْدٍ . قَالَ عَبْدُ الْمَلِكِ : فَأَنَا رَأَيْتُهُ بَعْدُ قَدْ سَقَطَ حَاجِبَاهُ عَلَى عَيْنَيْهِ مِنَ الْكِبَرِ ، وَإِنَّهُ لَيَسْتَعْرِضُ لِلْجَوَارِي فِي الطَّرْقِ يَغْمِزُهُنَّ .

٧٢٣ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ قَالَ : حَدَّثَنَا سُفْيَانُ قَالَ : حَدَّثَنَا الزُّهْرِيُّ عَنْ مُحَمَّدِ بْنِ الرَّبِيعِ ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : لَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ بِفَاتِحَةِ الْكِتَابِ .

٧٢٤ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ : حَدَّثَنَا يَحْيَى عَنْ عُبَيْدِ اللَّهِ قَالَ : حَدَّثَنِي سَعِيدُ بْنُ أَبِي سَعِيدٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَخَلَ الْمَسْجِدَ فَدَخَلَ رَجُلٌ فَصَلَّى فَسَلَّمَ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَرَدَّ . فَقَالَ : ارْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ ، فَرَجَعَ يُصَلِّي كَمَا صَلَّيْتُ ، ثُمَّ جَاءَ فَسَلَّمَ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ : ارْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ ، ثَلَاثًا . فَقَالَ : وَالَّذِي بَعَثَكَ بِالْحَقِّ مَا أَوْحَسِينَ غَيْرَهُ ،

The Prophet ﷺ said, "When you stand for Prayer say Takbir and then recite from the Holy Qur'an (of what you know by heart) and then bow till you feel at ease. Then raise your head and stand up straight, then prostrate till you feel at ease during your prostration, then sit with calmness till you feel at ease (do not hurry) and do the same in all your prayers."

(15) **CHAPTER.** The recitation of the Qur'an in the Zuhr prayer.

725. Narrated Jābir bin Samura: "Sa'd said, "I used to pray with them a prayer similar to that of Allāh's Apostle ﷺ (the prayer of Zuhr and 'Aṣr) reducing nothing from them. I used to prolong the first two Rak'āt and shorten the last two Rak'āt." Umar said to Sa'd, "This was what we thought about you."

726. Narrated 'Abdullāh bin Abī Qatāda: My father said, "The Prophet ﷺ in Zuhr prayers used to recite Al-Fātiḥa along with two other Suras in the first two Rak'āt: a long one in the first Rak'a and a shorter (Sura) in the second, and at times the verses were audible. In the 'Aṣr prayer the Prophet ﷺ used to recite Al-Fātiḥa and two more Suras in the first two Rak'āt and used to prolong the first Rak'a. And he used to prolong the first Rak'a of the Fajr prayer and shorten the second.

فَعَلَّمَنِي . فَقَالَ : إِذَا قُمْتَ إِلَى الصَّلَاةِ فَكَبِّرْ ثُمَّ اقْرَأْ مَا تيسَّرَ مَعَكَ مِنَ الْقُرْآنِ ثُمَّ ارْكَعْ حَتَّى تَطْمَئِنَّ رَاكِعًا ، ثُمَّ ارْفَعْ حَتَّى تَعْتَدِلَ قَائِمًا ، ثُمَّ اسْجُدْ حَتَّى تَطْمَئِنَّ سَاجِدًا ، ثُمَّ ارْفَعْ حَتَّى تَطْمَئِنَّ جَالِسًا ، وَافْعَلْ ذَلِكَ فِي صَلَاتِكَ كُلِّهَا .

بابُ الْقِرَاءَةِ فِي الظُّهْرِ .

٧٢٥ - حَدَّثَنَا أَبُو النُّعْمَانِ قَالَ : حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ : قَالَ : سَعْدٌ : كُنْتُ أُصَلِّي بِسَمِيعٍ صَلَاةَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَاتِي الْعِشِيِّ لَا أُخْرِمُ عَنْهَا . كُنْتُ أُرْكَدُ فِي الْاُولَيَيْنِ وَ أَحْدِفُ فِي الْاُخْرَيَيْنِ . قَالَ عُمَيْرٌ : ذَاكَ الظَّنُّ بِكَ .

٧٢٦ - حَدَّثَنَا أَبُو نُعَيْمٍ قَالَ : حَدَّثَنَا شَيْبَانُ ، عَنْ يَحْيَى ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ ، عَنْ أَبِيهِ ، قَالَ : كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ فِي الرَّكَعَتَيْنِ الْاُولَيَيْنِ مِنْ صَلَاةِ الظُّهْرِ بِفَاتِحَةِ الْكِتَابِ وَ سُورَتَيْنِ يَطْوِلُ فِي الْاُولَى وَيُقَصِّرُ فِي الثَّانِيَةِ ، وَيُسْمِعُ الْاَيَّةَ اَحْيَانًا ، وَكَانَ يَقْرَأُ فِي الْعَصْرِ بِفَاتِحَةِ الْكِتَابِ وَ سُورَتَيْنِ ، وَكَانَ يَطْوِلُ فِي الرَّكَعَةِ الْاُولَى مِنْ صَلَاةِ الصُّبْحِ ، وَيُقَصِّرُ فِي الثَّانِيَةِ .

727. Narrated Abū Ma'mar : I asked Khabbāb رضي الله عنه whether the Prophet ﷺ used to recite the Qur'ān in the Zuhr and the 'Aṣr prayers. He replied in the affirmative. We said, "How did you come to know that?" He said, "From the movement of his beard."

٧٢٧ - حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ قَالَ : حَدَّثَنَا أَبِي قَالَ : حَدَّثَنَا الْأَعْمَشُ قَالَ : حَدَّثَنِي عُمَارَةُ ، عَنْ أَبِي مَعْمَرٍ قَالَ : سَأَلْنَا خَبَّابًا ، أَمْ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ فِي الظُّهْرِ وَالْعَصْرِ ؟ قَالَ : نَعَمْ قُلْنَا : بَأَيِّ شَيْءٍ كُنْتُمْ تَعْرِفُونَ ذَلِكَ ؟ قَالَ : بِاضْطِرَابِ لِحْيَتِهِ .

(16) **CHAPTER.** The recitation of the Qur'ān in the 'Aṣr prayer.

728. Narrated Abū Ma'mar : I asked Khabbāb bin Al-Art رضي الله عنه whether the Prophet ﷺ used to recite the Qur'ān in the Zuhr and the 'Aṣr prayers. He replied in the affirmative. I said, "How did you come to know that?" He replied, "From the movement of his beard."

بابُ الْقِرَاءَةِ فِي الْعَصْرِ .
٧٢٨ - حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ قَالَ : حَدَّثَنَا سُفْيَانُ ، عَنْ الْأَعْمَشِ ، عَنْ عُمَارَةَ ابْنِ عُمَيْرٍ ، عَنْ أَبِي مَعْمَرٍ قَالَ : قُلْتُ لَخَبَّابِ بْنِ الْأَرْتِ ، أَمْ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ فِي الظُّهْرِ وَالْعَصْرِ ؟ قَالَ : نَعَمْ . قُلْتُ : بَأَيِّ شَيْءٍ كُنْتُمْ تَعْلَمُونَ قِرَاءَتَهُ ؟ قَالَ : بِاضْطِرَابِ لِحْيَتِهِ .

729. Narrated 'Abdullāh bin Abī Qatāda : My father said, "The Prophet ﷺ used to recite Al-Fātiḥa along with another Sura in the first two Rak'āt of the Zuhr and the 'Aṣr prayers and at times a verse or so was audible to us."

٧٢٩ - حَدَّثَنَا مِكَيُّ بْنُ إِبْرَاهِيمَ ، عَنْ هِشَامٍ ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ عَنْ أَبِيهِ قَالَ : كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ فِي الرَّكَعَتَيْنِ مِنَ الظُّهْرِ وَالْعَصْرِ بِفَاتِحَةِ الْكِتَابِ ، وَسُورَةٍ سَوْرَةٍ ، وَيُسْمِعُنَا الْآيَةَ أحياناً .

(17) **CHAPTER.** The recitation of the Qur'ān in the Maghrib prayer.

730. Narrated Ibn 'Abbās رضي الله عنه :

بابُ الْقِرَاءَةِ فِي الْمَغْرِبِ .
٧٣٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ :

(My mother) Umu-l-Faḍl heard me reciting "Wal Mursalati 'Urfān" (77) and said, "O my son! By Allāh, your recitation made me remember that it was the last Sura I heard from Allāh's Apostle ﷺ. He recited it in the Maghrib prayer."

731. Narrated Marwān bin Al-Ḥakam: Zaid bin Thābit رضي الله عنه said to me, "Why do you recite very short Suras in the Maghrib prayer while I heard the Prophet ﷺ reciting the longer of the two long Suras?"

(18) CHAPTER. To recite aloud in the Maghrib prayer.

732. Narrated Jubair bin Mu'īn: My father said, "I heard Allāh's Apostle ﷺ reciting "Al-Tūr" (52) in the Maghrib prayer."

(19) CHAPTER. To recite aloud in the 'Ishā' prayer.

733. Narrated Abū Rāfi': I offered the 'Ishā' prayer behind Abū Huraira رضي الله عنه and he recited, "Idha-s-Sama u-n-Shaq-qat" (84) and prostrated. On my enquiring, he said, "I prostrated behind Abū-l-Qāsim

أخبرنا مالك، عن ابن شهاب، عن عبيد الله بن عبد الله بن عتبة، عن ابن عباس رضي الله عنهما أنه قال: إن أم الفضل سمعته وهو يقرأ والمرسلات عرفاً. فقالت: يا بني والله لقد ذكرتني بقرائك هذه السورة، إنها لا خير مما سمعت من رسول الله صلى الله عليه وسلم، يقرأ بها في المغرب. ٧٣١ - حدثني أبو عاصم عن ابن جريج، عن ابن أبي مليكة، عن عروة ابن الزبير، عن مروان بن الحكم قال: قال لي زيد بن ثابت، مالك تقرأ في المغرب بقصر، وقد سمعت النبي صلى الله عليه وسلم يقرأ بطولتين؟

باب الجهر في المغرب.

٧٣٢ - حدثنا عبد الله بن يوسف قال: أخبرنا مالك، عن ابن شهاب، عن محمد بن جبير بن مطعم، عن أبيه قال: سمعت رسول الله صلى الله عليه وسلم قرأ في المغرب بالطور.

باب الجهر في العشاء.

٧٣٣ - حدثنا أبو النعمان قال: حدثنا معتمر، عن أبيه، عن بكر، عن أبي رافع قال: صليت مع أبي هريرة العتمة فقرأ - إذا السماء انشقت -

the Prophet (ﷺ) (when he recited that Sura) and I will go on doing it till I meet him."

734. Narrated Al-Barā (رضي الله عنه): The Prophet (ﷺ) was on a journey and recited in one of the first two Rak'at of the 'Ishā' prayer "Wat-tini waz-zaitūni." (95)

(20) **CHAPTER.** To recite "As-Sajda" (a Sura by the recitation of which prostration becomes essential) in the 'Ishā' prayer.

735. Narrated Abū Rāfi': Once I prayed the 'Ishā' prayer with Abū Huraira (رضي الله عنه) and he recited, "Idha-s-Samā'u-n-Shaqqat" (84) and prostrated. I said, "What is that?" He said, "I prostrated behind Abū-l-Qāsim, (the Prophet (ﷺ)) (when he recited that Sura) and I will go on doing it till I meet him."

(21) **CHAPTER.** Recitation in the 'Ishā' prayer.

736. Narrated Al-Barā (رضي الله عنه): I heard the Prophet (ﷺ) reciting "Wat-tini waz-zaitūni" (95) in the Ishā prayer, and I never heard a sweeter voice or a better way of recitation than that of the Prophet (ﷺ)."

فَسَجَدَ. فَقُلْتُ لَهُ، قَالَ: سَجَدْتُ خَلْفَ أَبِي الْقَاسِمِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَا أزالُ أَسْجُدُ بِهَا حَتَّى أَلْقَاهُ.

٧٣٤ - حَدَّثَنَا أَبُو الْوَلِيدِ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ عَدِيِّ قَالَ: سَمِعْتُ الْبَرَاءَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ فِي سَفَرٍ فَقَرَأَ فِي الْعِشَاءِ فِي أَحَدِي الرَّكَعَتَيْنِ بِالتِّينِ وَالزَّيْتُونِ.

بابُ الْقِرَاءَةِ فِي الْعِشَاءِ بِالسَّجْدَةِ.

٧٣٥ - حَدَّثَنِي مُسَدَّدٌ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ قَالَ: حَدَّثَنَا التَّيْمِيُّ، عَنْ بَكْرِ، عَنْ أَبِي رَافِعٍ قَالَ: صَلَّيْتُ مَعَ أَبِي هُرَيْرَةَ الْعَتَمَةَ فَقَرَأَ - إِذَا السَّمَاءُ انشَقَّتْ - فَسَجَدَ فَقُلْتُ: مَا هَذِهِ؟ قَالَ: سَجَدْتُ فِيهَا خَلْفَ أَبِي الْقَاسِمِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَا أزالُ أَسْجُدُ فِيهَا حَتَّى أَلْقَاهُ.

بابُ الْقِرَاءَةِ فِي الْعِشَاءِ.

٧٣٦ - حَدَّثَنَا خَلَادٌ بْنُ يَحْيَى قَالَ: حَدَّثَنَا مُسَقَرٌ قَالَ: حَدَّثَنَا عَدِيُّ بْنُ ثَابِتٍ أَنَّهُ سَمِعَ الْبَرَاءَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ - وَالتِّينِ وَالزَّيْتُونِ - فِي الْعِشَاءِ. وَمَا سَمِعْتُ أَحَدًا أَحْسَنَ صَوْتًا مِنْهُ أَوْ قِرَاءَةً.

(22) **CHAPTER.** Prolonging the first two Rak'āt and shortening the last two.

737. Narrated Jābir bin Samura : 'Umar رضي الله عنه said to Sa'd, "The people complained against you in everything, even in prayer." Sa'd replied, "Really I used to prolong the first two Rak'āt and shorten the last two and I will never shorten the prayer in which I follow Allāh's Apostle ﷺ." 'Umar said, "You are telling the truth and that is what I think about you."

(23) **CHAPTER.** The recitation of the Qur'ān in the Fajr prayer. And Um-Salama said : "The Prophet ﷺ recited Sūra "Aṭ-Ṭūr." (52)

738. Narrated Saiyār bin Salama : My father and I went to Abū Barza-al-Aslamī رضي الله عنه to ask him about the stated times for the prayers. He replied, "The Prophet ﷺ used to offer the Zuhr prayer when the sun just declined from its highest position at noon; the 'Aṣr at a time when if a man went to the farthest place in Medīna (after praying) he would find the sun still hot (bright). (The subnarrator said: I have forgotten what Abū Barza said about the Maghrib prayer). The Prophet ﷺ never found any harm in delaying the 'Ishā prayer to the first third of the night and he never liked to sleep before it and to talk after it. He

باب يُطَوَّلُ فِي الْإِوَلَيَيْنِ

وَيُحَذِّفُ فِي الْآخِرَتَيْنِ .

٧٣٧ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ قَالَ : حَدَّثَنَا شُعْبَةُ عَنْ أَبِي عَوْنٍ قَالَ : سَمِعْتُ جَابِرَ بْنَ سَمُرَةَ قَالَ : قَالَ عُمَرُ لِسَعْدٍ : لَقَدْ شَكَوْتُكَ فِي كُلِّ شَيْءٍ حَتَّى الصَّلَاةِ . قَالَ : أَمَّا أَنَا فَأُمَدُّ فِي الْإِوَلَيَيْنِ وَأُحَذِّفُ فِي الْآخِرَتَيْنِ وَلَا آلُو مَا اقْتَسَدَيْتُ بِهِ مِنْ صَلَاةٍ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : صَدَقْتَ ، ذَاكَ الظَّنُّ بِكَ ، أَوْ ظَنَّنِي بِكَ .

باب الْقِرَاءَةُ فِي الْفَجْرِ . وَقَالَتْ

أُمُّ سَلَمَةَ : قَرَأَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالطُّورِ .

٧٣٨ - حَدَّثَنَا آدَمُ قَالَ : حَدَّثَنَا

شُعْبَةُ قَالَ : حَدَّثَنَا سَيَّارُ بْنُ سَلَامَةَ قَالَ : دَخَلْتُ أَنَا وَأَبِي عَلَى أَبِي بَرزَةَ الْآسَلَمِيِّ فَسَأَلْنَاهُ عَنْ وَقْتِ الصَّلَاةِ فَقَالَ : كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي الظُّهْرَ حِينَ تَزُولُ الشَّمْسُ ، وَالْعَصْرَ وَيَرْجِعُ الرَّجُلُ إِلَى أَقْصَى الْمَدِينَةِ وَالشَّمْسُ حَيَّةٌ . وَنَسِيتُ مَا قَالَ فِي الْمَغْرِبِ ، وَلَا يُبَالِي بِتَأخيرِ الْعِشَاءِ إِلَى ثُلُثِ اللَّيْلِ ، وَلَا يُحِبُّ النَّوْمَ قَبْلَهَا وَلَا الْحَدِيثَ بَعْدَهَا .

used to offer the morning prayer at a time when after finishing it one could recognise the person sitting beside him and used to recite between 60 to 100 verses in one or both the Rak'at."

739. Narrated Abū Huraira رضي الله عنه :

The Qur'ān is recited in every prayer and in those prayers in which Allāh's Apostle ﷺ recited aloud for us, we recite aloud in the same prayers for you; and the prayers in which the Prophet ﷺ recited quietly, we recite quietly. If you recite "Al-Fātiha" only it is sufficient but if you recite something else in addition, it is better.

(24) CHAPTER. To recite aloud in the Fajr prayer. And Um Salama said, "I was performing Tawaf behind the people while the Prophet ﷺ was praying and reciting Sūrah "At-Tūr." (52)

740. Narrated Ibn 'Abbās رضي الله عنه :

The Prophet ﷺ started with the intention of going to Sūq 'Ukāz (market of 'Ukāz) along with some of his companions. At the same time, a barrier was put between the devils and the news of heaven. Fire commenced to be thrown at them. The Devils went to their people, who asked them, "What is wrong with you?" They said, "A barrier has been placed between us and the news of heaven. And fire has been thrown at us."

وَيُصَلِّي الصُّبْحَ وَيَنْصَرِفُ الرَّجُلُ
فَيَعْرِفُ جَلِيسَهُ. وَكَانَ يَقْرَأُ
فِي الرَّكْعَتَيْنِ أَوْ إِحْدَاهُمَا مَا بَيْنَ السِّتِينَ
إِلَى الْمِائَةِ.

٧٣٩ - حَدَّثَنَا مُسَدَّدٌ قَالَ : حَدَّثَنَا
إِسْمَاعِيلُ بْنُ إِسْرَاهِيمَ قَالَ : أَخْبَرَنَا ابْنُ
جُرَيْجٍ قَالَ : أَخْبَرَنِي عَطَاءٌ أَنَّهُ سَمِعَ
أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ :
فِي كُلِّ صَلَاةٍ يَقْرَأُ ، فَمَا أَسْمَعُنَا
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَسْمَعُنَاكُمْ .
وَمَا أَخْفَى عَنَّا أَخْفَيْنَا عَنْكُمْ ، وَإِنْ لَمْ
تَزِدْ عَلَى أَمِّ الْقُرْآنِ أَجْزَأَتْ وَإِنْ زِدْتَ
فَهُوَ خَيْرٌ .

بابُ الْجَهْرِ يَقْرَأُ صَلَاةَ الصُّبْحِ .
وَقَالَتْ أُمُّ سَلَمَةَ : طُفِئَتْ وَرَاءَ النَّاسِ
وَالنَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي وَيَقْرَأُ
بِالطُّورِ .

٧٤٠ - حَدَّثَنَا مُسَدَّدٌ قَالَ : حَدَّثَنَا
أَبُو عَوَّانَةَ ، عَنْ أَبِي بَشْرٍ ، عَنْ سَعِيدِ
ابْنِ جُبَيْرٍ ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ
عَنْهُمَا قَالَ : انْطَلَقَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ فِي طَائِفَةٍ مِنْ أَصْحَابِهِ عَامِدِينَ إِلَى
سُوقِ عُكَاظٍ . وَقَدْ حِيلَ بَيْنَ الشَّيَاطِينِ
وَبَيْنَ خَبَرِ السَّمَاءِ ، وَأُرْسِلَتْ عَلَيْهِمْ
الشُّهُبُ فَزَجَعَتِ الشَّيَاطِينُ إِلَى قَوْمِهِمْ
فَقَالُوا : مَا لَكُمْ ؟ فَقَالُوا : حِيلَ بَيْنَنَا

They said, "The thing which has put a barrier between you and the news of heaven must be something which has happened recently. Go eastward and westward and see what has put a barrier between you and the news of heaven." Those who went towards Tuhāma came across the Prophet ﷺ at a place called Nakhla and it was on the way to Sūq 'Ukāz and the Prophet ﷺ was offering the Fajr prayer with his companions. When they heard the Qur'ān they listened to it and said, "By Allāh, this is the thing which has put a barrier between us and the news of heaven." They went to their people and said, "O Our people; We have heard a wonderful Qur'ān which shows the true path; we believed in it and would not ascribe partners to our Lord." Allāh revealed the following verses to his Prophet ﷺ (Sūra 'Jinn') (72): "Say: It has been revealed to me." And what was revealed to him was the conversation of the Jinns.

741. Narrated Ibn 'Abbās : The Prophet ﷺ recited aloud in the prayers in which he was ordered to do so and quietly in the prayers in which he was ordered to do so. "And your Lord is not forgetful." "Verily there is a Model pattern for you in the ways of the Prophet."

(25) CHAPTER. To recite two Suras in one Rak'a and to recite the last verses of some Suras or to recite the Suras in their reverse order or to recite the beginning of

وَبَيْنَ خَبَرِ السَّمَاءِ، وَأُرْسِلَتْ عَلَيْنَا الشُّهُبُ. قَالُوا: مَا حَالُ بَيْتِنَاكُمْ وَبَيْنَ خَبَرِ السَّمَاءِ إِلَّا شَيْءٌ حَدَّثَ، فَاضْرِبُوا مَشَارِقَ الْأَرْضِ وَمَغَارِبَهَا فَانْظُرُوا مَا هَذَا الَّذِي حَالُ بَيْتِنَاكُمْ وَبَيْنَ خَبَرِ السَّمَاءِ. فَانْصَرَفَ أُولَئِكَ الَّذِينَ تَوَجَّهُوا نَحْوَ تِسْهَامَةٍ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَنْخُلَةُ عَامِدِينَ إِلَى سُوقِ عُكَاظٍ وَهُوَ يُصَلِّي بِأَصْحَابِهِ صَلَاةَ الْفَجْرِ، فَلَمَّا سَمِعُوا الْقُرْآنَ اسْتَمِعُوا لَهُ. فَقَالُوا: هَذَا وَاللَّهِ الَّذِي حَالُ بَيْتِنَاكُمْ وَبَيْنَ خَبَرِ السَّمَاءِ. فَهُنَالِكَ حِينَ رَجَعُوا إِلَى قَوْمِهِمْ فَقَالُوا: يَا قَوْمَنَا - إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا بِهِ وَلَنْ نُشْرِكَ بِرَبِّنَا أَحَدًا - فَأَنْزَلَ اللَّهُ عَلَى نَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قُلْ أُوْحِيَ إِلَى - وَإِنَّمَا أُوْحِيَ إِلَيَّ قَوْلُ الْجِنَّ.

٤١١ حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنَا أَيُّوبُ، عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ قَالَ: قَرَأَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِيهَا أُمِيرًا وَتَسَكَّتَ فِيهَا أُمِيرًا وَمَا كَانَ رَبُّكَ نَسِيًّا - لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ.

بَابُ الْجَمْعِ بَيْنَ السُّورَتَيْنِ فِي الرِّكَعَةِ، وَالْقِرَاعَةِ بِالْخَوَاتِيمِ، وَبِسُورَةٍ قَبْلَ سُورَةٍ، وَبِأَوَّلِ سُورَةٍ.

a Sūra. Narrated 'Abdullāh bin As-Sā'ih : The Prophet ﷺ recited Sura "Al-Mu'minun (23)" in the Fajr prayer and when he reached the story of Moses and Aaron or Christ he got cough and bowed. 'Umar recited 120 Verses from Sūra "Al-Baqara" (2) in the first Rak'a and in the second Rak'a he recited a Sūra from the "Mathani" (Sūras of less than 100 verses). Ahnaf recited in the first Rak'a Sura of "Al-Kahf" (18) and in the second Sura of "Joseph" (12) or Sūra of "Jonah" (10) and said that he had offered the Fajr prayer with 'Umar reciting the same Sūras. Ibn Maṣ'ūd recited 40 Verses from Sūra of "Al-Anfal" (8) (in the first Rak'a) and in the second one a Sūra from the Mufaṣṣal Sūras (the Sūras starting from Qaf (50) to the end of the Qur'ān). Qatada said about a person who recited one Sūra divided between two Rak'āt or repeated the same Sūra in both Rak'āt that he can do so as all those verses are from Allāh's Book. Anas رضي الله عنه said : "One of the Ansars used to lead the Anṣār in the prayer in the mosque of Quba and it was his habit to recite "Qul-huwa-l-lahu ahad" (say: He is Allāh the One) (112) (after Al-Faṭihā) (1) whenever he wanted to recite something in the prayer. When he finished that Sūra, he would recite another one with it. He followed the same procedure in each Rak'a. His companions discussed this with him and said, "You recite this Sūra and do not consider it sufficient and then you recite another. So would you recite it alone or leave it and

و يتركه عن عبد الله بن السائب : قرأ النبي صلى الله عليه وسلم المومنون في الصبح حتى إذا جاء ذكر موسى وهارون أو ذكر عيسى أخذته سعدة فركع . وقرأ عمر في الركعة الأولى بمائة وعشرين آية من البقرة . وفي الثانية سورة من المثاني . وقرأ الأحنف بالكهف في الأولى . وفي الثانية يسوسف ، أو يونس . و ذكر أنه صلى مع عمر رضي الله عنه الصبح بهما . وقرأ ابن مسعود بآيتين آية من الأنفال ، وفي الثانية سورة من المفصل . وقال فتادة فيمن يقرأ بسورة في ركعتين أو يردد سورة واحدة في ركعتين : كل كتاب الله . وقال عبيد الله بن عمر : عن ثابت . عن أنس رضي الله عنه : كان رجل من الأنصار يؤمهم في مسجد قباء . فكان كلما افتتح سورة يقرأ بها لهم في الصلاة مما يقرأ به . افتتح بقل هو الله أحد ، حتى يفرغ منها . ثم يقرأ بسورة أخرى معها . وكان يصنع ذلك في كل ركعة ، فكلّمه أصحابه فقالوا : إنك تفتتح به السورة ثم لا ترى أنها تجزئك حتى تقرأ بأخرى فإمّا أن تقرأ بها ، وإمّا أن تدعها وتقرأ بأخرى . فقال :

recite some other." He said, "I will never leave it and if you want me to be your Imām on this condition then it is all right; otherwise I will leave you." They knew that he was the best amongst them and did not like someone else to lead them. When the Prophet ﷺ went to them as usual, they informed him about it. The Prophet ﷺ addressed him and said, "O so and so, what forbids you from doing what your companions ask you to do? Why do you read this Sūra particularly in every Rak'a?" He replied, "I love this Sura." The Prophet ﷺ said, "Your love for this Sūra will make you enter Paradise."

742. Narrated Abū Wā'il: A man came to Ibn Mas'ūd رضي الله عنه and said, "I recited the Mufaṣṣal (Sūras) at night in one Rak'a." Ibn Mas'ūd said, "This recitation is (too quick) like the recitation of poetry. I know the identical Suras which the Prophet ﷺ used to recite in pairs." Ibn Mas'ūd then mentioned 20 Mufaṣṣal Sūras including two Suras from AL-I-HĀMĪM (which the Prophet ﷺ used to recite) in each Rak'a.

(26) **CHAPTER.** To recite only Al-Fatiha in the last two Rak'at (if there are four Rak'at in the prayer).

743. Narrated 'Abdullāh bin Abi Qatāda: My father said, "The Prophet ﷺ used to recite Al-Fatiha followed by another Sūra in the first two Rak'at of the prayer and used to recite only Al-Fatiha

ما أنا ببتار كيهما ، إن أحببتهم أن أو مكم
بذلك فعلت . وإن كرهتهم تركتكم
وكانوا يرون أنه من أفضليهم ،
وكرهوا أن يؤمهم غيره . فلكم أأنهم
النبي صلى الله عليه وسلم أخبروه الخبر
فقال : يا فلان ، ما يمنعك أن تفعل
ما يأمرك به أصحابك ؟ وما يحملك
على لزوم هذه السورة في كل ركعة ؟
فقال : إني أحبها . فقال : حبك إياها
أدخلك الجنة .

٧٤٢ - حدثنا آدم قال : حدثنا
شعبة عن عمرو بن مرة قال : سمعت
أبا وائل قال : جاء رجل إلى ابن مسعود
فقال : قرأت المفصل الليلة في ركعة .
فقال : هذا كهذا الشعر . لقد عرفت
النطائر التي كان النبي صلى الله عليه وسلم
يقرئ بينهما ، فقد كره عشرين سورة
من المفصل ، سورتين من آل حم
في كل ركعة .

باب يقرأ في الأخرين بفاتحة
الكتاب .

٧٤٣ - حدثنا موسى بن إسماعيل
قال : حدثنا همام ، عن يحيى ، عن
عبد الله بن أبي قتادة ، عن أبيه أن النبي
صلى الله عليه وسلم كان يقرأ في الظهر

in the last two Rak'at of the Zuhr prayer. Sometimes a verse or so was audible and he used to prolong the first Rak'a more than the second and used to do the same in the 'Asr and Fajr prayers."

(27) **CHAPTER.** To recite (the Qur'ān) quietly in the Zuhr and 'Asr prayers.

744. Narrated Abū Ma'mar: We said to Khabbāb,  "Did Allāh's Apostle  use to recite in Zuhr and 'Asr prayers?" He replied in the affirmative. We said, "How did you come to know about it?" He said, "By the movement of his beard."

(28) **CHAPTER.** (In a quiet prayer) if the Imām recites a verse or so audibly.

745. Narrated 'Abdullāh bin Abī Qatāda: My father said, "The Prophet  used to recite Al-Fatiha along with another Sūra in the first two Rak'at of the Zuhr and 'Asr prayers. A verse or so was audible at times and he used to prolong the first Rak'a."

(29) **CHAPTER.** To prolong the first Rak'a.

746. Narrated 'Abdullāh bin Abī

في الأولى وليتين بأُم الكتاب وسورتين. وفي الركعتين الأولى خترتين بأُم الكتاب، ويسمِعنا الآية. ويَطْوِلُ في الركعة الأولى ما لا يطِيلُ في الركعة الثانية. وهكذا في العصر. وهكذا في الصبح.

باب مَنْ خَافَتْ الْقِرَاءَةُ فِي الظُّهْرِ وَالْعَصْرِ.

٧٤٤ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا جَرِيرٌ، عَنْ الْأَعْمَشِ، عَنْ عُمَارَةَ ابْنِ عُمَيْرٍ، عَنْ أَبِي مَعْمَرٍ قَالَ: قُلْنَا لَخَبَّابٍ، أَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ فِي الظُّهْرِ وَالْعَصْرِ؟ قَالَ: نَعَمْ، قُلْنَا: مِنْ أَيْنَ عَلِمْتَ؟ قَالَ: بِاضْطِرَابٍ لِحَيْتِهِ.

باب إِذَا أَسَمَعَ الْإِمَامُ الْآيَةَ.

٧٤٥ - حَدَّثَنَا مُحَمَّدُ بْنُ يُونُسَ قَالَ: حَدَّثَنِي الْأَوْزَاعِيُّ قَالَ: حَدَّثَنِي يَحْيَى ابْنُ أَبِي كَثِيرٍ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي قَتَادَةَ عَنْ أَبِيهِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقْرَأُ بِأُمِّ الْكِتَابِ وَسُورَةً مَعَهَا فِي الرَّكَعَتَيْنِ الْأُولَيَيْنِ مِنْ صَلَاةِ الظُّهْرِ وَصَلَاةِ الْعَصْرِ، وَيُسْمِعُنَا الْآيَةَ أَحْيَانًا، وَكَانَ يَطْوِلُ فِي الرَّكَعَةِ الْأُولَى.

باب يَطْوِلُ فِي الرَّكَعَةِ الْأُولَى.

٧٤٦ - حَدَّثَنَا أَبُو نُعَيْمٍ قَالَ: حَدَّثَنَا

Qatāda: My father said, "The Prophet ﷺ used to prolong the first Rak'a of the Zuhr prayer and shorten the second one and used to do the same in the Fajr prayer."

هشام، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُطَوِّلُ فِي الرَّكْعَةِ الْأُولَى مِنْ صَلَاةِ الظُّهْرِ، وَيُقَصِّرُ فِي الثَّانِيَةِ، وَيَفْعَلُ ذَلِكَ فِي صَلَاةِ الصُّبْحِ.

(30) **CHAPTER.** Saying of "Āmin" aloud by the Imām. 'Alā said: "Āmin is an invocation. Ibn Az-Zubair and the persons behind him said, "Āmin" loudly till the mosque echoed. Abū Huraira used to say to the Imām 'Do not say "Āmin" before me (i.e. before I join the row for the prayer)' " Nāfi' said: "Ibn 'Umar never missed "Āmin", and urged the people to say it. I heard something good about it from him."

بابُ جَهْرِ الْإِمَامِ بِالتَّامِينَ. وَقَالَ عَطَاءٌ: آمِينَ دُعَاءُ، آمَنَ ابْنُ الزُّبَيْرِ وَمَنْ وَرَاءَهُ حَتَّى إِنَّ لِلْمَسْجِدِ لِلْجَهْرِ. وَكَانَ أَبُو هُرَيْرَةَ يُسَادِي الْإِمَامَ: لَا تَقْتَنِي بِآمِينَ. وَقَالَ نَافِعٌ: كَانَ ابْنُ عُمَرَ لَا يَسُدُّ عَنْهُ وَيَحْضِيهِمْ، وَسَمِعْتُ مِنْهُ فِي ذَلِكَ خَيْرًا.

747. Narrated Abū Huraira رضي الله عنه: The Prophet ﷺ said, "Say "Āmin" when the Imām says it and if the "Āmin" of any one of you tallies with that of the angels then all his past sins will be forgiven."

Ibn Shihāb said, "Allāh's Apostle ﷺ used to say "Āmin". "

٧٤٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُونُسَ قَالَ: أَخْبَرَنَا مَالِكٌ عَنْ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ وَابْنِ سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ أَنَّهُمَا أَخْبَرَاهُ عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِذَا آمَنَ الْإِمَامُ فَبَآمَنُوا فَإِنَّهُ مَنْ وَافَقَ تَأْمِينُهُ تَأْمِينَ الْمَلَائِكَةِ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ. قَالَ ابْنُ شِهَابٍ: وَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ آمِينَ.

(31) **CHAPTER.** Superiority of saying "Āmin".

بابُ فَضْلِ التَّامِينَ.

748. Narrated Abū Huraira رضي الله عنه : Allah's Apostle ﷺ said, "If any one of you says "Āmin" and the angels in the heavens say "Āmin" and the former tallies with the latter, all his past sins will be forgiven."

(32) CHAPTER. Saying of "Āmin" aloud by the followers.

749. Narrated Abū Huraira رضي الله عنه : Allah's Apostle ﷺ said, "Say "Āmin" when the Imām says "Ghair-il-maghdubi 'alaihim wala-ddāl-lin (not the path of those who earn Your Anger (such as Jews) nor of those who go astray (such as Christians)] ; all the past sins of the person whose saying (of Amin) tallies with that of the angels will be forgiven."

(33) CHAPTER. If someone bowed behind the rows, (on entering the mosque and before joining the rows of prayer).

750. Narrated Abū Bakra رضي الله عنه : I reached the Prophet ﷺ in the mosque while he was bowing in prayer and I too bowed before joining the row. I

٧٤٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ : أَخْبَرَنَا مَالِكٌ ، عَنْ أَبِي الزِّنَادِ عَنِ الْأَعْرَجِ ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : إِذَا قَالَ أَحَدُكُمْ آمِينَ وَقَالَتِ الْمَلَائِكَةُ فِي السَّمَاءِ آمِينَ ، فَسَوَّافَتُ إِحْدَاهُمَا الْآخَرَى غُفِيرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ .

بابُ جَهْرِ الْمَأْمُومِ بِالتَّامِينَ .

٧٤٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ مَالِكٍ ، عَنْ سُمَيٍّ مَوْلَى أَبِي بَكْرٍ ، عَنْ أَبِي صَالِحٍ ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : إِذَا قَالَ الْإِمَامُ - غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ - فَقُولُوا آمِينَ فَإِنَّهُ مَنْ وَافَقَ قَوْلُهُ قَبُولَ الْمَلَائِكَةِ غُفِيرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ ، تَابَعَهُ مُحَمَّدُ بْنُ عَمْرٍو ، عَنْ أَبِي سَلَمَةَ ، عَنْ أَبِي هُرَيْرَةَ ، عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . وَنُعَيْمُ الْمُجَمِّرُ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ .

بابُ إِذَا رَكَعَ دُونَ الصَّفِّ .

٧٥٠ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ : حَدَّثَنَا هَمَّامٌ ، عَنْ الْأَعْلَمِ وَهُوَ زِيَادٌ ، عَنْ الْحَسَنِ ، عَنْ أَبِي بَكْرَةَ أَنَّهُ انْتَهَى

mentioned it to the Prophet ﷺ and he said to me, "May Allāh increase your love for the good. But do not repeat it again (bowing in that way)."

(34) CHAPTER. To end the Takbīr on bowing. Ibn 'Abbās narrated it from the Prophet ﷺ. One of the narrators of the Ḥadīth is Mālik bin Huwairith.

751. Narrated Imrān bin Ḥusain : I offered the prayer with 'Alī ᷺ in Baṣra and he made us remember the prayer which we used to pray with Allāh's Apostle ﷺ. 'Alī said Takbīr on each rising and bowing.

752. Narrated Abū Salama : When Abū Huraira ᷺ led us in prayer he used to say Takbīr on each bowing and rising. On the completion of the prayer he used to say, "My prayer is more similar to the prayer of Allāh's Apostle ﷺ than that of anyone of you."

(35) CHAPTER. To end the Takbīr on prostrating.

753. Narrated Muṭarrif bin 'Abdullāh : Imrān bin Ḥusain and I offered the prayer behind 'Alī bin Abī Tālib ᷺ : When 'Alī prostrated, he said the Takbīr ; when

إلى النبي صلى الله عليه وسلم وهو راكع فرَكَعَ قَبْلَ أَنْ يَصِلَ إِلَى الصَّفِّ، فَذَكَرَ ذَلِكَ لِلنَّبِيِّ صلى الله عليه وسلم فَقَالَ : زَادَكَ اللَّهُ حِرْصًا وَلَا تَعُدْ.

باب إتمام التكبير في الركوع.
قال ابن عباس عن النبي صلى الله عليه وسلم، وفيه مالك بن الحويرث.
٧٥١ - حَدَّثَنَا إِسْحَاقُ الْوَاسِطِيُّ قَالَ : أَخْبَرَنَا خَالِدٌ، عَنْ الْجُرَيْرِيِّ، عَنْ أَبِي الْعَلَاءِ، عَنْ مُطَرِّفٍ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ : صَلَّيْتُ مَعَ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ بِالْبَصْرَةِ فَقَالَ : ذَكَرْنَا هَذَا الرَّجُلُ صَلَاةً كُنَّا نُصَلِّيُهَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَذَكَرَ أَنَّهُ كَانَ يُكَبِّرُ كُلَّمَا رَفَعَ كُلَّمَا وَضَعَ.

٧٥٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُونُسَ قَالَ : أَخْبَرَنَا مَالِكٌ، عَنْ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ أَنَّهُ كَانَ يُصَلِّيُ بِهِمْ فَيُكَبِّرُ كُلَّمَا خَفَضَ وَرَفَعَ، فَإِذَا انْصَرَفَ قَالَ : إِنِّي لَا أَشَبِّهُكُمْ صَلَاةَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

باب إتمام التكبير في السجود.

٧٥٣ - حَدَّثَنَا أَبُو النُّعْمَانِ قَالَ : حَدَّثَنَا حَمَّادٌ، عَنْ غَيْلَانَ بْنِ جَرِيرٍ، عَنْ مُطَرِّفِ بْنِ عَبْدِ اللَّهِ قَالَ : صَلَّيْتُ

he raised his head, he said the Takbīr and when he got up for the third Rak'a he said the Takbīr. On completion of the prayer Imrān took my hand and said, "This (i.e. 'Alī) made me remember the prayer of Muḥammad ﷺ." Or he said, "He led us in a prayer like that of Muḥammad ﷺ."

خَلْفَ عَلِيٍّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ أَنَا وَعِمْرَانُ بْنُ حُصَيْنٍ ، فَكَانَ إِذَا سَجَدَ كَسَبَرُ ، وَإِذَا رَفَعَ رَأْسَهُ كَسَبَرُ ، وَإِذَا نَهَضَ مِنَ الرَّكْعَتَيْنِ كَسَبَرُ ، فَلَمَّا قَضَى الصَّلَاةَ أَخَذَ بِيَدِي عِمْرَانُ ابْنُ حُصَيْنٍ فَقَالَ : قَدْ ذَكَّرَنِي هَذَا صَلَاةُ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، أَوْ قَالَ : لَقَدْ صَلَّى بِنَا صَلَاةُ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ .

754. Narrated 'Ikrima : I saw a person praying at Muqām-Ibrāhīm (the place of Abrahāh ﷺ) by the Ka'ba and he was saying Takbīr on every bowing, rising, standing and sitting. I asked Ibn 'Abbās (about this prayer). He admonished me saying: "Isn't that the prayer of the Prophet ﷺ?"

٧٥٤ - حَدَّثَنَا عَمْرَو بْنُ عَوْنٍ قَالَ : حَدَّثَنَا هُشَيْمٌ عَنْ أَبِي بَشِيرٍ ، عَنْ عِكْرِمَةَ قَالَ : رَأَيْتُ رَجُلًا عِنْدَ الْمَقَامِ يُكْسِبِرُ فِي كُلِّ خَفْضٍ وَرَفْعٍ ، وَإِذَا قَامَ وَإِذَا وَضَعَ ، فَأَخْبَرْتُ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ فَقَالَ : أَوَلَيْسَ تِلْكَ صَلَاةُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا أُمُّ لَكَ .

(36) CHAPTER. Saying of the Takbīr on rising from the prostration.

باب التَّكْسِيرِ إِذَا قَامَ مِنَ السُّجُودِ .

755. Narrated 'Ikrima : I prayed behind a Sheikh at Mecca and he said twenty two Takbīrs (during the prayer). I told Ibn 'Abbās that he (i.e. that Sheikh) was foolish. Ibn 'Abbās admonished me and said, "This is the tradition of Abū-l-Qāsim ﷺ."

٧٥٥ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ : حَدَّثَنَا هَمَّامٌ ، عَنْ قَتَادَةَ ، عَنْ عِكْرِمَةَ قَالَ : صَلَّيْتُ خَلْفَ شَيْخٍ بِمَكَّةَ فَكَبَّرَ ثِنْتَيْنِ وَعِشْرِينَ تَكْسِيرَةً ، فَقُلْتُ لِابْنِ عَبَّاسٍ إِنَّهُ أَحْمَقُ ، فَقَالَ : تَكَلَّمْتُكَ أُمُّكَ ، سُنَّةُ أَبِي الْقَاسِمِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . وَ قَالَ مُوسَى حَدَّثَنَا أَبَانُ قَالَ : حَدَّثَنَا قَتَادَةُ

And narrated Abū Huraira : Whenever Allāh's Apostle ﷺ stood for the prayer, he said Takbīr on starting the prayer and then on bowing. On rising

from bowing he said, "Sami a-l-lāhu liman ḥamidah," and then while standing straight he used to say, "Rabbāna laka-l-ḥamd" (Al-Laith said, "(The Prophet ﷺ said), 'Walaka-l-ḥamd'." He used to say Takbīr on prostrating and on raising his head from prostration; again he would say Takbīr on prostrating and raising his head. He would then do the same in the whole of the prayer till it was completed. On rising from the second Rak'a (after sitting for At-Taḥiyyāt), he used to say Takbīr.

قَالَ حَدَّثَنَا عَيْكُرْمَةُ حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ قَالَ : حَدَّثَنَا اللَّيْثُ ، عَنْ عُقَيْلٍ عَنْ ابْنِ شِهَابٍ قَالَ : أَخْبَرَنِي أَبُو بَكْرِ بْنُ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ : كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا قَامَ إِلَى الصَّلَاةِ يُكَبِّرُ حِينَ يَقُومُ ثُمَّ يُكَبِّرُ حِينَ يَرْكَعُ ، ثُمَّ يَقُولُ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ حِينَ يَرْفَعُ صُلْبَهُ مِنَ الرُّكُوعِ ثُمَّ يَقُولُ وَهُوَ قَائِمٌ : رَبَّنَا لَكَ الْحَمْدُ . قَالَ عَبْدُ اللَّهِ بْنُ صَالِحٍ ، عَنْ اللَّيْثِ : وَلَكَ الْحَمْدُ ، ثُمَّ يُكَبِّرُ حِينَ يَخُوضُ ، ثُمَّ يُكَبِّرُ حِينَ يَرْفَعُ رَأْسَهُ ، ثُمَّ يُكَبِّرُ حِينَ يَسْجُدُ ، ثُمَّ يُكَبِّرُ حِينَ يَرْفَعُ رَأْسَهُ ، ثُمَّ يَفْعَلُ ذَلِكَ فِي الصَّلَاةِ كُلِّهَا حَتَّى يَقْضِيَهَا . وَيُكَبِّرُ حِينَ يَقُومُ مِنَ السُّنَّتَيْنِ بَعْدَ الْجُلُوسِ .

(37) CHAPTER. To put the hands (palms) on both knees while bowing. While in the company of his companions Abū Ḥumaid said, "The Prophet ﷺ used to put both his hands on his knees."

بَابُ وَتَضَعُ الْأَكْفَافَ عَلَى الرُّكْبِ فِي الرُّكُوعِ . وَقَالَ أَبُو جُمَيْدٍ فِي أَصْحَابِهِ : أَمْسَكَنَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدَيْهِ مِنْ رُكْبَتَيْهِ .

756. Narrated Muṣ'ab bin Sa'd: I offered prayer beside my father and approximated both my hands and placed them in between the knees. My father told me not to do so and said, "We used to do the same but we were forbidden (by

٧٥٦ - حَدَّثَنَا أَبُو الْوَلِيدِ قَالَ : حَدَّثَنَا شُعْبَةُ ، عَنْ أَبِي يَزِيدٍ قَالَ : سَمِعْتُ مُصْعَبَ بْنَ سَعْدٍ يَقُولُ : صَلَّيْتُ إِلَى جَنْبِ أَبِي فَطَبَعَتْ بَيْنَ كَفِّيْ ثُمَّ وَضَعْتُهُمَا بَيْنَ فَخْذِيْ فَتَنَهَايَ

the Prophet (ﷺ) to do it and were ordered to place the hands on the knees."

(38) **CHAPTER.** Not performing bowing perfectly.

757. Narrated Zaid bin Wahb: Hudhaifa (رضي الله عنه) saw a person who was not performing the bowings and prostrations perfectly. He said to him, "You have not prayed and if you should die you would die on a religion other than that of Muhammad (ﷺ)." 

(39) **CHAPTER.** To keep the back straight in bowing. In the presence of his companions, Abū Humaid said, "The Prophet (ﷺ) bowed and kept his back straight." And what is said regarding the limit of the completion of bowing and of keeping the back straight and the calmness with which it is performed.

758. Narrated Al-Bara (رضي الله عنه) : The bowing, the prostration the sitting in between the two prostrations and the standing after the bowing of the Prophet (ﷺ) but not Qiyām (standing in the prayer) and Qu'ūd (sitting in the prayer) used to be approximately equal (in duration).

(40) **CHAPTER.** The order of the Prophet (ﷺ) to a person who did not perform his

أبي وقال : كُنَّا نَفْعَمَلُهُ فَنَنْهِيْنَا عَنْهُ وَأَمِيرُنَا أَنْ نَتَضَعْ أَيْدِيَنَا عَلَى الرُّكْبِ .

باب إِذَا لَمْ يُتِمَّ الرُّكُوعَ .

٧٥٧ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ قَالَ : حَدَّثَنَا شُعْبَةُ ، عَنْ سُلَيْمَانَ ، قَالَ : سَمِعْتُ زَيْدَ بْنَ وَهْبٍ قَالَ : رَأَى حَدَّثَنِي رَجُلًا لَا يُتِمُّ الرُّكُوعَ وَالسُّجُودَ فَقَالَ : مَا صَلَّيْتَ وَلَوْ مَتَّ عَلَى غَيْرِ الْفِطْرَةِ الَّتِي فَطَرَ اللَّهُ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ .

باب اسْتِوَاءِ الظَّهْرِ فِي الرُّكُوعِ . وَقَالَ أَبُو حَمِيدٍ فِي أَصْحَابِهِ : رَكَعَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ هَضَرَ ظَهْرَهُ وَحَدَّثَنَا إِمَامُ الرُّكُوعِ وَالْاعْتِدَالِ فِيهِ وَالْإِطْمَائِنَاءِ .

٧٥٨ - حَدَّثَنَا بَدَلُ بْنُ الْمُحَبَّرِ قَالَ : حَدَّثَنَا شُعْبَةُ قَالَ : أَخْبَرَنَا الْحَكَمُ عَنْ ابْنِ أَبِي لَيْلَى ، عَنْ الْبَرَاءِ قَالَ : كَانَ رُكُوعُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَسُجُودُهُ ، وَبَيْنَ السَّجْدَتَيْنِ ، وَإِذَا رَفَعَ مِنَ الرُّكُوعِ مَا خَلَا الْقِيَامَ وَالْقُعُودَ قَرِيبًا مِنَ السَّوَاءِ .

باب أَمْرِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الَّذِي لَا يُتِمُّ رُكُوعَهُ بِالْإِعَادَةِ .

bowing perfectly that he should repeat his prayer.

759. Narrated Abū Huraira رضي الله عنه : The Prophet ﷺ entered the mosque and a man came in and offered the prayer and greeted the Prophet ﷺ. The Prophet ﷺ returned his greeting and said to him, "Go back and pray again for you have not prayed." The man offered the prayer again, came back and greeted the Prophet ﷺ. He said to him thrice, "Go back and pray again for you have not prayed." The man said, "By Him Who has sent you with the truth! I do not know a better way of praying. Kindly teach me how to pray." He said, "When you stand for the prayer, say Takbīr and then recite from the Qur'ān what you know and then bow with calmness till you feel at ease, then rise from bowing till you stand straight. Afterwards prostrate calmly till you feel at ease and then raise (your head) and sit with calmness till you feel at ease and then prostrate with calmness till you feel at ease in prostration and do the same in the whole of your prayer."

٧٥٩ - حَدَّثَنَا مُسَدَّدٌ قَالَ : أَخْبَرَنِي يَحْيَى بْنُ سَعِيدٍ ، عَنْ عُسَيْدٍ اللَّهِ قَالَ : حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ ، عَنْ عُسَيْدٍ اللَّهِ قَالَ : حَدَّثَنَا سَعِيدُ الْمُقْبَرِيِّ ، عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَخَلَ الْمَسْجِدَ فَدَخَلَ رَجُلٌ فَصَلَّى ، ثُمَّ جَاءَ فَسَلَّمَ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَرَدَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَيْهِ وَسَلَّمَ عَلَيْهِ السَّلَامَ . فَقَالَ : ارْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ ، فَصَلَّى ثُمَّ جَاءَ فَسَلَّمَ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ ارْجِعْ فَصَلِّ ، فَإِنَّكَ لَمْ تُصَلِّ ، ثَلَاثًا . فَقَالَ : وَالَّذِي بَعَثَكَ بِالْحَقِّ مَا أَحْسَنُ غَيْرَهُ ، فَعَلَّمَنِي . قَالَ : إِذَا قُمْتَ إِلَى الصَّلَاةِ فَكَبِّرْ ثُمَّ اقْرَأْ مَا تيسَّرَ مَعَكَ مِنَ الْقُرْآنِ ، ثُمَّ ارْكَعْ حَتَّى تَطْمَئِنَّ رَأْسَكَ ، ثُمَّ ارْفَعْ حَتَّى تَعْتَدِلَ قَامًا ، ثُمَّ اسْجُدْ حَتَّى تَطْمَئِنَّ سَاجِدًا ، ثُمَّ ارْفَعْ حَتَّى تَطْمَئِنَّ جَالِسًا ، ثُمَّ اسْجُدْ حَتَّى تَطْمَئِنَّ سَاجِدًا ثُمَّ افْعَلْ ذَلِكَ فِي صَلَاتِكَ كُلِّهَا .

(41) CHAPTER. Invocation in bowing.

760. Narrated 'Aisha رضي الله عنها : The Prophet ﷺ used to say in his bowings and prostrations, 'Subhānaka-Allāhumma Rabbanā wa-biḥamdikā Allāhumma-ighfirli,' (I honour Allāh from all what (unsuit-

بابُ الدُّعَاءِ فِي الرُّكُوعِ .

٧٦٠ - حَدَّثَنَا حَقِصُ بْنُ عُمَرَ قَالَ : حَدَّثَنَا شُعْبَةُ ، عَنْ مَسْنُورٍ ، عَنْ أَبِي الضُّحَى ، عَنْ مَسْرُوقٍ ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ : كَانَ النَّبِيُّ صَلَّى اللَّهُ

able things) ascribed to Him, O Allāh Our Lord! And all the praises are for You. O Allāh! Forgive me)."

(42) **CHAPTER.** What the Imām and the followers say on raising their heads from bowing.

761. Narrated Abū Huraira رضي الله عنه : When the Prophet ﷺ said, "Sami a-l-lāhu liman ḥamidah," he would say, "Rabbana wa-laka-l-ḥamd." On bowing and raising his head from it the Prophet ﷺ used to say Takbīr. He also used to say Takbīr on rising after the two prostrations.

(43) **CHAPTER.** The superiority of saying "Allāhumma Rabbana laka-l-ḥamd" (O Allāh, Our Lord! All Praises are for You)."

762. Narrated Abū Huraira رضي الله عنه : Allāh's Apostle ﷺ said, "When the Imām says, 'Sami a-l-lāhu liman ḥamidah,' you should say, 'Allāhumma Rabbana laka-l-ḥamd.'" And if one's saying agrees with that of the angels, all one's previous sins will be forgiven."

(44) **CHAPTER.** Narrated Abū Salama! Abū Huraira said, "No doubt, my prayer

عليه وسلم يقول في ركوعه وسجوده: سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ، اللَّهُمَّ اغْفِرْ لِي .

باب ما يقول الإمام ومن خلفه إذا رفع رأسه من الركوع .

٧٦١ - حَدَّثَنَا آدَمُ قَالَ : حَدَّثَنَا ابْنُ أَبِي ذئْبٍ ، عَنْ سَعِيدِ الْمَقْبُرِيِّ ، عَنْ أَبِي هُرَيْرَةَ قَالَ : كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا قَالَ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ ، قَالَ : اللَّهُمَّ رَبَّنَا وَلَكَ الْحَمْدُ . وَكَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا رَكَعَ وَإِذَا رَفَعَ رَأْسَهُ يُكَبِّرُ . وَإِذَا قَامَ مِنَ السَّجْدَتَيْنِ قَالَ : اللَّهُ أَكْبَرُ .

باب فضل اللهم ربنا لك الحمد

٧٦٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ : أَخْبَرَنَا مَالِكٌ عَنْ سَمَى ، عَنْ أَبِي صَالِحٍ ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : إِذَا قَالَ الْإِمَامُ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ ، فَقُولُوا : اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ . فَإِنَّهُ مَنْ وَاَفَّقَ قَوْلَهُ قَوْلَ الْمَلَائِكَةِ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ .

باب حَدَّثَنَا مُعَاذُ بْنُ فَضَالَةَ قَالَ : حَدَّثَنَا هِشَامٌ ، عَنْ يَحْيَى ، عَنْ

is similar to that of the Prophet ﷺ. Abū Huraira used to recite "Qunūt" (invocation) after saying "Sami a-l-lāhu liman ḥamidah" in the last Rak'a of the Zuhr, 'Ishā' and Fajr prayers. He would ask Allāh's forgiveness for the true believers and curse the non believers.

763. Narrated Anas : The Qunūt used to be recited in the Maghrib and the Fajr prayers.

764. Narrated Rifā'a bin Rāfi' Az-Zuraqi : One day we were praying behind the Prophet ﷺ. When he raised his head from bowing, he said, "Sami a-l-lāhu liman ḥamidah." A man behind him said, "Rabbanā walaka-l ḥamd ḥamdan Kathirān taiyibān mubarakān fihi" (O our Lord! All the praises are for You, lot of good and blessed praises). When the Prophet ﷺ completed the prayer, he asked, "Who has said these words?" The man replied, "I." The Prophet ﷺ said, "I saw over thirty angels competing to write it first."

أَبِي سَلَمَةَ ، عَنْ أَبِي هُرَيْرَةَ قَالَ : لَا أَقْرَبُ بَنَ صَلَاةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَكَانَ أَبُو هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ يَتَقَسَّمُ فِي الرُّكُوعَةِ الْآخِرَى مِنْ صَلَاةِ الظُّهْرِ وَصَلَاةِ الْعِشَاءِ وَصَلَاةِ الصُّبْحِ بَعْدَ مَا يَقُولُ (سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ) فَيَدْعُو لِلْمُؤْمِنِينَ وَيَلْعَنُ الْكَافِرَ .

٧٦٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي الْأَسْوَدِ قَالَ : حَدَّثَنَا إِسْمَاعِيلُ ، عَنْ خَالِدِ الْحَذَّاءِ ، عَنْ أَبِي قِيْلَابَةَ ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ ، قَالَ : كَانَ الْقُسُوتُ فِي الْمَغْرِبِ وَالصُّبْحِ .

٧٦٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ مَالِكٍ ، عَنْ نَعِيمِ بْنِ عَبْدِ اللَّهِ الْمُجْمِرِ ، عَنْ عَلِيِّ بْنِ يَحْيَى بْنِ خَلَّادٍ الزُّرْقِيِّ ، عَنْ أَبِيهِ ، عَنْ رِفَاعَةَ بْنِ رَافِعِ الزُّرْقِيِّ قَالَ : كُنَّا يَوْمًا نَصَلِّي وَرَاءَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعَةِ قَالَ : سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ . قَالَ رَجُلٌ وَرَاءَهُ . رَبَّنَا وَلَكَ الْحَمْدُ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ . فَلَمَّا انْصَرَفَ قَالَ مَنْ الْمُتَكَلِّمُ ؟ قَالَ : أَنَا ، قَالَ : رَأَيْتُ بِضْعَةَ وَثَلَاثِينَ مَلَكَكَ يَبْتَغُونَهَا أَيُّهُمْ يَكْتُبُهَا أَوَّلُ

(45) CHAPTER. To stand straight with calmness on raising the head from bowing.

And Abū Humaid said : The Prophet ﷺ

بَابُ الْإِطْمَاعِ نِيْسَةً حِينَ يَرْفَعُ رَأْسَهُ مِنَ الرُّكُوعِ . وَقَالَ أَبُو حُمَيْدٍ :

rose (from bowing) and stood straight till all the vertebrae of his spinal column came to a natural position.

765. Narrated Thābit : Anas رضي الله عنه used to demonstrate to us the prayer of the Prophet ﷺ and while demonstrating, he used to raise his head from bowing and stand so long that we would say that he had forgotten (the prostration).

766. Narrated Al-Barā رضي الله عنه : The bowings, the prostrations, the period of standing after bowing and the interval between the two prostrations of the Prophet ﷺ used to be equal in duration.

767. Narrated Aiyūb : Abū Qilāba said, "Mālik bin Huwairith رضي الله عنه used to demonstrate to us the prayer of the Prophet ﷺ at times other than that of the compulsory prayers. So (once) he stood up for prayer and performed a perfect Qiyām (standing and reciting from the Holy Qur'ān) and then bowed and performed bowing perfectly; then he raised his head and stood straight for a while." Abū Qilāba added, "Mālik bin Huwairith in that demonstration prayed like this Sheikh of ours, Abū Yazīd." Abū Yazīd used to sit (for a while) on raising his head from the second prostration before getting up.

رَفَعَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأْسَهُ وَاسْتَوَى حَتَّى يَبْعُودَ كَيْلُ فَقَارٍ مَكَانَهُ.

٧٦٥ - حَدَّثَنَا أَبُو الْوَلِيدِ قَالَ : حَدَّثَنَا شُعْبَةُ ، عَنْ ثَابِتٍ قَالَ : كَانَ أَنَسٌ يَنْتَعِلُ لَنَا صَلَاةَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَكَانَ يُصَلِّي ، فَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ قَامَ حَتَّى نَقُولَ قَدْ نَسِيَ .

٧٦٦ - حَدَّثَنَا أَبُو الْوَلِيدِ قَالَ : حَدَّثَنَا شُعْبَةُ ، عَنْ الْحَكَمِ ، عَنْ ابْنِ أَبِي لَيْلَى عَنْ الْبَرَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ : كَانَ رُكُوعُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَسُجُودُهُ ، وَإِذَا رَفَعَ مِنَ الرُّكُوعِ وَبَيْنَ السَّجْدَتَيْنِ قَرِيبًا مِنَ السَّوَاءِ .

٧٦٧ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ قَالَ : حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ ، عَنْ أَبِي قِلَابَةَ قَالَ : كَانَ مَالِكُ بْنُ الْحُوَيْرِثِ يُرِينَا كَيْفَ كَانَ صَلَاةُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَذَلِكَ فِي غَيْرِ وَقْتِ الصَّلَاةِ . فَقَامَ فَأَمَكَّنَ الْقِيَامَ ، ثُمَّ رَكَعَ فَأَمَكَّنَ الرُّكُوعَ ، ثُمَّ رَفَعَ رَأْسَهُ فَأَنْصَتَ هُنَيْئَةً ، قَالَ أَبُو قِلَابَةَ : فَصَلَّى بِنَا صَلَاةَ شَيْخِنَا هَذَا أَبِي يَزِيدَ . وَكَانَ أَبُو يَزِيدَ إِذَا رَفَعَ رَأْسَهُ مِنَ السَّجْدَةِ الْآخِرَةِ اسْتَوَى قَاعِدًا ثُمَّ نَهَضَ .

(46) **CHAPTER.** One should say Takbīr while going in prostration. Nāfi' said: "Ibn 'Umar used to place both his hands (on the ground) before his knees."

768. Narrated Abū Bakr bin 'Abdur Rahmān Ibn Hārith bin Hishām and Abū Salama bin 'Abdur Rahmān : Abū Huraira رضي الله عنه used to say Takbīr in all the prayers, compulsory and optional—in the month of Ramadān or other months. He used to say Takbīr on standing for prayer and on bowing; then he would say, "Sami a-l-lāhu liman ḥamidah," and before prostrating he would say "Rabbana walaka-l-ḥamd." Then he would say Takbīr on prostrating and on raising his head from the prostration, then another Takbīr on prostrating (for the second time), and on raising his head from the prostration. He also would say the Takbīr on standing from the second Rak'a. He used to do the same in every Rak'a till he completed the prayer. On completion of the prayer, he would say, "By Him in Whose Hands is my soul! No doubt, my prayer is closer to that of Allāh's Apostle ﷺ than yours are and this was his prayer till he left this world." And Abu Huraira رضي الله عنه said, "When Allāh's Apostle ﷺ raised his head from (bowing) he used to say "Sami a-l-lāhu liman ḥamidah. Rabbana walaka-l-ḥamd." He would invoke Allāh for some people by naming them: "O Allāh! Save Al-Walid bin Al-Walid and Salama bin Hishām and 'Aiyāsh bin Abī Rabi'a and the weak and the helpless people among the faithful believers. O Allāh! Be hard on the tribe

باب يَهْوِي بِالشَّكْبِيرِ حِينَ يَسْجُدُ . وَقَالَ تَافِعٌ : كَانَ ابْنُ عُمَرَ يَضَعُ يَدَيْهِ قَبْلَ رُكْبَتَيْهِ .

٧٦٨ - حَدَّثَنَا أَبُو الْيَمَانِ قَالَ : حَدَّثَنَا شُعَيْبٌ ، عَنْ الزُّهْرِيِّ قَالَ : أَخْبَرَنِي أَبُو بَكْرِ بْنُ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ ، وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ أَنَّ أَبَا هُرَيْرَةَ كَانَ يُكَبِّرُ فِي كُلِّ صَلَاةٍ مِنَ الْمَكْتُوبَةِ وَغَيْرِهَا فِي رَمَضَانَ وَغَيْرِهِ . فَيُكَبِّرُ حِينَ يَقُومُ ثُمَّ يُكَبِّرُ حِينَ يَرْكَعُ ، ثُمَّ يَقُولُ سَمِعَ اللَّهُ لِمَنْ حَمِيدَهُ . ثُمَّ يَقُولُ : رَبَّنَا وَلَكَ الْحَمْدُ قَبْلَ أَنْ يَسْجُدَ . ثُمَّ يَقُولُ : اللَّهُ أَكْبَرُ حِينَ يَهْوِي سَاجِدًا . ثُمَّ يُكَبِّرُ حِينَ يَرْفَعُ رَأْسَهُ مِنَ السُّجُودِ ثُمَّ يُكَبِّرُ حِينَ يَسْجُدُ . ثُمَّ يُكَبِّرُ حِينَ يَرْفَعُ رَأْسَهُ مِنَ السُّجُودِ : ثُمَّ يُكَبِّرُ حِينَ يَقُومُ مِنَ الْجُلُوسِ فِي الْاِثْنَتَيْنِ . وَ يَقْعَلُ ذَلِكَ فِي كُلِّ رَكْعَةٍ حَتَّى يَقْرُغَ مِنَ الصَّلَاةِ . ثُمَّ يَقُولُ حِينَ يَنْصَرِفُ : وَالَّذِي نَفْسِي بِيَسِيدِهِ إِنِّي لَا أَقْرُبُكُمْ شَبَهَا بِصَلَاةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنْ كَانَتْ هَذِهِ لَصَلَاتِهِ حَتَّى فَارِقَ الدُّنْيَا . قَالَا : وَقَالَ أَبُو هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ : وَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ يَرْفَعُ رَأْسَهُ يَقُولُ :

of Mudar and let them suffer from famine years like that which took place in the time of Joseph." In those days the Eastern section of the tribe of Mudar was against the Prophet ﷺ .

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ ، رَبَّنَا وَ لَكَ
الْحَمْدُ ، يَدْعُو لِرِجَالٍ فَيَسْمِيهِمْ
بِأَسْمَائِهِمْ . فَيَقُولُ : اللَّهُمَّ أَنْجِ الْوَلِيدَ
ابْنَ الْوَلِيدِ ، وَسَلَمَةَ بْنَ هِشَامٍ وَ عِيَّاشَ
ابْنَ أَبِي رَبِيعَةَ ، وَالْمُسْتَضْعَفِينَ مِنْ
الْمُؤْمِنِينَ . اللَّهُمَّ اشْدُدْ وَطْأتَكَ عَلَى
مُضَرَ وَاجْعَلْهَا عَلَيْهِمْ سِنِينَ كَسَنِي
يُوسُفَ ، وَأَهْلَ الْمَشْرِقِ يَوْمَ مَثَدٍ مِنْ
مُضَرَ مَخَالِفُونَ لَهُ .

769. Narrated Anas bin Mālik :
Allāh's Apostle ﷺ fell from a horse
and the right side of his body was injured.
We went to enquire about his health and
then the prayer became due and he led the
prayer sitting and we also prayed while
sitting. On completion of the prayer he
said, "The Imām is to be followed; say
Takbīr when he says it; bow when he
bows; rise when he rises and when he
says "Sami a-l-lāhu liman ḥamidah," say,
"Rabbāna walaka-l-ḥamd", and prostrate
if he prostrates." (1)

Sufyān narrated the same from
Ma'mar. Ibn Juraij said that his (the
Prophet's) right leg had been injured.

٧٦٩ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ قَالَ :
حَدَّثَنَا سُفْيَانُ غَيْرَ مَرَّةٍ عَنِ الزُّهْرِيِّ
قَالَ : سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ :
سَقَطَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
عَنْ فَرَسٍ وَرَبَّمَا قَالَ سُفْيَانُ مِنْ فَرَسٍ
فَجَبَحَ شِقُّهُ الْإِيمَنُ ، فَدَخَلْنَا عَلَيْهِ
نَعُودُهُ فَحَضَرَتِ الصَّلَاةُ فَصَلَّى بِنَا
قَاعِدًا وَقَعَدْنَا . وَ قَالَ سُفْيَانُ مَرَّةً :
صَلَّيْنَا قُعُودًا . فَلَمَّا قَضَى الصَّلَاةَ قَالَ :
إِنَّمَا جُعِلَ الْإِمَامُ لِيُؤْتَمَّ بِهِ فَإِذَا كَبَّرَ
فَكَبِّرُوا وَإِذَا رَكَعَ فَارْكَعُوا ،
وَ إِذَا رَفَعَ فَارْفَعُوا وَ إِذَا
قَالَ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ فَقُولُوا :
رَبَّنَا وَ لَكَ الْحَمْدُ . وَ إِذَا سَجَدَ
فَاسْجُدُوا . قَالَ سُفْيَانُ : كَذَا جَاءَ بِهِ
مَعْمَرٌ . قُلْتُ : نَعَمْ ، قَالَ : لَقَدْ
حَفِظَ كَذَا قَالَ الزُّهْرِيُّ : وَلَكَ الْحَمْدُ

حَقَّقْتُ مِنْ شِقِّهِ الْإِيْمَنَ فَلَمَّا خَرَجْنَا مِنْ عِنْدِ الزُّهْرِيِّ قَالَ ابْنُ جُرَيْجٍ وَأَنَا عِنْدَهُ فَجَحِشَ مَاقِبُهُ الْإِيْمَنُ.

باب فَضْلِ السُّجُودِ .

(47) CHAPTER. Superiority of prostrating

770. Narrated Abū Huraira رضي الله عنه : The people said, "O Allāh's Apostle ﷺ! Shall we see our Lord on the Day of Resurrection?" He replied, "Do you have any doubt in seeing the full moon on a clear (not cloudy) night?" They replied, "No, O Allāh's Apostle!" He said, "Do you have any doubt in seeing the sun when there are no clouds?" They replied in the negative. He said, "You will see Allāh (your Lord) in the same way. On the Day of Resurrection people will be collected and He will order the people to follow what they used to worship. So some of them will follow the sun, some will follow the moon, and some will follow other deities; and only this nation will be left with its hypocrites. Allāh ﷻ will come to them and say, 'I am Your Lord.' They will say, 'We shall stay on this spot till He comes to us and will recognise Him if He comes.' Allāh ﷻ will then come again and say, 'I am your Lord.' They will say, 'You are our Lord.' Allāh will call them and Aṣ-Ṣiraṭ (a bridge) will be laid across Hell and I (Muḥammad ﷺ) shall be the first amongst the Apostles to cross it with my followers. Nobody except the Apostles will then be able to speak and they will be saying then, 'O Allāh! Save us, O Allāh! Save us.'

٧٧٠ - حَدَّثَنَا أَبُو الْيَمَانِ قَالَ : أَخْبَرَنَا شُعَيْبٌ عَنْ الزُّهْرِيِّ قَالَ : أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ ، وَعَطَاءُ ابْنُ يَزِيدَ اللَّيْثِيُّ أَنَّ أَبَا هُرَيْرَةَ أَخْبَرَهُمَا أَنَّ النَّاسَ قَالُوا : يَا رَسُولَ اللَّهِ هَلْ نَرَى رَبَّنَا يَوْمَ الْقِيَامَةِ ؟ قَالَ : هَلْ تُحَارُونَ فِي الْقَمَرِ لَيْلَةَ الْبَدْرِ لَيْسَ دُونَهُ سَحَابٌ ؟ قَالُوا : لَا يَا رَسُولَ اللَّهِ . قَالَ : فَهَلْ تُحَارُونَ فِي الشَّمْسِ لَيْسَ دُونَهَا سَحَابٌ ؟ قَالُوا : لَا . قَالَ : فَإِنَّكُمْ تَرَوْنَهُ كَذَلِكَ . يُحْشَرُ النَّاسُ يَوْمَ الْقِيَامَةِ فَيَقُولُ مَنْ كَانَ يَعْبُدُ شَيْئًا فَلْيَتَّبِعْ . فَمِنْهُمْ مَنْ يَتَّبِعُ الشَّمْسَ ، وَمِنْهُمْ مَنْ يَتَّبِعُ الْقَمَرَ ، وَمِنْهُمْ مَنْ يَتَّبِعُ الطُّوَاعِيَةَ ، وَتَبْقَى هَذِهِ الْأُمَّةُ فِيهَا مُنَافِقُوها ، فَيَأْتِيهِمُ اللَّهُ عَزَّ وَجَلَّ فَيَقُولُ : أَنَا رَبُّكُمْ . فَيَقُولُونَ : هَذَا مَكَانُنَا حَتَّى يَأْتِيَنَا رَبُّنَا . فَإِذَا جَاءَ رَبُّنَا عَرَفْنَاهُ . فَيَأْتِيهِمُ اللَّهُ فَيَقُولُ : أَنَا رَبُّكُمْ . فَيَقُولُونَ : أَنْتَ رَبُّنَا فَيَبْدَعُوهُمْ وَيُضْرَبُ الصِّرَاطُ بَيْنَ ظَهْرَانِي جَنَّتَهُمْ فَأَكُونُ أَوَّلَ مَنْ

There will be hooks like the thorns of Sa'dān (a thorny plant) in Hell. Have you seen the thorns of Sa'dān? The people said, "Yes." He said, "These hooks will be like the thorns of Sa'dān, but nobody except Allāh knows their great sizes and these will entangle the people according to their deeds; some of them will fall and stay in Hell for ever: others will receive punishment (torn into small pieces) and will get out of Hell. When Allāh wants to have mercy on whomever He likes amongst the people of Hell He will order the angels to take out of Hell those who worshipped Him only. The angels will take them out by recognising them from the traces of prostrations, for Allāh has forbidden the (Hell) fire to eat away those traces. So they will come out of the Fire. Hell will eat away the whole of the human body except the marks of the prostrations. At that time they will come out of the Fire as mere skeletons. The Water of Life will be poured on them and as a result they will grow like the seeds growing on the bank of flowing water. When Allāh gets through with the Judgements amongst His creations, one man will be left between Hell and Paradise and he will be the last man from the people of Hell to enter paradise. He will be facing Hell, and will say, 'O Allāh! Turn my face from the fire as its wind has dried me and its steam has burnt me.' Allāh will ask him, 'Will you probably ask for anything else if this favour is granted?' Then he will say, 'No, by Your Power!'

يَجُوزُ مِنَ الرَّسُلِ بِأَمْتِهِ، وَلَا يَتَكَلَّمُ
يَوْمَئِذٍ أَحَدٌ إِلَّا الرَّسُلُ وَكَلَامُ الرَّسُلِ
يَوْمَئِذٍ اللَّهُمَّ سَلِّمْ وَسَلِّمْ. وَفِي جَهَنَّمَ
كَلَالِيْبٌ مِثْلُ شَوْكِ السَّعْدَانِ. هَلْ
رَأَيْتُمْ شَوْكَ السَّعْدَانِ؟ قَالُوا: نَعَمْ.
قَالَ: فَإِنَّهَا مِثْلُ شَوْكِ السَّعْدَانِ غَيْرَ
أَنَّهُ لَا يَعْلَمُ قَدْرَ عَظَمَتِهَا إِلَّا اللَّهُ. تَخْطِفُ
النَّاسَ بِأَعْمَالِهِمْ فَمِنْهُمْ مَنْ يُؤْتَقُ
بِعَمَلِهِ، وَمِنْهُمْ مَنْ يُخْرَجُ، ثُمَّ يَنْجُو
حَتَّى إِذَا أَرَادَ اللَّهُ رَحْمَةً مَنْ أَرَادَ مِنْ
أَهْلِ النَّارِ أَمَرَ اللَّهُ الْمَلَائِكَةَ أَنْ تُخْرِجُوا
مَنْ كَانَ يَعْبُدُ اللَّهَ، فَسَيُخْرِجُونَهُمْ
وَيَعْرِفُونَهُمْ بِآثَارِ السُّجُودِ وَحَرَمَهُ
عَلَى النَّارِ أَنْ تَأْكُلَ أَثَرَهُ
فَيُخْرِجُونَ مِنَ النَّارِ مَنْ بَيْنَ آدَمَ
تَأْكُلُهُ النَّارُ إِلَّا أَثَرُ السُّجُودِ فَيُخْرِجُونَ
مِنَ النَّارِ قَدْ امْتَحَشُوا فَيَنْصُبُ عَلَيْهِمْ
مَاءَ الْحَيَاةِ فَيَنْشَبِثُونَ كَمَا تَنْشَبِثُ الْحَبَّةُ
فِي حَمِيلِ السَّمِيلِ. ثُمَّ يَفْرُغُ اللَّهُ مِنَ
الْقَضَاءِ بَيْنَ الْعِبَادِ، وَيَبْقَى رَجُلٌ بَيْنَ
الْجَنَّةِ وَالنَّارِ وَهُوَ آخِرُ أَهْلِ النَّارِ
دُخُولًا الْجَنَّةَ، مُقْبِلٌ بِوَجْهِهِ قِبَلَ
النَّارِ فَيَقُولُ يَا رَبِّ اصْرِفْ وَجْهِي
مِنَ النَّارِ فَقَدْ قَسَمَتَنِي رِيحُهَا وَأَحْرَقَتَنِي
دُخَانُهَا. فَيَقُولُ هَلْ عَسَيْتَ أَنْ تَفْعَلَ
ذَلِكَ بِيكَ أَنْ تَسْأَلَ غَيْرَ ذَلِكَ؟ فَيَقُولُ
لَا وَغَيْرَ ذَلِكَ، فَيَنْطَلِقُ اللَّهُ مَا يَشَاءُ مِنْ

Then he will give Allāh ﷻ what pledge and covenant he likes. Allāh will turn his face from the Fire. When he faces Paradise and sees its charms he will remain quiet as long as Allāh wishes and then will say, 'O my Lord! Let me go to the gate of Paradise.' Allāh will ask him, 'Didn't you give pledges and made covenants (to the effect) that you would not ask for anything more than what you firstly requested? He will say, 'O my Lord! Do not make me the most wretched amongst Your creatures.' Allāh will say, 'If this request is granted, will you probably ask for anything else?' He will say, 'By Your Power! I shall not ask for anything else.' And then he will pledge solemnly for it. Allāh will let him go to the gate of Paradise. On reaching there and seeing its life, charm, and pleasures he will remain quiet as long as Allāh ﷻ wishes and then will say, 'O my Lord! Let me enter Paradise.' Allāh ﷻ will say, 'Woe unto you, O son of Ādam! How treacherous you are! Haven't you given a solemn pledge and made a covenant that you will not ask for anything more than what you have been given? He will say, 'O my Lord! Do not make me the most wretched amongst Your creatures.' So Allāh ﷻ will laugh and allow him to enter paradise and will ask him to request as much as he likes. He will do so till all his desires have been fulfilled. Then Allāh ﷻ will say, 'Request more of such and such things.' Allāh will remind him and when all his wishes are mentioned Allāh ﷻ will

عهده وميثاقه فيصرف الله وجهه عن النار. فإذا أقبل به على الجنة رأى بهجتها سكنت ما شاء الله أن يسكت. ثم قال: يا رب قد منى عند باب الجنة فيقول الله له: أليس قد أعطيت العهود والمواثيق أن لا تسأل غير الذي كنت سألت؟ فيقول: يا رب لا أكون أشقى خلقك. فيقول: فما عسيت إن أعطيت ذلك أن لا تسأل غيره؟ فيقول: لا وعزتك، لا أسأل غير ذلك. فيعطي ربه ما شاء من عهده وميثاقه، فيقدمه إلى باب الجنة. فإذا بلغ بابها فرأى زهرتها وما فيها من النضرة والسرور، فيسكت ما شاء الله أن يسكت. فيقول: يا رب أدخلني الجنة. فيقول الله تعالى: ويحك يا ابن آدم، ما أغدرتك؟ أليس قد أعطيت العهد والميثاق أن لا تسأل غير الذي أعطيت؟ فيقول: يا رب لا تجعلني أشقى خلقك. فيضحك الله عز وجل منه. ثم يأذن له في دخول الجنة. فيقول: تمن، فيتمنى حتى إذا انقطعت أمنيته، قال الله عز وجل: زد من كذا وكذا، أقبل بذكره ربه حتى إذا انتهت به الأمانى، قال الله تعالى: لك ذلك ومثله معه. قال أبو سعيد الخدري لأبي هريرة

say, 'All this is granted to you and a similar amount besides.'

Abū Sa'id Al-Khudrī رضي الله عنه said to Abū Huraira رضي الله عنه : Allāh's Apostle ﷺ said, "Allāh ﷻ said, 'That is for you and ten times more like it.' " Abū Huraira رضي الله عنه said, "I do not remember from Allāh's Apostle ﷺ except his saying, 'All this is granted to you and a similar amount besides.' " Abū Sa'id said, "I heard him saying, 'That is for you and ten times more like it.' "

(48) **CHAPTER.** During the prostrations one should keep one's arms away from one's sides and the abdomen should be kept away from the thighs.

771. Narrated 'Abdullāh bin Mālik bin Buḥaina رضي الله عنه : The Prophet ﷺ While offering prayer used to keep arms away (from the body) so that the whiteness of his armpits was visible.

(49) **CHAPTER.** One should keep the toes in the direction of the Qibla. Abū Humaid As-Sā'idī narrated this from the Prophet ﷺ.

(50) **CHAPTER.** If one does not perform the prostrations perfectly.

772. Narrated Abū Wā'il : Hudhaifa رضي الله عنه said, "I saw a person not performing his bowings and prostrations perfectly. When he completed the prayer, I told him

رَضِيَ اللَّهُ عَنْهُمَا : إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : قَالَ اللَّهُ عَزَّ وَجَلَّ : لَكَ ذَلِكَ وَعَشْرَةٌ أَمْثَالِهِ . قَالَ أَبُو هُرَيْرَةَ : لَمْ أَحْفَظْ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَّا قَوْلَهُ : لَكَ ذَلِكَ وَمِثْلُهُ مَعَهُ . قَالَ أَبُو سَعِيدٍ : إِنِّي سَمِعْتُهُ يَقُولُ : ذَلِكَ لَكَ وَعَشْرَةٌ أَمْثَالِهِ .

باب يُبْنَدِي ضِبْعَيْهِ وَيَجَافِي فِي السُّجُودِ .

٧٧١ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ قَالَ : حَدَّثَنِي يَزِيدُ بْنُ مَرْزُوقٍ ، عَنْ جَعْفَرٍ ، عَنْ ابْنِ هُرَيْرَةَ ، عَنْ عَبْدِ اللَّهِ بْنِ مَالِكِ ابْنِ بَحِينَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا صَلَّى فَرَجَّ بَيْنَ يَدَيْهِ حَتَّى يَبْدُوَ بَيَاضُ إِبْطَيْهِ . وَقَالَ اللَّيْثُ : حَدَّثَنِي جَعْفَرُ بْنُ رَبِيعَةَ نَحْوَهُ .

باب يَسْتَقْبِلُ الْقِبْلَةَ بِأَطْرَافِ رِجْلَيْهِ قَالَ أَبُو حُمَيْدٍ السَّاعِدِيُّ ، عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ .

باب إِذَا لَمْ يَتِمَّ السُّجُودَ .

٧٧٢ - حَدَّثَنَا الصَّلْتُ بْنُ مُحَمَّدٍ قَالَ : حَدَّثَنَا مَتْنَدِيُّ ، عَنْ وَاصِلٍ ، عَنْ أَبِي وَائِلٍ ، عَنْ حُذَيْفَةَ أَنَّهُ رَأَى رَجُلًا

that he had not prayed." I think that Hudhaifa added (i.e. said to the man), "Had you died, you would have died on a tradition other than that of the Prophet Muhammad ﷺ."

(51) **CHAPTER.** To prostrate on seven bones :

773. Narrated Ibn 'Abbās ؓ : The Prophet ﷺ was ordered (by Allāh) to prostrate on seven parts and not to tuck up the clothes or hair (while praying) (1). Those parts are : the forehead, both hands, both knees, and (toes of) both feet.

774. Narrated Ibn 'Abbās ؓ : The Prophet ﷺ said, "We have been ordered to prostrate on seven bones and not to tuck up the clothes or hair."

775. Narrated Al-Barā' bin 'Azib ؓ and he was not a liar : We used to pray behind the Prophet ﷺ and when he said "Sami a-l-lāhu liman ḥamidah", none of us would bend his back till the Prophet ﷺ had placed his forehead on the ground.

لَا يَتِمُّ رُكُوعُهُ وَلَا سُجُودُهُ ، فَلَتَمَّ قَضَى صَلَاتَهُ قَالَ لَهُ حَدِّثْنِي مَا صَلَّيْتَ قَالَ : وَأَحْسِبُهُ قَالَ : لَوْ مِتُّ مِتَّ عَلَى غَيْرِ سُنَّةِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ .

باب السُّجُودِ عَلَى سَبْعَةِ أَعْظُمٍ

٧٧٣ - حَدَّثَنَا قَبِيصَةُ قَالَ : حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو بْنِ دِينَارٍ ، عَنْ طَاوُسٍ ، عَنْ ابْنِ عَبَّاسٍ : أُمِرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَسْجُدَ عَلَى سَبْعَةِ أَعْضَاءٍ - وَلَا يَكُفَّ شَعْرًا وَلَا ثَوْبًا - الْجَبْهَةَ ، وَالْيَدَيْنِ ، وَالرُّكْبَتَيْنِ ، وَالرِّجْلَيْنِ .

٧٧٤ - حَدَّثَنَا مُسْلِمٌ بْنُ أَبِرَاهِيمَ قَالَ : حَدَّثَنَا شُعْبَةُ ، عَنْ عَمْرِو ، عَنْ طَاوُسٍ ، عَنْ ابْنِ عَبَّاسٍ ، عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : أُمِرْنَا أَنْ نَسْجُدَ عَلَى سَبْعَةِ أَعْظُمٍ ، وَلَا نَكُفَّ ثَوْبًا وَلَا شَعْرًا .

٧٧٥ - حَدَّثَنَا آدَمُ قَالَ : حَدَّثَنِي إِسْرَائِيلُ ، عَنْ أَبِي إِسْحَاقَ ، عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ الْخَطْمِيِّ قَالَ : حَدَّثَنَا الْبَرَاءُ بْنُ عَازِبٍ وَهُوَ غَيْرُ كَذُوبٍ قَالَ : كُنَّا نَصَلِّي خَلْفَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

(1) While praying one should not engage in arranging his clothes or removing his hair from his forehead. He should devote himself to the prayer with submissiveness.

فَإِذَا قَالَ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ لَمْ يَحْنِ أَحَدٌ مِمَّنَّا ظَهَرَهُ حَتَّى يَتَضَعِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَبْهَتَهُ عَلَى الْأَرْضِ .

بَابُ السُّجُودِ عَلَى الْأَنْفِ .

٧٧٦ - حَدَّثَنَا مُعْسَلِي بْنُ أُسْدٍ قَالَ : حَدَّثَنَا وَهَيْبٌ ، عَنْ عَبْدِ اللَّهِ بْنِ طَاوُسٍ ، عَنْ أَبِيهِ ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : أُمِرْتُ أَنْ أَسْجُدَ عَلَى سَبْعَةِ أَعْظُمٍ : عَلَى الْجَبْهَةِ ، وَأَشَارَ بِيَدِهِ عَلَى أَنْفِهِ . وَالْيَدَيْنِ وَالرُّكْبَتَيْنِ وَأَطْرَافِ الْقَدَمَيْنِ . وَلَا تَكْفِفِ الثِّيَابَ وَالشَّعْرَ .

بَابُ السُّجُودِ عَلَى الْأَنْفِ

وَالسُّجُودِ عَلَى الطَّيْنِ .

٧٧٧ - حَدَّثَنَا مُوسَى قَالَ : حَدَّثَنَا هَمَّامٌ ، عَنْ يَحْيَى ، عَنْ أَبِي سَلَمَةَ قَالَ : انْطَلَقْتُ إِلَى أَبِي سَعِيدٍ الْخُدْرِيِّ فَقُلْتُ : أَلَا تَخْرُجُ بَيْنَا إِلَى النَّخْلِ نَتَسَحَّدُ ؟ فَخَرَجَ . قَالَ : قُلْتُ حَدَّثَنِي مَا سَمِعْتَ مِنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي لَيْلَةِ الْقَدْرِ . قَالَ : اعْتَكَفَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْعَشْرَ الْأَوَّلَى مِنْ رَمَضَانَ ، وَاعْتَكَفْنَا مَعَهُ ، فَأَتَاهُ جِبْرِيلُ فَقَالَ : إِنَّ الْإِنْدَى تَطْلُبُ أَمَامَكَ فَاعْتَكَفَ الْعَشْرَ الْأَوْسَطَ فَاعْتَكَفْنَا مَعَهُ ، فَأَتَاهُ

(52) CHAPTER. To prostrate on the nose.

776. Narrated Ibn 'Abbās رضي الله عنه : The Prophet ﷺ said, "I have been ordered to prostrate on seven bones i.e. on the forehead (and the Prophet ﷺ pointed towards his nose), both hands, both knees, and the toes of both feet and not to gather the clothes or the hair."

(53) CHAPTER. To prostrate on the nose and in the mud.

777. Narrated Abū Salama : Once I went to Abū Sa'īd Al-Khudrī رضي الله عنه and asked him, "Won't you come with us to the date-palm trees to have a talk?" So Abū Sa'īd went out and I asked him, "Tell me what you heard from the Prophet ﷺ about the Night of Qadr." Abū Sa'īd replied, "Once Allāh's Apostle ﷺ performed I'tikāf(1) (seclusion) on the first ten days of the month of Ramaḍān and we did the same with him. Gabriel came to him and said, 'The night you are looking for is ahead of you.' So the Prophet ﷺ performed the I'tikāf in the middle (second) ten days of the month

(1) I'tikāf : See the glossary.

of Ramaḍān and we performed I'tikāf with him. Gabriel came to him and said, 'The night which you are looking for is ahead of you.' In the morning of the 20th of Ramaḍān the Prophet ﷺ delivered a sermon saying, 'Whoever has performed I'tikāf with me should continue it. I have been shown the Night of "Qadr", but have forgotten its date, but it is in the odd nights of the last ten nights. I saw in my dreams that I was prostrating in mud and water.' In those days the roof of the mosque was made of branches of date-palm trees. At that time the sky was clear and no cloud was visible, but suddenly a cloud came and it rained. The Prophet ﷺ led us in the prayer and I saw the traces of mud on the forehead and nose of Allāh's Apostle ﷺ. So it was the confirmation of that dream."

(54) **CHAPTER.** To tie the clothes and wrap them properly (in prayer); and whoever gathered his clothes for fear that the private parts may become naked.

778. Narrated Sahl bin Sa'd ﷺ : The people used to pray with the Prophet ﷺ tying their Izars around their necks because of their small sizes and the women were directed that they should not raise their heads from the prostrations till the men had sat straight.

(55) **CHAPTER.** One should not tuck up the hair (in prayers).

جِبْرِيلُ فَقَالَ: إِنَّ الَّذِي تَطْلُبُ أَمَامَكَ، فَسَمَامَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَطِيئَةً صَبِيحَةَ عِشْرِينَ مِنْ رَمَضَانَ فَقَالَ: مَنْ كَانَ اعْتَكَفَ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَيْزَ جِيعَ فَإِنِّي أُرِيْتُ لَيْلَةَ الْقَدْرِ وَإِنِّي نُسِّيْتُهَا وَإِنَّهَا فِي الْعَشْرِ الْآخِرِ فِي وَتَرٍ. وَإِنِّي رَأَيْتُ كَأَنِّي أَسْجُدُ فِي طِينٍ وَمَاءٍ، وَكَأَنِّي سَقَفُ الْمَسْجِدِ جَرِيدَ النَّخْلِ وَمَا نَرَى فِي السَّمَاءِ شَيْئًا، فَجَاءَتْ قَزَعَةٌ فَأَمْطَرْنَا، فَصَلَّى بَيْنَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى رَأَيْتُ أَتَرَ الطِّينَ وَالْمَاءَ عَلَى جَبْهَةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَرْنَبَتِهِ، تَصْدِيقَ رُؤْيَايَ.

بابُ عَقْدِ الشَّيَابِ وَشِدَّاهَا وَمَنْ نَسَمَ إِلَيْهِ تَوْبَةً إِذَا خَافَ أَنْ تَتَكَشَّفَ عَوْرَتُهُ.

٧٧٨ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ قَالَ: أَخْبَرَنَا سُفْيَانُ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ: كَانَ النَّاسُ يُصَلُّونَ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُمْ عَاقِدُوا أَرْزِهِمْ مِنْ الصَّغَرِ عَلَى رِقَابِهِمْ. فَقِيلَ لِلنِّسَاءِ: لَا تَرْفَعْنَ رُءُوسَكُمْ حَتَّى يَسْتَوِيَ الرِّجَالُ جُلُوسًا.

بابُ لَا يَتَكْفُ شَعْرًا.

779. Narrated Ibn 'Abbās رضي الله عنه : The Prophet ﷺ was ordered to prostrate on seven bony parts and not to tuck up his clothes or hair.

(56) **CHAPTER.** One should not tuck up his garment in prayer.

780. Narrated Ibn 'Abbās رضي الله عنه : The Prophet ﷺ said, "I have been ordered to prostrate on seven (bones) and not to tuck up the hair or garment."

(57) **CHAPTER.** To say : "Tasbiḥ"(1) along with invocations while in prostration:

781. Narrated 'Āshia رضي الله عنها : The Prophet ﷺ used to say frequently in his bowings and prostrations "Subḥānaka-Allāhumma Rabbanā Wabiḥamdikā, Allāhumma ighfir-li" (I honour Allāh from all what (unsuitable things) is ascribed to Him, O Allāh ! - Our Lord ! All praises are for You. O Allāh ! Forgive me). In this way he was acting on what was explained to him in the Holy Qur'ān.

(58) **CHAPTER.** To sit for a while between the two prostrations.

٧٧٩ - حَدَّثَنَا أَبُو النُّعْمَانِ قَالَ : حَدَّثَنَا حَمَّادٌ - هُوَ ابْنُ زَيْدٍ - عَنْ عَمْرِو بْنِ دِينَارٍ ، عَنْ طَاوُسٍ ، عَنْ ابْنِ عَبَّاسٍ قَالَ : أُمِرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَسْجُدَ عَلَى سَبْعَةِ أَعْظُمٍ ، وَلَا يَكُفُّ ثَوْبَهُ وَلَا شَعْرَهُ .

باب لا يكف ثوبه في الصلاة .

٧٨٠ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ : حَدَّثَنَا أَبُو عَوَانَةَ ، عَنْ عَمْرِو بْنِ طَاوُسٍ ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا ، عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : أُمِرْتُ أَنْ أَسْجُدَ عَلَى سَبْعَةِ ، لَا أَكُفُّ شَعْرًا وَلَا ثَوْبًا .

باب التسبيح والدعاء في السجود .

٧٨١ - حَدَّثَنَا مُسَدَّدٌ قَالَ : حَدَّثَنَا يَحْيَى . عَنْ سُفْيَانَ قَالَ : حَدَّثَنِي مَنْصُورُ بْنُ الْمُعْتَمِرِ عَنْ مُسْلِمٍ ، عَنْ مَسْرُوقٍ ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّهَا قَالَتْ : كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُكثِرُ أَنْ يَقُولَ فِي رُكُوعِهِ وَسُجُودِهِ : سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ ، اللَّهُمَّ اغْفِرْ لِي . يَتَأَوَّلُ الْقُرْآنَ .

باب المكث بين السجدةتين .

(1) See the glossary.

782. Narrated Abū Qilāba : Once Mālik bin Huwairith رضي الله عنه said to his friends, "Shall I show you how Allāh's Apostle ﷺ used to offer his prayers?" And it was not the time for any of the compulsory congregational prayers. So he stood up (for the prayer) bowed and said the Takbīr, then he raised his head and remained standing for a while and then prostrated and raised his head for a while (sat up for a while). He prayed like our Sheikh 'Amr Ibn Salama (Aiyūb said, "The latter used to do a thing which I did not see the people doing i.e. he used to sit between the third and the fourth Rak'a). Mālik bin Huwairith said, "We came to the Prophet ﷺ (after embracing Islām) and stayed with him. He said to us, 'When you go back to your families, pray such and such a prayer at such and such a time, pray such and such a prayer at such and such a time, and if the time for the prayer becomes due then one of you should pronounce the Adhān for the prayer and the oldest of you should lead the prayer.'"

783. Narrated Al-Barā' رضي الله عنه : The time taken by the Prophet ﷺ in prostrations, bowings, and the sitting interval between the two prostrations was about the same.

784. Narrated Thābit : Anas رضي الله عنه said, "I will leave no stone unturned in

٧٨٢ - حَدَّثَنَا أَبُو النُّعْمَانِ قَالَ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ ، عَنْ أَبِي قِلَابَةَ أَنَّ مَالِكَ بْنَ الْحُوَيْرِثِ قَالَ لَا صُحَابِيهِ : إِلَّا أَتَيْتُكُمْ صَلَاةَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، قَالَ : وَذَلِكَ فِي غَيْرِ حِينَ صَلَاةٍ فَقَامَ ثُمَّ رَكَعَ فَكَبَّرَ ، ثُمَّ رَفَعَ رَأْسَهُ ، فَقَامَ هُنَيْئَةً ثُمَّ سَجَدَ ، ثُمَّ رَفَعَ رَأْسَهُ هُنَيْئَةً فَصَلَّى صَلَاةَ عَمْرِو بْنِ سَلَمَةَ شَيْخِنَا هَذَا . قَالَ أَيُّوبُ : كَانَ يَفْعَلُ شَيْئًا لَمْ أَرَهُمْ يَفْعَلُونَهُ . كَانَ يَتَعَدَّدُ فِي الثَّلَاثَةِ وَالرَّابِعَةِ ، قَالَ : فَتَأْتِينَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَقِمْنَا عِنْدَهُ ، فَقَالَ : لَوْ رَجَعْتُمْ إِلَى أَهْلِيكُمْ صَلُّوا صَلَاةَ كَذَا ، فِي حِينَ كَذَا ، صَلُّوا صَلَاةَ كَذَا فِي حِينَ كَذَا ، فَإِذَا حَضَرَتِ الصَّلَاةُ فَلْيُؤْذِنْ أَحَدُكُمْ وَلْيُؤْمِّمْكُمْ أَكْبَرُكُمْ .

٧٨٣ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ قَالَ : حَدَّثَنَا أَبُو أَحْمَدَ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الزُّبَيْرِيُّ قَالَ : حَدَّثَنَا مِسْعَرٌ ، عَنْ الْحَكَمِ ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى ، عَنْ الْبَرَاءِ قَالَ : كَانَ سُجُودُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرُكُوعُهُ وَقُعُودُهُ بَيْنَ السَّجْدَتَيْنِ قَرِيبًا مِنَ السَّوَاءِ .

٧٨٤ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ قَالَ : حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ ، عَنْ ثَابِتٍ ،

making you offer the prayer as the Prophet ﷺ made us offer it." Anas used to do a thing which I have not seen you doing. He used to stand after the bowing for such a long time that one would think that he had forgotten (the prostrations) and he used to sit in-between the prostrations so long that one would think that he had forgotten the second prostration.

(59) **CHAPTER.** One should not put the forearms on the ground during prostrations. Abū Humaid said: The Prophet ﷺ prostrated and put his hands (on the ground) with the forearms away from the ground and away from the body.

785. Narrated Anas bin Mālik : The Prophet ﷺ said, "Be straight in the prostrations and none of you should put his forearms on the ground (in the prostration) like a dog."

(60) **CHAPTER.** Sitting straight in a Witr prayer (i.e. odd Rak'at) and then getting up.

786. Narrated Mālik bin Huwairith Al-Laithi : I saw the Prophet ﷺ praying and in the odd Rak'at, he used to sit for a moment before getting up.

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ : إِنِّي لَا أَلُوْا أَنْ أُصَلِّيَ بِكُمْ كَمَا رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّيَ . قَالَ ثَابِتٌ : كَانَ أَنَسٌ يَصْنَعُ شَيْئًا مِثْلَ مَا أَرَكُمُ تَصْنَعُوْنَهُ . كَانَ إِذَا رَفَعَ رَأْسَهُ مِنْ الرُّكُوعِ قَامَ حَتَّى يَقُولَ الْقَائِلُ : قَدْ نَسِيَ ، وَبَيْنَ السَّجْدَتَيْنِ حَتَّى يَقُولَ الْقَائِلُ : قَدْ نَسِيَ .

باب لَا يَمْتَرِشُ ذِرَاعَيْهِ فِي السُّجُودِ
وَقَالَ أَبُو حُمَيْدٍ سَجَدَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَوَضَعَ يَدَيْهِ غَيْرَ مُفْتَرِشٍ وَلَا قَائِضِيْمَا .

٧٨٥ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ : حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ : حَدَّثَنَا شُعْبَةُ قَالَ : سَمِعْتُ قَتَادَةَ ، عَنْ أَنَسِ بْنِ مَالِكٍ ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : اعْتَمِدُوا فِي السُّجُودِ ، وَلَا يَبْسُطُ أَحَدُكُمْ ذِرَاعَيْهِ انْبِسَاطَ الْكَلْبِ .

باب مَنْ اسْتَوَى قَاعِدًا فِي وَتَرٍ مِنْ صَلَاتِهِ ثُمَّ نَهَضَ .

٧٨٦ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ قَالَ : أَخْبَرَنَا هُشَيْمٌ قَالَ : أَخْبَرَنَا خَالِدُ الْحَدَّاءُ ، عَنْ أَبِي قِلَابَةَ قَالَ : أَخْبَرَنَا مَالِكُ بْنُ الْحَوَارِثِ اللَّيْثِيُّ أَنَّهُ رَأَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي فَأِذَا كَانَ فِي وَتَرٍ مِنْ صَلَاتِهِ لَمْ يَنْهَضْ حَتَّى يَسْتَوِيَ قَاعِدًا .

(61) **CHAPTER.** How to support oneself on the ground while standing after finishing the Rak'a (after the two prostrations)....

787. Narrated Aiyūb: Abū Qilāba said, "Mālik bin Huwairith رضي الله عنه came to us and led us in the prayer in this mosque of ours and said, 'I lead you in prayer but I do not want to offer the prayer but just to show how Allāh's Apostle ﷺ performed his prayers.' " I asked Abū Qilāba, "How was the prayer of Mālik bin Huwairith?" He replied, "Like the prayer of this Sheikh of ours—i.e. 'Amr bin Salima." That Sheikh used to pronounce the Takbīr perfectly and when he raised his head from the second prostration he would sit for a while and then support himself on the ground and get up.

(62) **CHAPTER.** Saying Takbīr on rising from the two prostrations. Ibn Az-Zubair used to say the Takbīr on rising.

788. Narrated Sa'īd bin Al-Hārith: Abū Sa'īd رضي الله عنه led us in the prayer and said the Takbīr aloud on rising from the prostration, and on prostrating, on rising again, and on getting up from the second Rak'a. Abū Sa'īd said, "I saw the Prophet ﷺ doing the same."

بابُ كَيْفَ يَعْتمِدُ عَلَى الْأَرْضِ إِذَا قَامَ مِنَ الرَّكَعَةِ .

٧٨٧ - حَدَّثَنَا مُعْتَمِدُ بْنُ أَسَدٍ قَالَ : حَدَّثَنَا وَهَيْبٌ ، عَنْ أَيُّوبَ ، عَنْ أَبِي قِلَابَةَ قَالَ : جَاءَنَا مَالِكُ بْنُ الْحُوَيْرِثِ فَصَلَّى بَيْنَا فِي مَسْجِدِنَا هَذَا ، فَقَالَ : إِنِّي لَا صَلَّيْتُ بِكُمْ وَمَا أُرِيدُ الصَّلَاةَ وَلَكِنْ نَسِيتُ أَنْ أُرِيدَ أَنْ أُرِيَكُمْ كَيْفَ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي . قَالَ أَيُّوبُ : فَقُلْتُ لَا بِي قِلَابَةَ : وَكَيْفَ كَانَتْ صَلَاتُهُ ؟ قَالَ : مِثْلَ صَلَاةِ شَيْخِنَا هَذَا - يَعْنِي عَمْرَو بْنَ سَلِيمَةَ - قَالَ أَيُّوبُ : وَكَانَ ذَلِكَ الشَّيْخُ يُمُّ التَّكْبِيرِ وَإِذَا رَفَعَ رَأْسَهُ عَنْ السَّجْدَةِ الثَّانِيَةِ جَلَسَ وَاعْتَمَدَ عَلَى الْأَرْضِ ثُمَّ قَامَ .

بابُ يُكَبِّرُ وَهُوَ يَنْهَضُ مِنَ السَّجْدَتَيْنِ . وَكَانَ ابْنُ الزُّبَيْرِ يُكَبِّرُ فِي نَهْضَتِهِ .

٧٨٨ - حَدَّثَنَا يَحْيَى بْنُ صَالِحٍ قَالَ : حَدَّثَنَا فُلَيْحُ بْنُ سُلَيْمَانَ ، عَنْ سَعِيدِ ابْنِ الْحَارِثِ قَالَ : صَلَّيْنَا أَبُو سَعِيدٍ فَجَهَرَ بِالتَّكْبِيرِ حِينَ رَفَعَ رَأْسَهُ مِنَ السَّجُودِ ، وَحِينَ سَجَدَ ، وَحِينَ رَفَعَ ، وَحِينَ قَامَ مِنَ الرَّكَعَتَيْنِ . وَقَالَ : هَكَذَا رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ .

789. Narrated Muṭarrif : ‘Imrān and I prayed behind ‘Alī bin Abī Tālib عليه السلام and he said Takbīr on prostrating, on rising and on getting up after the two Rak‘at (i.e. after the second Rak‘a). When the prayer was finished, ‘Imrān took me by the hand and said, “He (‘Alī) has prayed the prayer of Muḥammad صلى الله عليه وسلم”, (or said, “He made us remember the prayer of Muḥammad صلى الله عليه وسلم”).

(63) CHAPTER. The legal way of sitting for the Tashah-hud (in the prayer). Um Ad-Dardā used to sit in the prayer like men and she was a woman well-versed (in religious knowledge).

790. Narrated ‘Abdullāh (bin ‘Abdullāh): I saw ‘Abdullāh bin ‘Umar عليه السلام crossing his legs while sitting in the prayer and I, a mere youngster in those days, did the same. Ibn ‘Umar forbade me to do so, and said, “The proper way is to keep the right foot propped up and bend the left in the prayer.” I said questioningly, “But you are doing so (crossing the legs).” He said, “My feet cannot bear my weight.”

791. Narrated Muḥammad bin ‘Amr bin ‘Atā : I was sitting with some of the companions of Allāh’s Apostle صلى الله عليه وسلم and

٨٨٩ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ قَالَ : حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ قَالَ : حَدَّثَنَا غَيْلَانُ بْنُ جَرِيرٍ عَنْ مُطَرِّفٍ : قَالَ : صَلَّيْتُ أَنَا وَعُمَرُ بْنُ الْوَلِيدِ صَلَاةَ خَلْفِ عَلِيٍّ ابْنِ أَبِي طَالِبٍ فَكَانَ إِذَا سَجَدَ كَسَبَتْهُ وَإِذَا رَفَعَ كَسَبَتْهُ . وَإِذَا تَهَضَّاهُ مِنَ الرَّكْعَتَيْنِ كَسَبَتْهُ . فَلَمَّا سَلَّمَ أَخَذَ عُمَرُ بْنُ الْوَلِيدِ يَدِي فَقَالَ : لَقَدْ صَلَّى بَيْنَا هَذَا صَلَاةَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَوْ قَالَ : لَقَدْ كَرَّرَ هَذَا صَلَاةَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ .

بَابُ سُنَّةِ الْجُلُوسِ فِي التَّشَهُّدِ . وَكَانَتْ أُمُّ الدَّرْدَاءِ تَجْلِسُ فِي صَلَاتِهَا جَلِيسَةَ الرَّجُلِ ، وَكَانَتْ فَقِيهَةً .

٧٩٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ ، عَنْ مَالِكٍ ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ أَنَّهُ أَخْبَرَهُ أَنَّهُ كَانَ يَرَى عَبْدَ اللَّهِ بْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يَتَرَبَّعُ فِي الصَّلَاةِ إِذَا جَلَسَ ، فَفَعَلَتْهُ وَأَنَا يَوْمَئِذٍ حَدِيثُ السَّنِّ فَتَهَانِي عَبْدُ اللَّهِ بْنُ عُمَرَ . وَقَالَ إِنَّمَا سُنَّةُ الصَّلَاةِ أَنْ تَنْصِبَ رِجْلَكَ الْيُمْنَى ، وَتَشْنِي الْيُسْرَى . فَقُلْتُ : إِنَّكَ تَفْعَلُ ذَلِكَ . فَقَالَ : إِنْ رَجُلِي لَا تَحْمِلَانِي .

٧٩١ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ قَالَ : حَدَّثَنَا اللَّيْثُ ، عَنْ خَالِدٍ عَنْ سَعِيدٍ ، عَنْ

the prayer of the Prophet ﷺ was being discussed. Abū Humaid As-Sa'idī said, "I remember the prayer of Allāh's Apostle ﷺ better than any one of you. I saw him raising both his hands up to the level of the shoulders on saying the Takbīr; and on bowing he placed his hands on both knees and bent his back straight, then he stood up straight from bowing till all the vertebrae took their normal positions. In prostrations, he placed both his hands on the ground with the forearms away from the ground and away from his body, and his toes were facing the Qibla. On sitting in the second Rak'a he sat on his left foot and propped up the right one; and in the last Rak'a he pushed his left foot forward and kept the other foot propped up and sat over the buttocks."

مُحَمَّدُ بْنُ عَمْرٍو بْنِ حَلْحَلَةَ عَنْ مُحَمَّدِ بْنِ
عَمْرٍو بْنِ عَطَاءٍ . وَحَدَّثَنَا اللَّيْثُ عَنْ
يَزِيدَ بْنِ أَبِي حَبِيبٍ ، وَيَزِيدَ بْنِ مُحَمَّدٍ ،
عَنْ مُحَمَّدِ بْنِ عَمْرٍو بْنِ حَلْحَلَةَ ، عَنْ
مُحَمَّدِ بْنِ عَمْرٍو بْنِ عَطَاءٍ أَنَّهُ كَانَ جَالِسًا
مَعَ نَفَرٍ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ فَذَكَرْنَا صَلَاةَ النَّبِيِّ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ ، فَقَالَ أَبُو حُمَيْدٍ السَّاعِدِيُّ :
أَنَا كُنْتُ أَحْفَظُكُمْ لِمُصَلَاةِ رَسُولِ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، رَأَيْتُهُ إِذَا كَبَّرَ جَعَلَ
بِذِيهِ حِذَاءَ مَنْكَبَيْهِ . وَإِذَا رَكَعَ
أَمَكَّنَ بِيْذِيهِ مِنْ رُكْبَتَيْهِ ، ثُمَّ هَضَرَ
ظَهْرَهُ . فَإِذَا رَفَعَ رَأْسَهُ اسْتَوَى حَتَّى
يَعُودَ كُلُّ فَقَارٍ مَكَانَهُ . فَإِذَا سَجَدَ
وَضَعَ بِيْذِيهِ غَيْرَ مُفْتَرِشٍ وَلَا قَابِضٍمَا
وَأَسْتَقْبَلَ بِأَطْرَافِ أَصَابِعِ رِجْلَيْهِ
الْقِبْلَةَ . فَإِذَا جَلَسَ فِي الرَّكْعَتَيْنِ جَلَسَ
عَلَى رِجْلِهِ الْيُسْرَى وَنَصَبَ الْيُمْنَى . وَإِذَا
جَلَسَ فِي الرَّكْعَةِ الْآخِرَةِ قَدَّمَ رِجْلَهُ
الْيُسْرَى وَنَصَبَ الْآخِرَى وَقَعَدَ عَلَى
مَقْعَدَتِهِ . وَسَمِعَ اللَّيْثُ يَزِيدَ بْنَ أَبِي
حَبِيبٍ ، وَيَزِيدَ بْنَ مُحَمَّدٍ بْنِ حَلْحَلَةَ ،
وَأَبْنَ حَلْحَلَةَ ، مِنْ ابْنِ عَطَاءٍ . وَقَالَ
أَبُو صَالِحٍ عَنْ اللَّيْثِ : كُلُّ فَقَارٍ . وَقَالَ
ابْنُ الْمُبَارَكِ عَنْ يَحْيَى بْنِ أَيُّوبَ قَالَ :
حَدَّثَنِي يَزِيدُ بْنُ أَبِي حَبِيبٍ أَنَّ مُحَمَّدَ بْنَ
عَمْرٍو بْنِ حَلْحَلَةَ حَدَّثَهُ : كُلُّ فَقَارٍ .

(64) **CHAPTER.** Some people do not think that the first Tashah-hud is compulsory, as the Prophet ﷺ stood up after the second Rak'a (without sitting for Tashah-hud) and did not go back to perform it.

792. Narrated 'Abdullāh bin Buḥaina (he was from the tribe of Uzd Shan'u'a and was the ally of the tribe of 'Abud-Manaf and was one of the companions of the Prophet ﷺ): Once the Prophet ﷺ led us in the Zuhr prayer and stood up after the second Rak'a and did not sit down. The people stood up with him. When the prayer was about to end and the people were waiting for him to say the Taslīm, he said Takbīr while sitting and prostrated twice before saying the Taslīm and then he said the Taslīm "

(65) **CHAPTER.** (Saying of the) Tashah-hud in the first sitting.

793. Narrated 'Abdullāh bin Mālīk bin Buḥaina : Once Allāh's Apostle ﷺ led us in the Zuhr prayer and got up (after the prostrations of the second Rak'a) although he should have sat (for the Tashah-hud). So at the end of the prayer, he prostrated twice while sitting (prostrations of Sahu).

باب من لم يتر التشهد الأول
وَأَجَبًا لِأَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَامَ مِنَ الرَّكَعَتَيْنِ وَلَمْ يَرْجِعْ .

٧٩٢ - حَدَّثَنَا أَبُو الْيَمَانِ قَالَ : أَخْبَرَنَا شُعَيْبٌ ، عَنْ الزُّهْرِيِّ ، قَالَ : حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ هُرْمُزٍ مَوْلَى بَنِي عَبْدِ الْمُطَّلِبِ . وَقَالَ مَرَّةً مَوْلَى رَبِيعَةَ ابْنِ الْحَارِثِ أَنَّ عَبْدَ اللَّهِ بْنَ بُحَيْنَةَ وَهُوَ مِنْ أَزْدِ شَنْوَةَ وَهُوَ حَاضِرٌ لِنَبِيِّ عَبْدِ مَنَافٍ ، وَكَانَ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى بِهِمْ الظُّهْرَ ، فَقَامَ فِي الرَّكَعَتَيْنِ الْأُولَى وَلَيْسَ لَمْ يَجْلِسْ ، فَقَامَ النَّاسُ مَعَهُ حَتَّى إِذَا قَضَى الصَّلَاةَ وَانْتَظَرَ النَّاسُ تَسْلِيمَهُ كَبَّرَ وَهُوَ جَالِسٌ ، فَسَجَدَ سَجْدَتَيْنِ قَبْلَ أَنْ يُسَلِّمَ ثُمَّ سَلَّمَ .

باب التشهد في الأولى .

٧٩٣ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ ، حَدَّثَنَا بَكْرٌ ، عَنْ جَعْفَرِ بْنِ رَبِيعَةَ ، عَنْ الْأَعْرَجِ ، عَنْ عَبْدِ اللَّهِ بْنِ مَالِكِ ابْنِ بُحَيْنَةَ قَالَ : صَلَّى بِنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الظُّهْرَ ، فَقَامَ وَعَلَيْهِ جُلُوسٌ ، فَلَمَّا كَانَ فِي آخِرِ صَلَاتِهِ سَجَدَ سَجْدَتَيْنِ وَهُوَ جَالِسٌ .

(66) **CHAPTER.** (Saying of the) Tashahhud in the last Rak'a.

794. Narrated **Shāḥiq bin Salama** : 'Abdullāh said, "Whenever we prayed behind the Prophet ﷺ, we used to recite (in sitting) 'Peace be on Gabriel, Mickael, peace be on so and so. Once Allāh's Aspostle ﷺ looked back at us and said, Allāh ﷻ Himself is As-Salām (Peace), and if anyone of you prays then he should say, At-Taḥiyātu lil-lāhi waṣ-salawātu wat-taiyibātu. As-Salāmu 'alaika aiyuha-n-Nabiyyu wa raḥmatū-l-lāhi wa barakatuhū. As-Salāmu 'alainā wa 'alā ibadil-lāh is-saliḥin. (All the compliments prayers and good things are due to Allāh ﷻ : peace be on you, O Prophet and Allāh's mercy and blessings be on you. Peace be on us and on the true pious devotees of Allāh). (If you say that, it will be for all the devotees in the heaven and the earth). Aṣh-hadu an la-ilaha illa-l-lāhu wa aṣh-hadū annā Muḥammadan 'abduhū wa Rasūluhū. (I testify that none has the right to be worshipped but Allāh and I also testify that Muḥammad is His servant and His Apostle)."

(67) **CHAPTER.** Invocation before the Taslīm.

795. Narrated 'Aisha, the wife of the Prophet ﷺ : Allāh's Apostle ﷺ used to invoke Allāh in the prayer saying, "Allāhumma innī a'udhu bika min adḥabil-qabri, wa a'udhu bika min fitnatil-masihid-dajjāl, wa a'udhu bika min fitnatil-mahya wa fitnatil-mamātī. Allāhumma innī a'udhu bika minal-ma

باب التَّشَهُّدِ فِي الْآخِرَةِ .

٧٩٤ - حَدَّثَنَا أَبُو نُعَيْمٍ قَالَ : حَدَّثَنَا الْأَعْمَشُ عَنْ شَقِيقِ بْنِ سَلَمَةَ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : كُنَّا إِذَا صَلَّيْنَا خَلَّفَ النَّبِيُّ ﷺ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قُلُوبَنَا : السَّلَامُ عَلَى جِبْرِيلَ وَمِيكَائِيلَ . السَّلَامُ عَلَى فُلَانٍ وَفُلَانٍ . فَالْتَقَتِ الْيَمَانُ رَسُولُ اللَّهِ ﷺ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ : إِنَّ اللَّهَ هُوَ السَّلَامُ . فَإِذَا صَلَّي أَحَدُكُمْ فَلْيَقُلْ : التَّحِيَّاتُ لِلَّهِ . وَالصَّلَوَاتُ وَالطَّيِّبَاتُ . السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ . السَّلَامُ عَلَيْنَا ، وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ ، فَإِنَّكُمْ إِذَا قُلْتُمُوهَا أَصَابَتْ كُلَّ عَبْدٍ لِلَّهِ صَالِحٍ فِي السَّمَاءِ وَالْأَرْضِ . أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ . وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ .

باب الدعاء قَبْلَ السَّلَامِ .

٧٩٥ - حَدَّثَنَا أَبُو الْيَمَانِ قَالَ : أَخْبَرَنَا شُعَيْبٌ عَنْ الزُّهْرِيِّ قَالَ : أَخْبَرَنَا عُرْوَةُ ابْنُ الزُّبَيْرِ عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخْبَرَتْهُ أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَدْعُو فِي الصَّلَاةِ : اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ .

thami wal-maghrami. (O Allāh, I seek Your protection against the punishment of the grave and against the afflictions of Pseudo Christ (Dajjāl) and the afflictions of life and death. O Allāh, I seek Your protection against sins and debts).” Somebody said to him, “Why do you so frequently seek Allāh’s protection against debts?” The Prophet ﷺ replied, “A person in debt tells lies whenever he speaks, and breaks promises whenever he makes (them).” Aisha رضي الله عنها also narrated: I heard Allāh’s Apostle ﷺ in his prayer seeking Allāh’s protection against the afflictions of Ad-dajjāl.

796. Narrated Abū Bakr As-Siddiq رضي الله عنه : I asked Allāh’s Apostle ﷺ to teach me a good invocation in the prayer. He told me to say, “Allāhumma innī zalāmtu nafsi zulman kathīran. Wala yaghfirudh-dhunūba illa anta faghfirli maghfiratan min indika, war-ḥamni innakā antal-ghafūrur-raḥīm (O Allāh ! I have done great injustice to myself and none except You forgives sins, so please forgive me and be Merciful to me as You are the Forgiver, the Merciful).”

(68) CHAPTER. What optional invocation may be selected after the Tashah-hud.

797. Narrated ‘Abdullāh : When we prayed with the Prophet ﷺ we used to say, “Peace be on Allāh from His worshippers and peace be on so and so.” The Prophet ﷺ said, “Don’t say

وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَالِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَمِنْ فِتْنَةِ الْمَمَاتِ. اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْمَأْتَمِ وَالْمَغْرَمِ. فَقَالَ لَهُ قَائِلٌ : مَا أَكْثَرَ مَا تَسْتَعِيدُ مِنَ الْمَغْرَمِ، فَقَالَ : إِنَّ الرَّجُلَ إِذَا غَرِمَ حَدَّثَ فَكَذَبَ، وَوَعَدَ فَأَخْلَفَ. وَعَنِ الزُّهْرِيِّ قَالَ : أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ : سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْتَعِيدُ فِي صَلَاتِهِ مِنْ فِتْنَةِ الدَّجَالِ.

٧٩٦ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ : حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، عَنْ أَبِي بَكْرٍ الصِّدِّيقِ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : عَلَّمَنِي دُعَاءً أَدْعُو بِهِ فِي صَلَاتِي : قَالَ : قُلِ اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ، فَاغْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ، وَارْحَمْنِي إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ.

بَابُ مَا يَخْتَارُ مِنَ الدُّعَاءِ بَعْدَ التَّشَهُّدِ : وَلَيْسَ بِوَاجِبٍ.

٧٩٧ - حَدَّثَنَا مُسَدَّدٌ قَالَ : حَدَّثَنَا يَحْيَى عَنْ الْأَعْمَشِ قَالَ : حَدَّثَنِي شَقِيقٌ، عَنْ عَبْدِ اللَّهِ قَالَ : كُنَّا إِذَا كُنَّا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الصَّلَاةِ قُلْنَا : السَّلَامُ

'Peace be on Allāh, for He Himself is As-Salām (Peace), but say, 'At-tahiyātu lil-lāhi waṣ-ṣalāwatu wat-taiyibātu. As-salāmu 'alaika aiyuha-n-Nabiyu waraḥmatu-l-lāhi wa barakātuhu. As-salāmu 'alaina wa 'alā Ibadil-lāhiṣ-ṣaliḥīn. (If you say this it will be for all the devotees in heaven or between heaven and earth). Ashhadū an lā-ilāha illāllahū wā ašhhadu annā Muḥammadan 'Abduḥū wa Rasūlūhū.'

Then select the invocation you like best and recite it." (See Ḥadīth No. 796 above).

(69) **CHAPTER.** Not rubbing one's forehead and nose till one has completed the prayer. And 'Abdullāh said : I saw Al-Ḥumaidī quoting this Ḥadīth (800) to support his argument that the forehead should not be rubbed in prayer.

798. Narrated Abū Sa'īd Al-Khudrī رضي الله عنه : I saw Allāh's Apostle ﷺ prostrating in mud and water and saw the mark of mud on his forehead.

(70) **CHAPTER.** Taslīm (turning the face to the right and then to the left and saying, "As-salāmu 'alai-kum wa raḥmat-ullāh", at the end of the prayers).

عَلَى اللَّهِ مِنْ عِبَادِهِ ، السَّلَامُ عَلَى فُلَانٍ وَفُلَانٍ . فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : لَا تَقُولُوا السَّلَامُ عَلَى اللَّهِ ، فَإِنَّ اللَّهَ هُوَ السَّلَامُ . وَلَكِنْ قُولُوا : التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ . السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ فَإِنَّكُمْ إِذَا قُلْتُمْ ذَلِكَ أَصَابَ كُلَّ عَبْدٍ فِي السَّمَاءِ أَوْ بَيْنَ السَّمَاءِ وَالْأَرْضِ . أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ . ثُمَّ لِيَسْتَخِيرَ مِنَ الدُّعَاءِ أَعْجَبَهُ إِلَيْهِ فَيَدْعُو .

بابُ مَنْ لَمْ يَمْسَحْ جَبْهَتَهُ وَأَنْفَهُ حَتَّى صَلَّى . قَالَ أَبُو عَبْدِ اللَّهِ : رَأَيْتُ الْحُمَيْدِيَّ يَحْتَجُّ بِهَذَا الْحَدِيثِ أَنْ لَا يَمْسَحَ الْجَبْهَةَ فِي الصَّلَاةِ .

٧٩٨ - حَدَّثَنَا مُسْلِمٌ بْنُ أَبِرَاهِيمَ قَالَ : حَدَّثَنَا هِشَامٌ ، عَنْ يَحْيَى عَنْ أَبِي سَلَمَةَ قَالَ : سَأَلْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ فَقَالَ : رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْجُدُ فِي الْمَاءِ وَالطِّينِ حَتَّى رَأَيْتُ أَثَرَ الطِّينِ فِي جَبْهَتِهِ .

بابُ التَّسْلِيمِ .

799. Narrated Um Salama رضي الله عنها : Whenever Allāh's Apostle ﷺ finished his prayers with Taslīm, the women would get up and he would stay on for a while in his place before getting up.

Ibn Shihāb said, "I think (and Allāh knows better), that the purpose of his stay was that the women might leave before the men who had finished their prayer."

(71) CHAPTER. To finish the prayer with Taslīm along with the Imam. Ibn 'Umar رضي الله عنهما liked to say Taslīm (immediately) after the Imām had said it.

800. Narrated Itbān (bin Mālik) رضي الله عنه : We prayed with the Prophet ﷺ and finished our prayer with the Taslīm along with him.

(72) CHAPTER. Whoever did not greet the Imām but thought that Taslīm of the prayer was sufficient.

801. Narrated Maḥmūd bin Ar-Rabī' رضي الله عنه : I remember Allāh's Apostle ﷺ and also the mouthful of water which he took from a bucket in our house and ejected (on me). I heard from Itbān bin Mālik Al-Anṣārī, who was one from Banī Sālim, saying, "I used to lead my tribe of Banī Sālim in prayer. Once I went to the

٧٩٩ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ : حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ قَالَ : حَدَّثَنَا الزُّهْرِيُّ ، عَنْ هِنْدِ بْنِتِ الْحَارِثِ أَنَّ أُمَّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ : كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا سَلَّمَ قَامَ النِّسَاءُ حِينَ يَقْضِي تَسْلِيمَهُ وَمَكَثَ يَسِيرًا قَبْلَ أَنْ يَقُومَ . قَالَ ابْنُ شِهَابٍ : فَأُرَى وَاللَّهِ أَعْلَمُ أَنَّ مَكْنَاهُ لِكَيْ يَنْقُذَ النِّسَاءَ قَبْلَ أَنْ يُدْرِكَهُنَّ مَنْ انْصَرَفَ مِنَ الْقَوْمِ .

باب يُسَلِّمُ حِينَ يُسَلِّمُ الْإِمَامُ .
وَكَانَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يَسْتَحِيبُ إِذَا سَلَّمَ الْإِمَامُ أَنْ يُسَلِّمَ مِنْ خَلْفِهِ .

٨٠٠ - حَدَّثَنَا حَبِيبَانُ بْنُ مُوسَى قَالَ : أَخْبَرَنَا عَبْدُ اللَّهِ قَالَ : أَخْبَرَنَا مَعْمَرٌ عَنْ الزُّهْرِيِّ ، عَنْ مُحَمَّدِ بْنِ الرَّبِيعِ ، عَنْ عِثْبَانَ بْنِ مَالِكٍ قَالَ : صَلَّيْنَا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَلَّمْنَا حِينَ سَلَّمَ .

باب مَنْ لَمْ يَرُدَّ السَّلَامَ عَلَى الْإِمَامِ ، وَاسْتَفْتَى بِتَسْلِيمِ الصَّلَاةِ .

٨٠١ - حَدَّثَنَا عَبْدُ اللَّهِ قَالَ : أَخْبَرَنَا عَبْدُ اللَّهِ قَالَ : أَخْبَرَنَا مَعْمَرٌ عَنْ الزُّهْرِيِّ قَالَ : أَخْبَرَنِي مُحَمَّدُ بْنُ الرَّبِيعِ ، وَزَعَمَ أَنَّهُ عَقَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَقَلَ مَجَّةً مَجَّةً مِنْ دَلْوٍ كَانَ فِي دَارِهِمْ قَالَ : سَمِعْتُ عِثْبَانَ بْنَ مَالِكٍ

Prophet ﷺ and said to him, 'I have weak eye-sight and at times the water of the flood intervenes between me and the mosque of my tribe and I wish that you would come to my house and pray at some place so that I could take that place as a mosque. He said, "Allāh willing, I shall do." Next day Allāh's Apostle ﷺ along with Abū Bakr came to my house after the sun had risen high and he asked permission to enter. I gave him permission, but he didn't sit till he said to me, "Where do you want me to pray in your house?" I pointed to a place in the house where I wanted him to pray. So he stood up for the prayer and we aligned behind him. He completed the prayer with Taslim and we did the same simultaneously."

الانصاري، ثم أحد بني سالم قال : كنت أوصلي ليقومي بتي سالم، فأبئت النبي صلى الله عليه وسلم فقالت : إني أنكرت بصري وإن السيول تحول بيني وبين مسجدي قومي، فلو ددت أنك جئت فصليت في بيتي مكانا حتى أتخذه مسجدا. فقال : أفعل إن شاء الله. فعدا علي رسول الله صلى الله عليه وسلم وأبو بكر معه بعد ما اشتد النهار. فاستأذن النبي صلى الله عليه وسلم فأذن له فلم يجلس حتى قال : أين تحب أن أصلي من بيتك؟ فأشار إليه من المكان الذي أحب أن يصلي فيه. فقام فصنفنا خلفه ثم سلم وسلمنا حين سلم.

(73) CHAPTER. The Dhikr (celebrating Allāh's Praises) after the prayer.

802. Narrated Abū Ma'bad, the freed slave of Ibn 'Abbās : Ibn 'Abbās told me, "In the lifetime of the Prophet ﷺ it was the custom to celebrate Allāh's praises aloud after the compulsory congregational prayers." Ibn 'Abbās further said, "When I heard the Dhikr, I would learn that the compulsory congregational prayer had ended."

باب الذكر بعد الصلاة.

٨٠٢ - حدثنا إسحاق بن نصر قال : حدثنا عبد الرزاق قال : أخبرنا ابن جريج قال : أخبرني عمرو أن أبا معبد مولى ابن عباس أخبره أن ابن عباس رضي الله عنهما أخبره أن رفع الصوت بالذكر حين ينصرف الناس من المكتوبة كان على عهد النبي صلى الله عليه وسلم. وقال ابن عباس : كنت أعلم إذا انصرفوا بذلك إذا سمعته.

803. Narrated Ibn 'Abbās رضي الله عنه : I used to recognise the completion of the prayer of the Prophet ﷺ by hearing Takbīr.

٨٠٣ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ قَالَ : حَدَّثَنَا سُفْيَانُ قَالَ : أَخْبَرَنِي أَبُو مَسْعُودٍ ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : كُنْتُ أُعْرِفُ انْقِضَاءَ صَلَاةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالتَّكْبِيرِ .

804. Narrated Abū Huraira رضي الله عنه : Some poor people came to the Prophet ﷺ and said, "The wealthy people get higher grades and will have permanent enjoyment and they pray like us and fast as we do. They have more money by which they perform the Hajj, and 'Umra; fight and struggle in Allāh's Cause and give in charity." The Prophet ﷺ said, "Shall I not tell you a thing upon which if you acted you would catch up with those who have surpassed you? Nobody would overtake you and you would be better than the people amongst whom you live except those who would do the same. Say "Subhān-al-lāh", "Alḥamdu-lillāh" and "Allāhu Akbar" thirty three times each after every (compulsory) prayer." We differed and some of us said that we should say, "Subhān-al-lāh" thirty three times and "Alḥamdu Lillāh" thirty three times and "Allāhu Akbar" thirty four times. I went to the Prophet ﷺ who said, "Say, "Subhān-al-lāh" and "Alḥamdu lillāh" and "Allāhu Akbar" all together for thirty three times."

٨٠٤ - حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ قَالَ : حَدَّثَنَا مُعْتَمِرٌ ، عَنْ عُبَيْدِ اللَّهِ ، عَنْ سُمَيٍّ ، عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : جَاءَ الْفُقَرَاءُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالُوا: ذَهَبَ أَهْلُ الدُّثُورِ مِنَ الْأَمْوَالِ بِالذَّرَجَاتِ الْعُلَا وَالنَّعِيمِ الْمُقِيمِ ، يُصَلُّونَ كَمَا نُصَلِّي ، وَ يَصُومُونَ كَمَا نَصُومُ . وَلَهُمْ فَضْلٌ مِنَ الْأَمْوَالِ يَحْجُونَ بِهَا . وَيَعْتَمِرُونَ وَيُجَاهِدُونَ ، وَيَتَصَدَّقُونَ . فَقَالَ : أَلَا أُحَدِّثُكُمْ بِمَا إِنْ أَخَذْتُمْ أَذْرَ كَتَمٍ مِنْ سَبَقِكُمْ وَلَمْ يَذْرَ كَتَمٍ أَحَدٌ بَعْدَكُمْ وَ كُنْتُمْ خَيْرَ مَنْ أَنْتُمْ بَيْنَ ظَهْرَانِيهِ إِلَّا مَنْ عَمِلَ مِثْلَهُ تَسَبَّحُونَ ، وَ تَحْمَدُونَ ، وَ تَكْبِرُونَ خَلْفَ كُلِّ صَلَاةٍ ثَلَاثًا وَ ثَلَاثِينَ . فَاخْتَلَفْنَا بَيْنَنَا ، فَقَالَ بَعْضُنَا : نُسَبِّحُ ثَلَاثًا وَ ثَلَاثِينَ ، وَ نَحْمَدُ ثَلَاثًا وَ ثَلَاثِينَ ، وَ نُكَبِّرُ أَرْبَعًا وَ ثَلَاثِينَ . فَرَجَعْتُ إِلَيْهِ ، فَقَالَ : تَقُولُ سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَاللَّهُ أَكْبَرُ ، حَتَّى يَكُونَ مِنْهُنَّ كُلُّهُنَّ ثَلَاثًا وَ ثَلَاثِينَ .

805. Narrated Warrād, the clerk of Al-Mughīra bin Shu'ba : Once Al-Mughīra رضي الله عنه dictated to me in a letter addressed to Mu'āwīya that the Prophet ﷺ used to say after every compulsory prayer, "Lā ilāha ilallāh waḥdāhū lā shārīka lahū, lahul-mulkū wa-lahul-ḥamdu, wahuwā ala kulli shāi in qadīr. Allāhumma lā mani'a limā a'taita, wa lā mu'ṭiya limā mana'ta, wa lā yanfā'u dhal-jaddi minka-l-jadd.. (None has the right to be worshipped but Allāh and He has no partner in Lordship or in worship or in the Names of Qualities(1) and for Him is the Kingdom and all the praises are for Him and He is omnipotent. O Allāh ! Nobody can hold back what you give and nobody can give what You hold back. Hard (efforts by anyone for anything cannot benefit one against Your Will)."

And 'Al-Ḥasan said, " 'Al-jadd' means prosperity. "

(74) CHAPTER. The Imam faces the followers after finishing the prayer with Taslīm.

806. Narrated Samura bin Jundab رضي الله عنه : The Prophet ﷺ used to face us on completion of the prayer.

807. Narrated Zaid bin Khālīd Al-Juhani رضي الله عنه : The Prophet ﷺ led us in the Fajr prayer at Ḥudaibiya after a rainy night. On completion of the prayer,

٨٠٥ - حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ قَالَ : حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ ، عَنْ وَرَّادٍ كَاتِبِ الْمُغِيرَةِ بْنِ شُعْبَةَ قَالَ : أُمِلَى عَلَى الْمُغِيرَةِ بْنِ شُعْبَةَ فِي كِتَابٍ إِلَى مُعَاوِيَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ فِي دُبُرِ كُلِّ صَلَاةٍ مَكْتُوبَةٍ : لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ . اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ ، وَلَا مُعْطِيٍّ لِمَا مَنَعْتَ ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ . وَقَالَ شُعْبَةُ عَنْ عَبْدِ الْمَلِكِ بِهَذَا عَنْ الْحَكَمِ بْنِ عُمَيْرٍ ، عَنْ الْقَاسِمِ بْنِ مُخَيْمَرَةَ ، عَنْ وَرَّادٍ بِهَذَا ، وَقَالَ الْحَسَنُ : جَدُّ : غِنَى .

باب "بَسْمَلِ الْإِمَامِ النَّاسَ إِذَا سَلَّمَ .

٨٠٦ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ : حَدَّثَنَا جَرِيرٌ بْنُ حَازِمٍ قَالَ : حَدَّثَنَا أَبُو رَجَاءٍ ، عَنْ سَمُرَةَ بْنِ جُنْدَبٍ قَالَ : كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا صَلَّى صَلَاةً أَقْبَلَ عَلَيْنَا بِوَجْهِهِ .

٨٠٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ ، عَنْ مَالِكٍ عَنْ صَالِحِ بْنِ كَيْسَانَ ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ

he faced the people and said, "Do you know what your Lord has said (revealed)?" The people replied, "Allāh and His Apostle know better." He said, "Allāh has said, 'In this morning some of my servants remained as true believers and some became non-believers; whoever said that the rain was due to the Blessings and the Mercy of Allāh had belief in Me and disbelief in the stars, and whoever said that it rained because of a particular star had no belief in Me but in that star.' "

مَسْعُودٌ ، عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ أَنَّهُ قَالَ : صَلَّى لَنَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَاةَ الصُّبْحِ بِالْحُدُوثِ عَلَى إِثْرِ سَمَاءٍ كَانَتْ مِنَ اللَّيْلَةِ ، فَلَمَّا انْصَرَفَ أَقْبَلَ عَلَى النَّاسِ فَقَالَ : هَلْ تَدْرُونَ مَاذَا قَالَ رَبُّكُمْ ؟ قَالُوا : اللَّهُ وَرَسُولُهُ أَعْلَمُ . قَالَ : أَصْبَحَ مِنْ عِبَادِي مُؤْمِنٌ بِي وَكَافِرٌ . فَأَمَّا مَنْ قَالَ : مُطِيرُنَا بِفَضْلِ اللَّهِ وَرَحْمَتِهِ فَذَلِكَ مُؤْمِنٌ بِي وَكَافِرٌ بِالْكَوْكَبِ . وَأَمَّا مَنْ قَالَ : بِنُوءِ كَذَا وَكَذَا ، فَذَلِكَ كَافِرٌ بِي وَمُؤْمِنٌ بِالْكَوْكَبِ .

808. Narrated Anas (bin Mālik) رضي الله عنه : Once the Prophet ﷺ delayed the 'Ishā' prayer until midnight and then came to us. Having prayed he faced us and said, "The people had prayed and slept but you were in the prayer as long as you were waiting for it."

٨٠٨ - حَدَّثَنَا عَبْدُ اللَّهِ : سَمِعَ يَزِيدُ قَالَ : أَخْبَرَنَا حُمَيْدٌ ، عَنْ أَنَسٍ قَالَ : أَخْبَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الصَّلَاةَ ذَاتَ لَيْلَةٍ إِلَى شَطْرِ اللَّيْلِ ثُمَّ خَرَجَ عَلَيْنَا . فَلَمَّا صَلَّى أَقْبَلَ عَلَيْنَا بِوَجْهِهِ فَقَالَ : إِنَّ النَّاسَ قَدْ صَلَّوْا وَرَفَدُوا وَإِنَّكُمْ لَنْ تَزَالُوا فِي صَلَاةٍ مَا أَنْتَظَرْتُمْ الصَّلَاةَ .

(75) CHAPTER. The staying of the Imām at his Muṣalla (praying place) after (finishing the prayer with) Taslīm.

Narrated Nāfi' : Ibn 'Umar رضي الله عنه used to pray (Nawāfil) at the place where he had prayed the compulsory prayer. Al-Qāsim (bin Muḥammad bin Abī Bakr) did the same.

بَابُ مَسْكَنِ الْإِمَامِ فِي مُصَلَاةٍ بَعْدَ السَّلَامِ . وَقَالَ لَنَا آدَمُ : حَدَّثَنَا شُعْبَةُ ، عَنْ أَيُّوبَ ، عَنْ نَافِعٍ قَالَ : كَانَ ابْنُ عُمَرَ يُصَلِّي فِي مَسْكَنِهِ الَّذِي صَلَّى فِيهِ فَرِيضَةً وَقَعَلَهُ الْقَاسِمُ . وَيُذَكِّرُ عَنْ أَبِي هُرَيْرَةَ رَفَعَهُ : لَا يَتَطَوَّعُ الْإِمَامُ فِي مَسْكَنِهِ ، وَلَمْ يَصِحَّ .

The narration coming from Abū Huraira (from the Prophet ﷺ) forbidding the Imam from praying (Optional prayer) at the same place where he has prayed the compulsory prayer is incorrect.

809. Narrated Um Salama, (from the Prophet ﷺ) "The Prophet ﷺ after finishing the prayer with Taslīm used to stay at his place for a while."

Ibn Shihāb said, "I think (and Allāh knows better), that he used to wait for the departure of the women who had prayed."

Ibn Shihāb wrote that he had heard it from Hind bint Al-Hārith Al-Firāsiya from Um Salama, the wife of the Prophet ﷺ (Hind was from the companions of Um Salama) who said, "When the Prophet ﷺ finished the prayer with Taslīm, the women would depart and enter their houses before Allāh's Apostle ﷺ departed."

٨٠٩ - حَدَّثَنَا أَبُو الْوَلِيدِ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ قَالَ: حَدَّثَنَا الزُّهْرِيُّ، عَنْ هِنْدَ بِنْتِ الْحَارِثِ، عَنْ أُمِّ سَلَمَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا سَلَّمَ يَمْكُثُ فِي مَكَانِهِ يَسِيرًا. قَالَ ابْنُ شِهَابٍ: فَتَرَى - وَاللَّهُ أَعْلَمُ - لَكِنِّي يَنْفُذُ مَنْ يَنْصَرِفُ مِنَ النِّسَاءِ. وَقَالَ ابْنُ أَبِي مَرْيَمَ: أَخْبَرَنَا نَافِعُ بْنُ يَزِيدَ قَالَ: حَدَّثَنِي جَعْفَرُ ابْنُ رَبِيعَةَ أَنَّ ابْنَ شِهَابٍ كَتَبَ إِلَيْهِ قَالَ: حَدَّثَنِي هِنْدُ ابْنَةُ الْحَارِثِ الْفِرَاسِيَّةِ، عَنْ أُمِّ سَلَمَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَكَانَتْ مِنْ صَوَاحِبَاتِهَا قَالَتْ: كَانَ يُسَلِّمُ فَيَنْصَرِفُ النِّسَاءُ فَيَدْخُلْنَ بُيُوتَهُنَّ مِنْ قَبْلِ أَنْ يَنْصَرِفَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. وَقَالَ ابْنُ وَهْبٍ، عَنْ يُونُسَ، عَنْ ابْنِ شِهَابٍ: أَخْبَرَنِي هِنْدُ الْفِرَاسِيَّةُ. وَقَالَ عُمَانُ بْنُ عُمَرَ: أَخْبَرَنَا يُونُسُ عَنْ الزُّهْرِيِّ: حَدَّثَنِي هِنْدُ الْقُرَشِيَّةُ. وَقَالَ الزُّبَيْدِيُّ: أَخْبَرَنِي الزُّهْرِيُّ أَنَّ هِنْدَ بِنْتَ الْحَارِثِ الْقُرَشِيَّةَ أَخْبَرَتْهُ وَكَانَتْ تَحْتَ مَعْبَدِ بْنِ الْمِقْدَادِ وَهُوَ حَلِيفُ بَنِي زُهْرَةَ وَكَانَتْ تَدْخُلُ عَلَى أَزْوَاجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. وَقَالَ

شُعَيْبٌ عَنْ الزُّهْرِيِّ : حَدَّثَنِي هِنْدُ الْقُرَشِيَّةُ . وَقَالَ ابْنُ أَبِي عَتِيْقٍ عَنْ الزُّهْرِيِّ ، عَنْ هِنْدِ الْفِرَاسِيَّةِ . وَقَالَ اللَّيْثُ : حَدَّثَنِي يَحْيَى بْنُ سَعِيدٍ : حَدَّثَهُ ابْنُ شِهَابٍ ، عَنْ امْرَأَةٍ مِنْ قُرَيْشٍ حَدَّثَتْهُ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ .

(76) CHAPTER. Whoever led the people in prayer and remembered an urgent business and had to pass over the people (to carry out that business).

810. Narrated 'Uqba رضي الله عنه : I offered the 'Aṣr prayer behind the Prophet ﷺ at Medina. When he had finished the prayer with Taslīm, he got up hurriedly and went out by crossing the rows of the people to one of the dwellings of his wives. The people got scared at his speed.

The Prophet ﷺ came back and found the people surprised at his haste and said to them, "I remembered a piece of gold lying in my house and I did not like it to divert my attention from Allāh's worship, so I have ordered it to be distributed (in charity)."

(77) CHAPTER. To turn from the right and the left after the prayer. Anas bin Mālik used to turn from the right or from the left, and he censured those who intended to turn from the right (always).

بابُ مَنْ صَلَّى بِالنَّاسِ فَلَذَكَرَ حَاجَةً فَتَخَطَّاهُمْ .

٨١٠ - حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ قَالَ : حَدَّثَنَا عِيسَى بْنُ يُونُسَ ، عَنْ عُمَرَ بْنِ سَعِيدٍ قَالَ : أَخْبَرَنِي ابْنُ أَبِي مُلَيْكَةَ ، عَنْ عُقْبَةَ قَالَ : صَلَّيْتُ وَرَاءَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْمَدِينَةِ الْعَصْرَ فَسَلَّمْتُ فَقَامَ مُسْرِعًا فَتَخَطَّيْ رِقَابَ النَّاسِ إِلَى بَعْضِ حُجَرِ نِسَائِهِ ، فَقَفَزَ عَ النَّاسِ مِنْ سُرْعَتِهِ فَخَرَجَ عَلَيْهِمْ فَرَأَى أَنَّهُمْ قَدْ عَجِبُوا مِنْ سُرْعَتِهِ ، فَقَالَ : ذَكَرْتُ شَيْئًا مِنْ تَيْمَرٍ عِنْدَنَا فَكَّرْتُ أَنِّي يَحْبِسُنِي فَأَمَرْتُ بِقِسْمَتِهِ .

بابُ الانْفِتَالِ وَالانْصِرَافِ عَنِ الْيَمِينِ وَالشَّمَالِ . وَكَانَ أَنَسُ بْنُ مَالِكٍ يَنْفَتِلُ عَنْ يَمِينِهِ وَعَنْ يَسَارِهِ ، وَيَعِيبُ عَلَى مَنْ يَتَوَخَّى أَوْ مَنْ يَعْمِدُ الانْفِتَالِ عَنْ يَمِينِهِ .

811. Narrated 'Abdullāh: You should not give away a part of your prayer to Satan by thinking that it is necessary to turn back from the right side only; I have seen the prophet ﷺ often turning from the left side.

٨١١ - حَدَّثَنَا أَبُو الْوَلِيدِ قَالَ: أَخْبَرَنَا شُعْبَةُ، عَنْ سُلَيْمَانَ، عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنْ الْأَسْوَدِ قَالَ: قَالَ عَبْدُ اللَّهِ لَا يَجْعَلُ أَحَدُكُمْ لِلشَّيْطَانِ شَيْئًا مِنْ صَلَاتِهِ يَرَى أَنْ حَقًّا عَلَيْهِ أَنْ لَا يَنْصَرِفَ إِلَّا عَنْ يَمِينِهِ. لَقَدْ رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَثِيرًا يَنْصَرِفُ عَنْ يَسَارِهِ.

(78) CHAPTER. What has been said about uncooked garlic, onion and leek. And the statement of the Prophet ﷺ "Whoever has eaten garlic or onion because of hunger or otherwise should not come near our mosque."

بَابُ مَا جَاءَ فِي الثُّومِ النَّعْوَ الْبَصَلِ وَالْكُرْثِ. وَقَوْلُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ أَكَلَ الثُّومَ أَوْ الْبَصَلَ مِنَ الْجُوعِ أَوْ غَيْرِهِ فَلَا يَقْرَبَنَّ مَسْجِدَنَا.

812. Narrated Ibn 'Umar : During the holy battle of Khaibar the Prophet ﷺ said, "Whoever ate from this plant (i.e. garlic) should not enter our mosque."

٨١٢ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا يَحْيَى عَنْ عُبَيْدِ اللَّهِ قَالَ: حَدَّثَنِي نَافِعٌ: عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ فِي غَزْوَةِ خَيْبَرَ: مَنْ أَكَلَ مِنْ هَذِهِ الشَّجَرَةِ - يَعْنِي الثُّومَ - فَلَا يَقْرَبَنَّ مَسْجِدَنَا.

813. Narrated 'Atā: I heard Jābir bin 'Abdullāh saying, "The Prophet ﷺ said, 'Whoever eats (from) this plant (he meant garlic) should keep away from our mosque.'" I said, "What does he mean by that?" He replied, "I think he means only raw garlic."

٨١٣ - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا أَبُو عَاصِمٍ قَالَ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي عَطَاءٌ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ أَكَلَ مِنْ هَذِهِ الشَّجَرَةِ - يُرِيدُ الثُّومَ - فَلَا يَغْشَانَا فِي مَسْجِدِنَا. قُلْتُ: مَا يَعْنِي بِهِ؟ قَالَ: مَا أَرَاهُ يَعْنِي إِلَّا نَيْشَهُ. وَقَالَ مَخْلَدُ بْنُ يَزِيدَ، عَنْ

ابن جرير بن جراح: إلا نتنته. وقال أحمد بن صالح عن ابن وهب أني ببندر. قال ابن وهب يعني طبعاً فيه خضيرات. ولم يتذكر الليث وأبو صفوان عن يونس قصة القدر، فلا أدري هو من قول الزهري أو في الحديث.

814. Narrated Jābir bin 'Abdullāh

The Prophet ﷺ said, "Whoever eats garlic or onion should keep away from our mosque) or should remain in his house."

(Jābir bin 'Abdullāh, in another narration said), "Once a big pot containing cooked vegetables was brought. On finding unpleasant smell coming from it, the Prophet ﷺ asked, 'What is in it?' He was told all the names of the vegetables that were in it. The Prophet ﷺ ordered that it should be brought near to some of his companions who were with him. When the Prophet ﷺ saw it he disliked to eat it and said, 'Eat. (I don't eat) for I converse with those whom you don't converse with (i.e. the angels).'"

815. Narrated 'Abdul 'Aziz : A man

asked Anas, ﷺ "What did you hear from the Prophet ﷺ about garlic?" He said, "The Prophet ﷺ said, "Whoever has eaten this plant should neither come near us nor pray with us."

٨١٤ - حدثنا سعيد بن عفير قال : حدثنا ابن وهب ، عن يونس ، عن ابن شهاب : زعم عطاء أن جابر بن عبد الله زعم أن النبي صلى الله عليه وسلم قال : من أكل ثوماً أو بصلاً فليعتزلنا ، أو فليعتزل مسجداً أو ليقتعد في بيته . و أن النبي صلى الله عليه وسلم أتى بقدر فيه خضيرات من بقول فوجد لها ريحاً فسأل فأخبر بما فيها من البقول فقال قربوها إلى بعض أصحابه كان معه . فلمّا رآه كره أكلها قال : كل فإني أناجي من لا أناجي . وقال أحمد بن صالح بعد حديث يونس عن ابن شهاب وهو يشبه قول يونس .

٨١٥ - حدثنا أبو معمر قال حدثنا عبد الوارث عن عبد العزيز قال : سأل رجل أنساً ، ما سمعت نبي الله صلى الله عليه وسلم في الثوم ؟ فقال : قال النبي صلى الله عليه وسلم : من أكل من هذه الشجرة فلا يسقر بئنا أو لا يصلي بئنا معنا .

(79) CHAPTER. The ablution of youngsters. When they should perform 'Ghusl' (take a bath) and Tuhur. Their attendance at congregational prayers, Id prayers and funeral prayers and their rows in the prayers

816. Narrated Sulaimān Ash-Shaibānī: I heard Ash-Sha'bī saying, "A person who passed with the Prophet ﷺ by a grave that was separated (away) from the other graves told me that the Prophet ﷺ had led the people in the (funeral) prayer and the people had aligned behind him. I said, "O Abā 'Amr! Who told you about it? He said, "Ibn Abbas."

817. Narrated Abū Sa'īd Al-Khudrī : The Prophet ﷺ said, "Ghusl (taking a bath) on Friday is compulsory for every-one reaching the age of puberty."

818. Narrated Ibn 'Abbās : One night I slept at the house of my aunt Maimūna and the Prophet ﷺ slept (too). He got up (for prayer) in the last hours of the night and performed a light ablution from a hanging leather skin. ('Amr, the sub-narrator described that the ablution had been very light). Then he stood up for prayer and I got up too and performed the ablution in the same way and joined him on his left side. He pulled me to the right and prayed as much as Allāh wished. Then he lay down and slept and I heard his breath sounds till the

بابُ وُضُوءِ الصَّبِيَّانِ ، وَمَتَى يَجِبُ عَلَيْهِمُ الْغُسْلُ وَالطُّهُورُ وَحُضُورُهُمُ الْجَمَاعَةَ وَالْعِيدَيْنِ وَالْجَنَائِزَ وَصَفُو فِيهِمْ؟

٨١٦ - حَدَّثَنَا ابْنُ الْمُثَنَّى قَالَ: حَدَّثَنِي عُثْمَرُ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ سُلَيْمَانَ الشَّيْبَانِيَّ قَالَ: سَمِعْتُ الشَّعْبِيَّ قَالَ: أَخْبَرَنِي مَنْ مَرَّ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى قَبْرِ مَنْبُودٍ فَأَمَّهُمْ وَصَفَقُوا عَلَيْهِ فَقُلْتُ: يَا أَبَا عَمْرٍو مَنْ حَدَّثَكَ؟ فَقَالَ: ابْنُ عَبَّاسٍ.

٨١٧ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنِي صَفْوَانُ بْنُ سُلَيْمٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: الْغُسْلُ يَوْمَ الْجُمُعَةِ وَاجِبٌ عَلَى كُلِّ مُحْتَلِمٍ.

٨١٨ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ قَالَ: أَخْبَرَنَا سُفْيَانُ عَنْ عَمْرِو قَالَ: أَخْبَرَنِي كُرَيْبٌ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: بَيْتٌ عِنْدَ خَالَتِي مَيْمُونَةَ لَيْلَةً فَنَامَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَلَمَّا كَانَ فِي بَعْضِ اللَّيْلِ قَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَتَوَضَّأَ مِنْ شَنْ مَعَلَقٍ وَضُوءًا خَفِيفًا، يُخَفِّفُهُ عَمْرُو وَيُقَلِّلُهُ جِدًّا. ثُمَّ قَامَ يُصَلِّي فَقُمْتُ فَتَوَضَّأْتُ نَحْوًا مِثْلًا تَوَضَّأَ. ثُمَّ جِئْتُ فَقُمْتُ

Mu'adh-dhin came to him to inform him about the (Fajr) prayer. He left with him for the prayer and prayed without repeating the ablution. (Sufyān the sub-narrator said : We said to 'Amr, "Some people say, 'The eyes of the Prophet ﷺ sleep but his heart never sleeps.' " 'Amr said, "Ubaid bin 'Umair say, 'The dreams of the Prophets are Divine Inspirations. Then he recited, ' (O My son), I have seen in dream that I was killing you (offering you in sacrifice).")

819. Narrated Anas bin Mālik رضي الله عنه : My grandmother Mulaika invited Allāh's Apostle ﷺ for a meal which she had prepared specially for him. He ate some of it and said, "Get up. I shall lead you in the prayer." I brought a mat that had become black owing to excessive use and I sprinkled water on it. Allāh's Apostle ﷺ stood on it and prayed two Rak'at ; and the orphan was with me (in the first row), and the old lady stood behind us.

820. Narrated Ibn 'Abbās رضي الله عنه : I came riding a she-ass and I, then, had attained the age of puberty, and Allāh's Apostle ﷺ was leading the prayer in Minā facing no wall. I passed in front of the row and let loose the she-ass for grazing and joined the row and no one objected to my deed.

عَنْ بَسَارِهِ فَحَدَّثَنِي فَجَعَلَنِي عَنْ يَمِينِهِ . ثُمَّ صَلَّى مَا شَاءَ اللَّهُ . ثُمَّ اضْطَجَعَ فَنَامَ حَتَّى تَفْطَحَ . فَأَتَاهُ الْمُنَادِي يُؤْذِنُهُ بِالصَّلَاةِ . فَتَقَامَ مَعَهُ إِلَى الصَّلَاةِ فَصَلَّى وَلَمْ يَتَوَضَّأْ . قُلْنَا لِعُمَيْرٍ : إِنْ نَاسًا يَقُولُونَ إِنْ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَامَ عَيْنُهُ وَلَا يَنَامُ قَلْبُهُ . قَالَ عُمَيْرٌ : سَمِعْتُ عُبَيْدَ بْنَ عُمَيْرٍ يَقُولُ : إِنْ رَأَى الْإِنْسِيَاءُ وَحْنِي ثُمَّ قَرَأَ - إِنِّي أَرَى فِي الْمَنَامِ أَتَى أَذْبَحُكَ . -

٨١٩ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ : حَدَّثَنِي مَالِكٌ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ جَدَّتَهُ مَلَيْكَةَ دَعَتْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِبَطْعَامٍ صَنَعَتْهُ فَأَكَلَ مِنْهُ فَقَالَ : قُومُوا فَلَا تُصَلُّوا بِكُمْ . فَقُمْتُ إِلَى حَصِيرٍ لَنَا قَدْ اسْوَدَّ مِنْ طُولٍ مَا لَبِثَ فَنَضَحْتُهُ بِمَاءٍ ، فَتَقَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالْيَتِيمُ مَعِيَ وَالْعَجُوزُ مِنْ وَرَائِنَا فَصَلَّى بَيْنَا رَكَعَتَيْنِ .

٨٢٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ ، عَنْ مَالِكٍ ، عَنْ ابْنِ شِهَابٍ ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُثْمَةَ ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ قَالَ : أَقْبَلْتُ رَاكِبًا عَلَى حِمَارٍ أَتَانِ وَأَنَا يَوْمَئِذٍ قَدْ نَاهَزْتُ الْإِحْتِلَامَ وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي بِالنَّاسِ بِيَمِينِي

إلى غير جدار، فمَرَرْتُ بَيْنَ يَدَيْ
بَعْضِ الصَّفِّ فَتَزَلْتُ وَأَرْسَلْتُ الْإِثْمَانِ
تَرْتَعُ وَدَخَلْتُ فِي الصَّفِّ فَلَمْ يُشْكِرْ
ذَلِكَ عَلَيَّ أَحَدٌ.

821. Narrated 'Aisha رضي الله عنها : Once Allāh's Apostle ﷺ delayed the Ishā prayer till Umar informed him that the women and children had slept. Allāh's Apostle ﷺ came out and said, "No one on earth is praying this prayer except you." In those days none but the people of Medīna prayed.

٨٢١ - حَدَّثَنَا أَبُو الْيَمَانِ قَالَ : أَخْبَرَنَا شُعَيْبٌ ، عَنْ الزُّهْرِيِّ قَالَ : أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ أَنَّ عَائِشَةَ قَالَتْ : أَعْتَمَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . وَقَالَ عِيَّاشٌ : حَدَّثَنَا عَبْدُ الْأَعْلَى قَالَ : حَدَّثَنَا مَعْمَرٌ ، عَنْ الزُّهْرِيِّ ، عَنْ عُرْوَةَ ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ : أَعْتَمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْعِشَاءِ حَتَّى نَادَى عُمَرُ : قَدْ نَامَ النِّسَاءُ وَالصَّبِيَّانُ . فَخَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ : إِنَّهُ لَيْسَ أَحَدٌ مِّنْ أَهْلِ الْأَرْضِ يُصَلِّيْ هَذِهِ الصَّلَاةَ غَيْرَكُمْ وَلَمْ يَكُنْ أَحَدٌ يَوْمَئِذٍ يُصَلِّيْ غَيْرَ أَهْلِ الْمَدِينَةِ .

822. Narrated 'Abdur Raḥmān bin 'Ābis : A person asked Ibn Abbas رضي الله عنه , "Did you present yourself at the (Id) prayer with Allāh's Apostle ﷺ ?" He replied, "Yes. And had it not been for my position with the Prophet ﷺ it would not have been possible for me to do so (for he was too young). The Prophet ﷺ went to the mark near the house of Kathīr bin Aṣ-Ṣalt and delivered a sermon. He then went towards the women. He advised and reminded them and asked them to give alms. So the woman would bring her hand near her neck

٨٢٢ - حَدَّثَنَا عُمَرُو بْنُ عَلِيٍّ قَالَ : حَدَّثَنَا يَحْيَى قَالَ : حَدَّثَنَا سُفْيَانُ قَالَ : حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَابِسٍ : سَمِعْتُ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ لَسَهُ رَجُلٌ : شَهِدْتُ الْخُرُوجَ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ؟ قَالَ : نَعَمْ ، وَلَوْ لَا مَكَانِي مِنْهُ مَا شَهِدْتُه ، يَعْنِي مِنْ صِغَرِهِ ، أَيْ الْعِلْمَ الَّذِي عِنْدَ دَارِ كَثِيرِ بْنِ الصَّلْتِ ثُمَّ خَطَبَ ثُمَّ أَتَى النِّسَاءَ فَوَعَظَهُنَّ وَذَكَرَهُنَّ وَأَمَرَهُنَّ أَنْ

and take off her necklace and put it in the garment of Bilāl. Then the Prophet ﷺ and Bilāl came to the house."

يَتَصَدَّقُنَ ، فَجَعَلَتْ الْمِرَّةُ تَهْوِي
بِيَدِهَا إِلَى حُلَقْفِهَا تُلْقِي فِي ثَوْبِ بِلَالٍ .
ثُمَّ أَتَى هُوَ وَبِلَالُ الْبَيْتِ .

(80) **CHAPTER.** Going of women to the mosques at night in darkness.

**بابُ خُرُوجِ النِّسَاءِ إِلَى الْمَسَاجِدِ
بِاللَّيْلِ وَالْغَلَسِ .**

823. Narrated 'Aisha رضي الله عنها : Once Allāh's Apostle ﷺ delayed the 'Ishā' prayer till 'Umar informed him that the women and children had slept. The Prophet ﷺ came out and said, "None except you on earth is waiting for this prayer." In those days, there was no prayer except in Medīna and they used to pray the 'Ishā' prayer between the disappearance of the twilight and the first third of the night.

٨٢٣ - حَدَّثَنَا أَبُو الْيَمَانِ قَالَ : أَخْبَرَنَا شُعَيْبٌ عَنْ الزُّهْرِيِّ قَالَ : أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ : أَعْتَمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْعَتَمَةِ حَتَّى نَادَاهُ عُمَرُ : نَامَ النِّسَاءُ وَالصَّبِيَّانُ . فَخَرَجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ : مَا يَنْتَظِرُ هَذَا أَحَدٌ غَيْرُكُمْ مِنْ أَهْلِ الْأَرْضِ وَلَا يُصَلِّي يَوْمَئِذٍ إِلَّا بِالْمَدِينَةِ . وَكَانُوا يُصَلُّونَ الْعَتَمَةَ فِيمَا بَيْنَ أَنْ يَغِيبَ الشَّمْسُ إِلَى ثُلُثِ اللَّيْلِ الْأَوَّلِ .

824. Narrated Ibn 'Umar رضي الله عنهما : The Prophet ﷺ said, "If your women ask permission to go to the mosque at night, allow them."

٨٢٤ - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى ، عَنْ حَنْظَلَةَ ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ ، عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا ، عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : إِذَا اسْتَأْذَنَكُمْ نِسَاؤُكُمْ بِاللَّيْلِ إِلَى الْمَسْجِدِ فَأَذِنُوا لَهُنَّ . تَابِعَهُ شُعْبَةُ ، عَنْ الْأَعْمَشِ عَنْ مُجَاهِدٍ ، عَنْ ابْنِ عُمَرَ ، عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ .

(81) **CHAPTER.** The waiting of the people for the erudite Imām to stand up (after the prayer).

**بابُ انْتِظَارِ النَّاسِ قِيَامَ الْإِمَامِ
الْعَالِمِ .**

825. Narrated Um Salama رضي الله عنها, the wife of the Prophet ﷺ: In the lifetime of Allāh's Apostle ﷺ the women used to get up when they finished their compulsory prayers with Taslīm. The Prophet ﷺ and the men would stay on at their places as long as Allāh wished. When the Prophet ﷺ got up, the men would then get up.

826. Narrated 'Aisha رضي الله عنها: When Allāh's Apostle ﷺ finished the Fajr prayer, the women would leave covered in their sheets and were not recognised owing to darkness.

827. Narrated 'Abdullāh bin Abi Qatāda Al-Anṣārī: My father said, "Allāh's Apostle ﷺ said, "Whenever I stand for payer, I want to prolong it but on hearing the cries of a child, I would shorten it as I dislike to put its mother in trouble." "

٨٢٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ قَالَ: أَخْبَرَنَا يُونُسُ، عَنْ الزُّهْرِيِّ قَالَ: حَدَّثَنِي هِنْدُ بِنْتُ الْحَارِثِ أَنَّ أُمَّ سَلَمَةَ زَوْجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخْبَرَتْهَا أَنَّ النَّسَاءَ فِي عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كُنَّ إِذَا سَلَّمْنَ مِنَ الْمَكْتُوبَةِ قُمْنَ وَتَبَتَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَنْ صَلَّى مِنَ الرِّجَالِ مَا شَاءَ اللَّهُ. فَإِذَا قَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَامَ الرِّجَالُ.

٨٢٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ ح وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَمْرِوَةَ بِنْتِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ قَالَتْ: إِنْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيُصْبِئُ الصُّبْحَ فَيَنْتَصِرُ مِنَ النَّسَاءِ مُتَلَفِّعَاتٍ بِمِرْطُوهِنَّ مَا يُعْرِفْنَ مِنَ الْغَلَسِ.

٨٢٧ - حَدَّثَنَا مُحَمَّدُ بْنُ مِسْكِينٍ قَالَ: حَدَّثَنَا بَيْشَرٌ قَالَ: أَخْبَرَنَا الْأَوْزَاعِيُّ قَالَ: حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ الْآنصَارِيِّ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِتَنِي لَا قُومَ إِلَى الصَّلَاةِ وَأَنَا أُرِيدُ أَنْ أَطْوَلَ فِيهَا فَاسْمَعْ بُكَاءَ الصَّبِيِّ فَاتَجَوَّزْ فِي صَلَاتِي كَرَاهِيَّةً أَنْ أَشُقَّ عَلَى أُمِّهِ.

828. Narrated 'Aisha رضي الله عنها : Had Allāh's Apostle ﷺ known what the women are doing, he would have forbidden them from going to the mosque as the women of Banī Israel had been forbidden.

Yahya bin Sa'īd (a sub-narrator) asked 'Amra (another sub-narrator), "Were the women of Banī Israel forbidden?" She replied, "Yes."

(82) CHAPTER. The praying of women behind men.

829. Narrated Um Salama رضي الله عنها : Whenever Allāh's Apostle ﷺ completed the prayer with Taslīm, the women used to get up immediately and Allāh's Apostle ﷺ would remain at his place for sometime before getting up. (The sub-narrator Az-Zuhri) said, "We think, and Allāh knows better, that he did so, so that the women might leave before men could get in touch with them."

830. Narrated Anas رضي الله عنه : The Prophet ﷺ prayed in the house of Um Sulaim; and I, along with an orphan stood behind him while Um Sulaim (stood) behind us.

(83) CHAPTER. Returning of the women immediately after the Fajr prayer and their staying in the mosque for a short period only.

٨٢٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ : أَخْبَرَنَا مَالِكٌ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ عُمَرَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ : لَوْ أَدْرَكَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا أَحْدَثَ النِّسَاءُ لَمَنَعَهُنَّ كَمَا مَنَعَتْ نِسَاءُ بَنِي إِسْرَائِيلَ . قُلْتُ لِعُمَرَ : أَوْ مَنَعْنِ ؟ قَالَتْ : نَعَمْ .
بَابُ صَلَاةِ النِّسَاءِ خَلْفَ الرِّجَالِ .

٨٢٩ - حَدَّثَنَا يَحْيَى بْنُ قَزَعَةَ قَالَ : حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنْ الزُّهْرِيِّ عَنْ هِنْدِ بِنْتِ الْحَارِثِ عَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ : كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا سَلَّمَ قَامَ النِّسَاءُ حِينَ يَقْضِي تَسْلِيمَهُ وَيَمْسُكُ هُوَ فِي مَقَامِهِ يَسِيرًا قَبْلَ أَنْ يَقُومَ . قَالَ : نَرَى - وَاللَّهِ أَعْلَمُ - أَنَّ ذَلِكَ كَانَ لِكَيْ يَنْصَرِفَ النِّسَاءُ قَبْلَ أَنْ يَدْرِكَهُنَّ أَحَدٌ مِنَ الرِّجَالِ .

٨٣٠ - حَدَّثَنَا أَبُو نَعِيمٍ قَالَ : حَدَّثَنَا ابْنُ عُيَيْنَةَ عَنْ إِسْحَاقَ عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ : صَلَّى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي بَيْتِ أُمِّ سَلِيمٍ فَقُمْتُ وَيَتِيمٌ خَلْفَهُ وَأُمُّ سَلِيمٍ خَلْفَنَا .

بَابُ سُرْعَةِ انْصِرَافِ النِّسَاءِ مِنَ الصُّبْحِ وَقِلَّةِ مَقَامِهِنَّ فِي الْمَسْجِدِ .

831. Narrated 'Āisha رضي الله عنها: Allāh's Apostle ﷺ used to offer the Fajr prayer in the dark and the believing woman used to return (after finishing their prayer) and nobody could recognise them owing to darkness, or they could not recognise one another.

(84) **CHAPTER.** A woman should ask her husband's permission (on wishing) to go to the mosque.

832. Narrated Sālim bin 'Abdullāh : My father said, "The Prophet ﷺ said, 'If the wife of any one of you asks permission (to go to the mosque), do not forbid her.' "

٨٣١ - حَدَّثَنَا يَحْيَى بْنُ مُوسَى قَالَ : حَدَّثَنَا سَعِيدُ بْنُ مَتَّصُورٍ قَالَ : حَدَّثَنَا فُلَيْحٌ ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ ، عَنْ أَبِيهِ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا : أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُصَلِّي الصُّبْحَ يَغْتَسِلُ فَيَتَنَصَّرُ فَنِيسَاءُ الْمُؤْمِنِينَ لَا يَعْرِفْنَ مِنَ الْغُلَسِ أَوْ لَا يَعْرِفُ بَعْضُهُنَّ بَعْضًا .

بابُ اسْتِئْذَانِ الْمَرْأَةِ زَوْجَهَا بِالْخُرُوجِ إِلَى الْمَسْجِدِ .

٨٣٢ - حَدَّثَنَا مُسَدَّدٌ قَالَ : حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ ، عَنْ مَعْمَرٍ ، عَنْ الزُّهْرِيِّ ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ ، عَنْ أَبِيهِ ، عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : إِذَا اسْتَأْذَنَتْ امْرَأَةٌ أَحَدَكُمْ فَلَا يَمْنَعُهَا .

End of First Volume

تتم الجزء الأول

